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Examining How Adolescents from Underrepresented and Minoritzed Backgrounds View and Navigate Their Racial Ethnic Identity: Exploring the Impact of Dominant Narratives and Counternarratives on Racial Ethnic Identity

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EXAMINING HOW ADOLESCENTS FROM UNDERREPRESENTED AND MINORITIZED BACKGROUNDS VIEW AND NAVIGATE THEIR RACIAL ETHNIC IDENTITY: EXPLORING THE IMPACT OF DOMINANT NARRATIVES AND COUNTERNARRATIVES ON RACIAL ETHNIC IDENTITY

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ABSTRACT

This study delves into the impact of dominant narratives on the perceptions of Racial Ethnic Identity (REI) among adolescents from underrepresented, minoritized backgrounds and assesses the effects of counternarrative interventions. It explores how racially oppressive messages in education and media shape self-perception and examines the potential of counternarratives in challenging stereotypes, promoting critical thinking, and advancing social justice. Utilizing a qualitative cross-case study design, the research involved 8 participants aged 12-14 who identified as Hispanic/Latino or Black/African. Data collection methods included demographic questionnaires, semi-structured pre- and post-intervention interviews, and reflection logs. The analysis employed constant comparison techniques and data triangulation through an inductive process to identify emerging themes and understand participants' developmental journeys. The findings indicate that participants developed a deeper understanding of dominant narratives, racial stereotypes, and their societal implications. They became more cognizant of systemic racism and the connection between dominant narratives and stereotypes. Counternarrative discussions fostered a safe environment for connection and learning, where participants experienced increased empowerment and critical thinking. Initially unfamiliar with counternarratives, participants recognized their significance in challenging stereotypes and systemic biases. Participants experienced heightened self-confidence and agency in confronting racial narratives. This research highlights the importance of early engagement in discussions about race, oppression, and counternarratives for adolescents from minoritized

backgrounds. It suggests that adolescents have the potential to initiate the development of critical consciousness, potentially positively influencing their perceptions of their REI. This study underscores the potential of counternarrative interventions to empower adolescents from minoritized backgrounds, strengthen their sense of identity, and motivate them to challenge and dismantle harmful racial narratives.

CHAPTER ONE

INTRODUCTION

The power nested within words and the use of language has been understood by many scholars, professionals, and prominent figures for centuries. As early as 406 BC, poets have been quoted writing, "the tongue is mightier than the blade" (Gee, 2015). Similarly, the classic idiom, the pen is mightier than the sword, means "thinking and writing have more influence on people and events than the use of force or violence" (Cambridge Dictionary, n.d.). Thus, words have the power to inspire, to comfort, to communicate, and so much more. However, words also have the power to oppress. Through the words of Martin Luther King Jr., Cornel West illuminated how language has been used to degrade Black people. He explains how there exists 60 synonyms for blackness that are offensive (blot, soot, grim, foul, devil, etc.) and 134 synonyms for whiteness that are favorable (chastity, purity, cleanliness, innocence, etc.). These semantics in our language teach students of color "sixty ways to despise himself" while the white students are taught 134 ways to "adore themselves" (King, 2015, p. 174). In this way, language perpetuates oppression by insinuating that people of color are inferior to their white counterparts (King, 2015). Oppression can manifest in many different ways, but one of the most insidious ways is through the internalization of the messages (i.e., language) of inferiority. The purpose of this study is two-fold: (1) to examine how awareness of dominant narratives impacts the way adolescents from underrepresented, minoritized backgrounds perceive their own Racial Ethnic Identity (REI) and (2) to analyze how an intervention on addressing dominant narratives through

counternarratives impact adolescents from underrepresented, minoritized backgrounds perceptions of their REI.

In a historical study of racism, Francisco Bethencourt (2014) analyzed changes in racism and found that although there are movements of antiracism, racism itself has not disappeared; racism continues to remain a pervasive and enduring aspect of our society (Khalifa & Briscoe, 2015). Although the United States may no longer have explicitly racist policies like the Jim Crow laws, racism is still perpetuated through mechanisms such as dominant narratives. Oppression does not need policy to be effective, subliminal forms of racism are extremely powerful even without any formal institutional enforcement (Bethencourt, 2014). Furthermore, "Since [many] policies and practices, and those implementing [them], are not always overtly racist, it is hard to recognize them as such" (Khalifa & Briscoe, 2015, p. 5).

Racially oppressive messages are prevalent in both our educational system and various forms of media such as television, written media, social media, advertisements, and more (Aronson et al., 2020; Bethencourt, 2014). These messages can contribute to the perpetuation of systemic racism and inequality, underscoring the need for a critical examination of their sources and effects in order to promote social justice and equity. One such effect is the manner in which these messages can be internalized by the individuals whom they are about and by those that interact with them. The internalization of these messages can result in an ongoing, cyclical reinforcement of deficit narratives for people from underrepresented, minoritized backgrounds (Harper, 2015). Authors such as Paulo Friere (2000), Kimberlé Crenshaw (1991), Angela Davis (1983), and Spencer et al. (2001) argues that one of the most pervasive and salient forms of oppression are the dominant or master narratives around people from underrepresented,

minoritized backgrounds (Spencer et al., 2001). Master narratives are messages circulated in our society, told as common sense, that justify a mindset that White people are superior to others (Solórzano & Yosso, 2002). These narratives exist within our society and have endured for a variety of reasons, which include a legacy of discrimination, a heterogeneous population, and an educational system that is grounded in Eurocentric perspectives. The United States has a history of discrimination and inequality, particularly against people from underrepresented, minoritized backgrounds. Stereotypes have been used to justify discrimination and maintain the status quo of social and economic inequality (Goff et al., 2008). The United States is a country with people from different racial, ethnic, and cultural backgrounds living together. This diversity lends itself to the possibility of people using stereotypes as a way to understand all the differences of anyone who is different from them (Macrae et al., 1996), and although the United States is a diverse country, our educational systems have been historically shaped by white, Eurocentric views of history and culture (Ladson-Billings, 1995a). This Eurocentric focus has led to multiple stereotypes around race and ethnicity, such as the stereotypes that Italians are likely to be in the mafia, that White people are more intelligent than people from underrepresented, minoritized backgrounds, or that people from underrepresented, minoritized backgrounds are more likely to engage in criminal activity (Bonilla-Silva, 2010; Chua & Rubenfled, 2014; Dixon & Linz, 2000).

These messages are so dominating that they drown out perspectives of those who are others while also rationalizing the dehumanization and subjugation of people from underrepresented, minoritized backgrounds (Delgado, 1989). Harper (2013) described a process by which the focus in media, popular discourse, and published research on racial stereotypes has shaped low expectations for people from underrepresented, minoritized backgrounds regarding

their potential for success in schools and society. Research has shown that oppressive messages are internalized by society, including our children from underrepresented, minoritized backgrounds, which can result in behaviors that perpetuate and contribute to systemic inequality (Aronson et al., 2020; Bethencourt, 2014). To put it simply, the perception children from underrepresented, minoritized backgrounds have of themselves can be shaped by dominant narratives. Moreover, teachers and other adults in their lives can also be influenced by these narratives, which can lead to a cyclical process of internalization and manifestation of narratives (Harper, 2015). Although many people in society explicitly disapprove of racism in America, the policies, practices, behaviors, and racial disparities indicate racism endures (Khalifa & Briscoe, 2015).

According to researchers, educational institutions within the United States serve as mechanisms for perpetuating systems that contribute to the oppression of individuals from marginalized communities, particularly people from underrepresented, minoritized backgrounds (Khalifa & Briscoe, 2015; Rogers & Way, 2018; Suárez-Orozco & Qun-Hilliard, 2004). The systemic and structural nature of this oppression has been widely acknowledged and documented in academic discourse. Moreover, the persistence of these oppressive systems within educational institutions has also been documented in scholarly works and highlights the need for more action toward creating more equitable and just educational system in the United States. For instance, Ladson-Billings (1994) argues that oppressive schooling practices contribute to the underachievement of African American students. Similarly, Giroux (1997) claims that schools are sites of "social control" where students are taught to accept the status quo. In 2010, Alexander highlighted how the school to prison pipeline is an example of how educational

institutions contribute to systemic racism. In a more recent study, Gillborn (2015b) argues that racism is the most important factor in understanding educational inequality. The manner in which our educational systems are used to perpetuate systemic oppression is evidenced through the contemporary and ongoing fight against unjust practices. These practices include unfair discipline practices that disproportionately affect students from underrepresented, minoritized backgrounds, bias in classroom instruction and assessment that perpetuates racial stereotypes and cultural insensitivity, insufficient attention to diverse perspectives and experiences in curriculum and instruction, and unequal access to resources and opportunities based on race, such as access to high-quality teachers, advanced courses, and extracurricular activities (Banks, 2001; Orfield & Lee, 2007; Ladson-Billings, 1995b; Losen et al., 2015). In this way, dominant narratives can become entrenched in schools, leading to cyclical reinforcement of systemic oppression. Dominant narratives are internalized by society, these messages may lead to discriminatory behaviors, and the outcomes reinforce the original message. While much research has focused on the systemic impacts of dominant narratives in education, it is also important to consider how these narratives can impact individuals. Dominant narratives can shape individuals' beliefs, values, and attitudes, and can impact how they see themselves and others. As suggested by previous examples, dominant narratives can be internalized by students and lead to feelings of disengagement, lack of belonging, or internalized oppression. Therefore, it is crucial to equip students with the necessary tools to challenge dominant narratives at the individual level in addition to addressing this issue on a systemic level (Ladson-Billings, 2006; Miller et al., 2020).

Schools are foundational for our youth's development, and they can serve to reinforce these messages or disrupt them. Lundholt et al. (2018) summarizes this dynamic by saying that

"Master and counternarratives can be instrumental for how individuals and groups perceive and define themselves as well as for how they act; they can be said to have both cognitive and social functions" (p. 3). There is evidence to support that due to the impact of these dominant narratives, schools perpetuate this form of oppression. When teachers do not act against the status quo, they are reinforcing the dominant narrative (Miller et al., 2020). For example, studies have shown that teachers may have lower expectations for students from underrepresented, minoritized backgrounds, which can result in limited opportunities for academic advancement (Ferguson, 1998; Steele, 1997). Other research has shown that the instructional materials used in schools may reinforce negative stereotypes and portray people from underrepresented, minoritized backgrounds in a limited or distorted manner (Delpit, 1995; Ladson-Billings, 1998). More recent studies from Gillborn (2015a), Howard (2013), Ladson-Billings (2019), and Skiba et al. (2018), provide further evidence that demonstrate the pervasiveness of these issues within schools. These and other forms of bias and stereotyping in schools can contribute to a culture of low expectations for students from underrepresented, minoritized backgrounds, which can perpetuate systemic inequalities and reinforce internalized negative self-perceptions. When the voices of oppressed groups are not considered or included in the dominant narratives, this creates a singular voice of what the common lived experience is or should be (Solórzano & Yosso, 2002). In their work, Miller et al. (2020) called for educators to actively work to replace deficit perspectives of students from underrepresented, minoritized backgrounds that are perpetuated by the educational system. Dominant narratives in school reinforce oppressive social constructs of white superiority while simultaneously suppressing the experiences of people from underrepresented, minoritized backgrounds at a subconscious level so that most individuals may

not even be aware of their complicity. The following quotation, provided by a pre-service teacher, serves as an example of how dominant narratives can manifest in the classroom, and how teachers may unintentionally perpetuate systems of oppression:

> I had never realized how skewed our textbooks are; they are primarily written by white scholars hoping to push a societal ideology that focuses on white dominance. If we believe that the only great people in history are white, well just assume the only people capable of making an impact in the world are white. (Aronson et al., 2020, p. 313)

In the United States, systemic oppression pervades the educational system, and although some schools offer safe spaces for positive ethnic and racial identity development, very few schools have programs that explicitly assist students in opposing the internalization of negative messages and stereotypes (Spencer et al., 2001). The manner in which societal structures and institutional pressures drown out students' voices uphold the dominant narratives (Rogers, 2020). It is important to note that while these issues exist in some schools, they do not necessarily apply to all schools or all teachers. There are many educators and schools that actively work to counteract negative stereotypes and promote equity and inclusion for all students. However, these examples underscore the importance of equipping students with the necessary tools to challenge systemic oppression at the individual level considering the fact that all individuals are socialized by dominant narratives (Freire, 2000; Ladson-Billings, 1995a). Prioritizing the needs of students rather than teachers allows for a direct impact without relying on other individuals who may also be undergoing the process of interrupting dominant narratives, resulting in a more effective approach to change.

As can be seen, the impact of dominant narratives is far reaching and can manifest in many different ways within schools. Thus, the purpose of this study is two-fold: (1) to examine how awareness of dominant narratives impacts the way adolescents from underrepresented,

minoritized backgrounds perceive their own REI; and (2) to analyze how an intervention on addressing dominant narratives through counternarratives impacts adolescents from underrepresented, minoritized backgrounds perceptions of their REI.

Counternarratives in education refer to alternative perspectives or stories that challenge dominant narratives, which often perpetuate stereotypes, biases, and inequalities (Chávez-Moreno, 2021; Harper & Davis, 2012; Kinloch et al., 2020; Solórzano & Yosso, 2002). Counternarratives can be used to disrupt stereotypes and promote inclusion by offering alternative perspectives that can promote inclusion and empower marginalized groups. Researchers have investigated the effect of having students analyze oppressive messages or dominant narratives and have found promising results. In particular, Miller et al.'s (2020) study suggests that using critical counternarratives can be effective in promoting educational equity by empowering students to challenge oppressive structures. Counternarratives can encourage students to develop a critical mindset to question the validity of narratives that can help develop their critical thinking skills and promote more engaged and informed citizens (Kendi, 2019; Nieto, 2000). By hearing and creating stories that reflect their own experiences and cultures, students can develop a stronger sense of self and pride in their identities (Delgado Bernal, 2002; Ladson-Billings, 1995a). Overall, counternarratives in education can be a powerful tool for promoting inclusion, critical thinking, identity development, and social justice. By challenging dominant narratives and offering alternative perspectives, counternarratives can empower students and create a more equitable and just society (Nieto, 2000).

While the existing studies on this topic provide valuable insights, their limited number and scope highlight the need for further research. Scholars, like Miller et al. (2020), continue to

provide support for the exigency of research into the transformative power of counternarratives. Researchers argue that counternarratives have the potential to challenge the internalization of dominant narratives, empower students who have been historically marginalized in education, and overall, promote social justice in education (Delgado Bernal, 2002; Ladson-Billings, 1994; Miller et al., 2020; Yosso, 2005). However, these same authors argue that more research is needed to fully understand their impact and how they can effectively be implemented in educational settings.

Research Questions

In order to understand the ways in which dominant narratives impact students from underrepresented, minoritized backgrounds, the following research questions were developed.

1. What do adolescent students from underrepresented, minoritized backgrounds understand about racial stereotypes and dominant narratives?
2. Have they experienced/been exposed to racial stereotypes?
3. What level of awareness/understanding do students have about "racial counternarratives"?
4. How might awareness of dominant narratives and the creation of counternarratives impact their perceptions of their own REI?

Definition of Terms

Accommodation – "refers to the ways individuals align with or reinforce social norms; consciously or unconsciously, adopting the attitudes, preferences, and behaviors of society" (Rogers, 2020, p. 180).

Adaptation – in this context, adaptation refers to the process of adjusting one's own beliefs, values, attitudes, and behaviors to be more in line with those of the host or majority

culture in an effort to gain more favorable life outcomes (Ojeda et al., 2012; Phinney et al., 1992).

Alternative Narratives – a broad framework of stories or structures that resist dominant narratives by seeking to acknowledge, question, challenge, and disrupt racial hierarchy and inequality. Alternative narratives include counternarratives and incongruent narratives (McLean & Syed, 2015; Rogers, 2020).

Assimilation – refers to the full integration and adoption of a host or dominant culture's values, beliefs, attitudes, and behaviors as one's own in an effort to become part of the dominant culture. In assimilation, the individual does not maintain their culture of origin (Block, 1992; Ojeda et al., 2012).

Counternarratives – a method of telling the stories of people who are often overlooked in the literature as a means by which to examine, critique, and counter dominant narratives imposed on others, composed about oppressed people groups, in an effort to strengthen traditions of social, political, and cultural survival and resist racial inequities and hierarchies (Chávez-Moreno, 2021; Harper & Davis, 2012; Kinloch et al., 2020; Solórzano & Yosso, 2002).

Dominant or Master Narratives – these are shared cultural dominant accounts of particular groups, often generally accepted as universal truths, that uphold existing societal hierarchy and guide how individuals construct their own identity narratives by organizing what it means to be part of that people group (Black boy, Asian girl, working class, homosexual, etc.) (Chávez-Moreno, 2021; Delgado, 1989; Harper & Davis, 2012; Mclean & Syed, 2015; Rogers, 2020; Rogers & Way, 2018).

Ethnicity –

> Ethnicity is a dynamic set of historically derived and institutionalized ideas and practices that (1) allows people to identify or to be identified with groupings of people on the basis of presumed (and usually claimed)commonalities including language, history, nation or region of origin, customs, ways of being, religion, names, physical appearance, and/or genealogy or ancestry; (2) can be a source of meaning, action, and identity; and (3) confers a sense of belonging, pride, and motivation. (Markus, 2008, p. 654)

Implicit bias – automatic or involuntary associations that people make between a social group and a domain or attribute. Implicit biases are introspectively unidentified thought patterns or constructs that mediate an individual's response or behavior (EES, 2016; Greenwald & Banji, 1995).

Incongruent narratives – are a form of alternative narratives that are characterized by a "dual voice" in which the individual asserts the dominant narrative but then disrupts the narrative with experiences or ideas that contradict their accommodating scripts (Rogers, 2020).

Internalization – is the process in which the cognitive development of an individual is influenced by society as they adopt the ideology of a community and begin to view the culture's beliefs as their own. Internalization should not be confused with socialization, where individuals develop attitudes due to a need to belong to a community and not the actual obligation to do so (Kurt, 2020).

Microaggression(s) – everyday subtle, intentional, and unintentional interactions or behaviors that communicate some sort of bias toward historically marginalized groups. The difference between microaggressions and overt discrimination or macroaggressions, is that people who commit microaggressions might not even be aware of them (Clay, 2017; Limbong, 2020; Lui & Quezada, 2019).

Microassault(s) – "are explicit racial derogation characterized primarily by a verbal or nonverbal attack meant to hurt the intended victim through name-calling, avoidant behavior, or purposeful discriminatory actions" (Sue et al., 2007, p. 274).

Microinsult(s) – "are characterized by communications that convey rudeness and insensitivity and demean a person's racial heritage or identity. Microinsults represent subtle snubs, frequently unknown to the perpetrator, but clearly convey a hidden insulting message to the recipient of color" (Sue et al., 2007, p. 274).

Microinvalidation(s) – "are characterized by communications that exclude, negate, or nullify the psychological thoughts, feelings, or experiential reality of a person of color" (Sue et al., 2007, p. 274).

Pygmalion effect – a phenomenon where other-imposed expectations are internalized by the individual on whom the expectation is placed and those who are examining/observing the individual, which results in improved or decreased performance, confirming the imposed expectation (Schaedig, 2020).

Race –

> Race is a dynamic set of historically derived and institutionalized ideas and practices that (1) sorts people into ethnic groups according to perceived physical and behavioral human characteristics; (2) associates differential value, power, and privilege with these characteristics and establishes a social status ranking among the different groups; and (3) emerges (a) when groups are perceived to pose a threat (political, economic, or cultural) to each other's world view or way of life; and/or (b) to justify the denigration and exploitation (past, cur-rent, or future) of, and prejudice toward, other groups. (Markus, 2008, p. 654)

Racism – Racism is the belief that one race of people is superior to all other and thus has the right to domineer over them and is exercised through systemic means of ignorance,

exploitation, and power that benefits one race by oppressing others on the basis of ethnicity, culture, mannerisms, and color (Lorde, 1992; Marable, 1992; Solorzano & Yosso, 2002).

Resistance – "is a process by which individuals negotiate systems of oppression, including cultural norms, expectations, and stereotypes that dehumanize them by challenging the normative beliefs and practices that undermine their humanity by disrupting or deviating from social norms" (Way & Rogers, 2017).

Self-efficacy – is a person's belief in their capability to organize and execute courses of action towards completing a goal or achieving a task. This encompasses a person's confidence in their ability to exert influence over their environment and stay motivated in their pursuit of a goal and such confidence can vary based on different contexts such as school, work, relationships, and other areas (Bandura, 1997; Cherry, 2022).

Self-esteem – is a person's sense of their overall value or worth. This can be considered a measure of how much a person values, appreciates, or likes themselves and is a way of asking "am I good enough/acceptable as I am?" (Ackerman, 2018a; Ackerman, 2018b; Adler & Stewart, 2004).

Self-fulfilling prophecy – the phenomenon where an originally false expectation or belief influences an individual's behaviors, as a psychological response to predictions, which then causes the originally false belief to come true (Cherry, 2022; Merton, 1948; Schaedig, 2020).

Stereotype(s) – are a manifestation of cultural ideologies that uphold dominant narratives through sets of cognitive generalizations (e.g., beliefs, expectations) about the qualities and characteristics of the members of a group or social category. Stereotypes simplify and expedite

perceptions and judgments, are often exaggerated, are usually negative rather than positive, and resistant to revision even when perceivers encounter individuals with qualities that are not congruent with the stereotype (McLeod, 2015; Rogers & Way, 2018).

Stereotype threat – "Being at risk of confirming, as a self-characteristic, a negative stereotype about one's group" due to fear or pressure around potentially supporting that stereotype (Heaning, 2022; Steele & Aronson, 1995, p. 797).

Systemic racism/oppression – institutionalized or systemic racism is oppression through exploitative practices wherein socioeconomic resources are unjustly gained at the expense of another people group through legally shaped and maintained major social, economic, and political institutions that are a continuation of the racial views, proclivities, actions, and intentions of earlier white generations. Systemic racism includes the long-term maintenance of major socioeconomic inequalities which encompasses racist ideologies, attitudes, emotions, habits, actions, and institutions within society and are focused on maintaining hierarchical dominance within society more than just racial prejudice and individual bigotry (Feagin, 2006).

CHAPTER TWO

REVIEW OF THE LITERATURE

Theoretical Framework

Critical Race Theory (CRT) is a theoretical framework that is rooted in critical research, which fundamentally aims to understand what is being studied and critique the way things are, in the hopes of creating a more just society (Merriam & Tisdell, 2016). From a critical studies perspective, the power dynamics and social structures that marginalize those without power are unconsciously accepted by society, which reinforces the status quo and allows those in power to continue to benefit from these systems at the expense of others (Merriam & Tisdell, 2016). Critical race theorists assert that the racist systems which perpetuate racial disparities and maintain racist hierarchies continue to exist. Therefore, these theorists look to examine how racial inequalities are reproduced and sustained within larger systems that include laws, culture, history, and education (Aronson et al, 2020; Hartlep, 2009; Ladson-Billings, 1998; Ledesma & Calderón, 2015). Further, they seek to examine and challenge racism at the systemic level, but also underscore the need to support individuals on the path toward a socially just society.

According to early Critical Race scholars in the field of law, like Derick Bell and Alan Freeman, critical legal scholarship cannot effectively provide strategies for social transformation unless it thoroughly examines and analyzes the concepts of race and racism. This suggests that without addressing issues of race and racism, scholars cannot effectively bring about societal change (Yosso, 2006). CRT was born out of the need to illuminate and eliminate racism within

the American legal system in an effort to reach the larger goal of eliminating all forms of subordination (Solórzano & Yosso, 2002). Since this time, CRT has been adopted and adapted by many scholars, such as Yosso et al. (2001), who seek to eliminate race and racism along with other forms of subordination. It was the work of Gloria Ladson-Billings and William Tate that introduced the CRT framework into education (Yosso et al., 2001). By bringing a critical race theory framework to education, scholars sought to challenge traditional claims such as objectivity, meritocracy, color-blindness, race neutrality, and equal opportunity in education. Critical race theorists argue that these traditional claims act as a camouflage for the self-interest, power, and privilege of dominant groups in the U.S. (Solórzano & Yosso, 2002). CRT can be described as a comprehensive approach to understanding systemic racism in an effort to provide increased equity in our educational system (Solórzano & Yosso, 2002; Yosso, 2006). This framework is well-suited to the study's objectives as it offers an approach that includes essential principles contextualizing the significance of the research and the rationale for the methods employed. More specifically, this work is grounded in the foundational principles associated with CRT, which include the recognition that race is a socially constructed concept and that racism is a systemic problem deeply embedded in society's structures and institutions, the acknowledgment that dominant narratives perpetuate racism by obscuring the ways in which race continues to shape people's lives and experiences, and the emphasis on the importance of counternarratives and marginalized voices in challenging dominant narratives and promoting social justice (Delgado & Stefancic, 2017; Crenshaw, 1991; Ladson-Billings, 1998; Yosso, 2005).

Critical race theorists examine how race has been socially constructed and how it is a permanent, lasting part of our society (Solórzano & Yosso, 2002). The recognition that racism is a social construct highlights the importance of critically examining dominant narratives that perpetuate beliefs of white superiority as natural or normal. The understanding that the social contrast of race is a tool of systemic racism lays the foundation for deconstructing such harmful beliefs and challenging the systems of oppression that uphold them. CRT scholars utilize a method of critically analyzing the history and intention of stereotypes that underpin dominant narratives, so as to challenge the ways in which oppressive systems are concealed behind false altruism (Reynolds & Kendi, 2020; Yosso, 2005; Yosso et al., 2001). Yosso (2006) argues that claims of race neutrality camouflage the self-interest, power, and privilege of dominant groups. Furthermore, the application of CRT within education allows individuals to challenge these standards that are serving to buffer white privilege. By acknowledging that race and racism are socially constructed and ingrained in our educational system, we can take action towards achieving educational equity. This action can be done through challenging and deconstructing these forms of subordination, as highlighted by Yosso et al. (2001).

CRT scholars emphasize social justice at a systemic level and maintain the importance of experiential knowledge of people from underrepresented, minoritized backgrounds for their development and success (Harper, 2013; Miller et al., 2020; Smith, 2017; Smith et al., 2007; Solórzano & Yosso, 2002; Yosso, 2005; Yosso, 2006; Yosso et al., 2001). The importance of telling counter-stories in reframing expectations and perceptions of students from underrepresented, minoritized backgrounds in our educational system is one of the key principles within CRT. Miller et al. (2020) encourages further use of these tools, stating that “counter-

narratives have emerged as powerful data sources to present the voices of marginalized communities," and they go on to say more research needs to be conducted to better understand how counternarratives can be used in the struggle for education equity (p. 270).

Social Cognitive Theory (SCT) will be a supplemental theoretical foundation due to its focus on the role of cognitive, vicarious, self-regulatory, and self-reflective processes in human adaptation and change (Lent et al., 1994; Pajares, 2002). SCT can be a useful framework for analyzing the cognitive processes involved in the internalization of dominant narratives. The concepts of reciprocal determinism and self-efficacy are particularly relevant as they shape an individual's perception of their social environment and influence how they process and internalize the messages they receive (Bandura, 1986; Pajares, 2002). By utilizing SCT, researchers can better understand the complex interplay between individual factors and environmental influences that contribute to the internalization and manifestation of dominant narratives.

In SCT, Albert Bandura (1986) introduced the concept of triadic reciprocality, also known as reciprocal determinism, which suggests that an individual's behavior, personal factors, and environment are interdependent and can influence each other in a reciprocal manner. In SCT, people are seen as proactive, self-reflecting, and self-regulating individuals who interact dynamically with their environment (Bandura, 1986). Furthermore, SCT posits that economic conditions, socioeconomic status, and educational and familial structures influence behavior indirectly by affecting people's aspirations, self-efficacy beliefs, personal standards, emotional states, and other self-regulatory factors (Pajares, 2002). It is imperative to acknowledge the role of culture and ethnicity in the cognitive processing and interpretation of environmental

outcomes, especially for individuals from underrepresented and minoritized backgrounds. These individuals may encounter different environmental outcomes and experience distinct challenges in making sense of them (Pajares, 2002).

Self-efficacy beliefs refer to a person's confidence in their ability to achieve a goal or complete a task, and can vary depending on the context (Bandura, 1997; Cherry, 2022; Pajares, 2002). Self-efficacy beliefs have a pervasive impact on individuals, influencing their thoughts and behaviors in various aspects of life, such as productivity, emotional well-being, decision-making, and outlook on life. Individuals can develop and refine their self-efficacy beliefs through their interactions with their environment, including social support and feedback (Bandura, 1997). Social systems have a significant impact on the people within them, and if a society promotes negative collective efficacy beliefs towards marginalized groups, Social Cognitive Theory suggests that individuals within and around those groups may behave in ways that reinforce those beliefs (Bandura, 1997; Pajares, 2002). Individuals also develop their self-efficacy beliefs through social persuasion. These social persuasions can involve exposure to verbal judgments, which is one way in which dominant narratives may manifest. Persuaders, in this sense, have a significant influence on the development of an individual's self-beliefs, with negative persuasions potentially undermining and weakening self-efficacy beliefs (Lent et al., 1994; Pajares, 2002).

While CRT focuses on the systemic structures that enable oppression, SCT can complement CRT by providing a framework for understanding how individuals are influenced by these social constructs. Understanding the mechanisms through which dominant narratives impact individuals from underrepresented and minoritized backgrounds is essential, and

incorporating an individual-level perspective is crucial for a comprehensive understanding. SCT provides valuable insights into the ways in which dominant narratives are internalized, shaping individuals' beliefs, attitudes, and behaviors. By considering both systemic and individual factors, we can develop more effective interventions to address racial disparities and promote social justice.

Systemic Racism and Dominant Narratives

The first use of dominant narratives can be traced back to the early 14th century when monarchies and aristocrats created false, altruistic justification for the enslavement and oppression of people of color (Reynolds & Kendi, 2020). The first recorded reason for the justification of slavery was that the "African savages" needed to be enslaved in order to civilize and christianize them (Reynolds & Kendi, 2020). The language used directly expressed that people of color were genetically inferior and thus subhuman. As civilizations continued to grow and change, this seed of racism branched out into more ideologies that were used to continue to justify slavery and in modern days, to justify systemic oppression (Reynolds & Kendi, 2020). "Essentially, the way that race has been categorized in history holds implications for how institutional and systemic racism still function today and how white privilege is maintained" (Aronson et al., 2020, p. 303).

Slavery continued in the United States until it was abolished in 1865. Without a source of free labor, people in positions of power who controlled resources needed to find ways to protect their profit margins. People in positions of influence and authority, mostly White men, began convincing society that Black people and Native Americans were inferior. This set of narratives allowed those in power to get richer, control more land, and create laws that benefited them at

the expense of Black people and Native Americans (Reynolds & Kendi, 2020). With every new right gained by people from underrepresented, minoritized backgrounds, Reynolds and Kendi explained that White men felt that their power, resources, and way of life were threatened. Those in power responded to this perceived threat by reinforcing racist ideologies. This ongoing effort to maintain power and control directly led to institutionalized and systemic racism. Centuries of legally, discursive, and actively practiced racism led to the systemic oppression of today (Khalifa & Briscoe, 2015).

By the time slavery was abolished, these racist ideologies had already permeated society and taken root in the common narrative under which many laws and policies were created and implemented. Martin Luther King Jr. expressed this foundation of racist ideologies by stating, "The tendency to ignore the Negro's contribution to American life and strip him of his personhood is as old as the earliest history books and as contemporary as the morning's newspaper" (King, 2015, pp. 173-174). This stripping of personhood and purposeful disregard of contributions to society is also applied to Hispanic and Latinx people. Latinx individuals are often represented using monolithic characterization that mirror those used for the Black community (Martinez, 2017).

Historical events such as the annexation of Mexican territory during the Mexican American war resulted in the loss of land, property, and rights for many Mexican-Americans. The logic of American imperialism from those in positions of power within the United States, produced principles where Latinx communities were perceived as a threat to the control of resources and power (Chávez-Moreno, 2021; Bethencourt, 2014). Immigrants were then painted as inferior people who posed a threat to the nation-state (Chávez-Moreno, 2021). In order to

disrupt the self-determination of non-white communities, Martinez (2017) argues that the narrative surrounding Hispanic communities often depicts them as being plagued by gangs and characterized by excessive violence. Furthermore, these narratives also perpetuate deficit views about their intelligence and academic capabilities, which are viewed as lacking or inferior. Anti-immigrant hostility contributes to the further marginalization of Hispanic and Latinx communities by promoting a narrative that immigrants should be grateful for the privilege of living in the United States and should not question authority figures (Chávez-Moreno, 2021).

This systemic racism is pervasive throughout daily life and includes the structural subordination of other people through macro, micro, interpersonal, institutional, overt, and subtle forms of oppressive power (Yosso, 2006). In this way, dominant narratives have been a part of United States history and have been central in perpetuating systems of oppression. The purpose of this study is to examine the impact of racial counternarratives on the racial identity of Black and Latinx students. The focus on counternarratives is a subjective form of social dominance which underpins the basis for most, if not all, forms of systemic oppression. The ideology of racism creates, maintains, and utilizes dominant narratives to maintain social dominance (Solórzano & Yosso, 2002). These dominant narratives socialize people into believing this systemic racism is commonplace and causes society to ignore the evidence and perspectives of the oppressed allowing for the rationalization of their dehumanization and subjugation (Chávez-Moreno, 2021; Delgado, 1989).

Dominant Narratives

Dominant narratives or master narratives are a tool used to subordinate others by intentionally creating false narratives that elicit fear, hate, anger, and other negative emotions

toward a specific group of people (Rogers & Way, 2018). These strong emotions help rally support for eliciting behaviors and creating social hierarchies that further oppress people from underrepresented, minoritized backgrounds. These often manifest through interpersonal interactions, intrapersonal processes, and formal/informal policies. Aronson et al., (2020) characterized this by stating,

> The groups within the hierarchy are generally socially constructed, and their societal position based on assumptions of inferior versus superior social status. The positioning is often due directly to the omnipresent, though generally ignored, impacts of racism expressed through [dominant narratives such as] group stereotyping. (p. 24)

For the purpose of this study, the term dominant narrative and master narrative will be used interchangeably as defined in the list of terms. Dominant narratives are accepted as universal truths by society, allowing these narratives to normalize the oppressive/dominant relationship over minoritized groups thus maintaining inequalities (Rogers, 2020). Dominant narratives are everywhere, yet they are rarely acknowledged or discussed. If society does not analyze these narratives, they will continue to assume these dominant narratives hold truths and thus will continue to normalize oppression and allow racism to continue (Aronson et al., 2020).

Dominant narratives reinforce an ideology of racial hierarchies and can inform how individuals construct their own identity (Chávez-Moreno, 2021; Harper, 2012; McLean & Syed, 2015; Rogers, 2020; Rogers & Way, 2018). By creating dominant social identities around race, people from underrepresented, minoritized backgrounds may be limited in their capacity to freely create their own narrative and resist subordinate positions (Rogers & Way, 2018). Dominant narratives provide a script for individuals to create their own narratives, which serves to perpetuate the dominant narrative by situating one's own identity within the societal structures and hierarchies (Harper & Davis, 2012; McLean & Syed, 2015; Rogers, 2020). Rogers and Way

(2018) explained that dominant ideologies, expressed through narratives or messages, organize what it means to be Black, or working class, or Asian, etc. Furthermore, they argue that healthy social-emotional development is related to how an individual navigates the process of internalizing these messages or ideologies. When an individual accommodates to these ideologies, they are constrained within the narrative and experience negative thoughts and feelings, such as a male feeling less "masculine" when showing affection toward another male friend. However, when an individual is able to consciously resist those ideologies, they are free to develop, maintain, and express their identity and friendships. These ideologies also contain implied rules and expectations on can/can't and should/shouldn't. These narratives become heuristics for youth throughout their development that guide how they make sense of the world when navigating their environment (Rogers & Way, 2018). It is crucial recognize that children belonging to racial minority groups develop an early awareness of race and are exposed to racial stereotypes, which can result in the internalization of dominant narratives at a young age (Baron & Banaji, 2006; Pratto & Stewart, 2012; Spencer et al., 2001; Way & Rogers, 2017). For example, the narrative that was alluded to earlier in this section describes what behaviors are acceptable for males and which are not; when a young adolescent male internalizes the narrative that men of color do not display affection toward one another, they will subdue the way they express emotions and will behave in a stereotypical "masculine" fashion out of fear that they may be ostracized by their peers, which can begin during elementary school. When society is only familiarized with dominant narratives, we raise future leaders that may approach policymaking through deficit attitudes around people from underrepresented, minoritized backgrounds and could raise children from underrepresented, minoritized backgrounds to hate

themselves (King, 2015). In addition, dominant narratives often overlook the privileged or advantaged positioning of certain groups, while designating the targeted group as problematic. This normalization of the dominant social status as "normal" is discussed by Pratto and Stewart (2012).

These narratives are not merely words to be dismissed as innocuous forms of speech that people can easily brush off. These words have a deep impact on defining who belongs and who are to be excluded or othered. Bethencourt (2014) studied the development of racism from the Crusades into contemporary times and found that "informal forms of discrimination can be extremely powerful without institutional frameworks or state enforcement" (p. 457). Augoustinos and Every (2007) give an example where within political discourse, politicians use strategies to redefine racist behaviors as not racist by "blaming, justifying, rationalizing, and constructing particular identities for speakers and those who are positioned as other" (p. 125). This example within the political sphere highlights the insidious power dominant narratives have to infect the practices and policies of our institutions with prejudice and biases (Khalifa & Briscoe, 2015). As indicated above, these narratives may influence future leaders who may continue to perpetuate systemic oppression and dominant narratives. Furthermore, researchers have identified ways in which members of minoritized groups can participate in perpetuating dominant narratives. Solórzano and Yosso (2002) offer examples of this when they discuss how during his time as Secretary of Education, Lauro Cavazos, a Latino male was quoted saying, "Hispanics have always valued education…but somewhere along the line we've lost that. I really believe that, today, there is not that emphasis" (p. 28). This phenomenon, exemplified through this quote, highlights how white superiority and dominant narratives can become ingrained in political,

legal, and educational structures that are perceived as ordinary (Aronson et al., 2020). Fearmongering and dehumanizing narratives are used to justify hostile policies toward immigrants, which includes denying education, family separation, incarceration, deportation, and physical violence (Chávez-Moreno, 2021). These examples demonstrate how dominant narratives are deeply embedded in political, legal, and educational structures and underscores the need for critical analysis and discussion around how these narratives manifest in our society and how we can address them.

Manifestations of Dominant Narratives

Dominant narratives can present in various ways within society, which is a reason many scholars argue that they need to be explicitly analyzed, critiqued, and discussed (Aronson et al., 2020; DeCuir & Dixson, 2004; Harper & Davis, 2012; Miller et al., 2020; Smolleck & Hershberger, 2011; Solórzano & Yosso, 2002; Way & Rogers, 2017). Similarly, dominant narratives encompass many different constructs, but the purpose of this study is to understand and address the internalization of dominant narratives as they pertain to race. Some examples of dominant narratives as they relate to race include the generalization that "being a boy of color, particularly Black or Latino from low-income communities, means not caring about or being capable of doing well in school, and being obsessed with sex" (Rogers & Way, 2018, p. 314). Within schools, the narrative for Black and Latino students is that they do not care, that they have the lowest scores, the worst attendance, apathetic disposition, and that they are violent. Another narrative is a shared sentiment that these students are difficult to teach, and the school environment would be much better without them; "they poison the learning experience for everyone else" (Harper, 2015, p. 140). These also include assumptions that Asian boys will be

good at math or that urban areas are dangerous places where nothing good happens (Harper, 2015; Rogers & Way, 2018). A dominant narrative for Hispanic or Latino people is that of the immigrant; a narrative that paints Latino immigrants as people to be feared because they are criminals who are an invasive burden, leeching resources that belong to American citizens. These narratives can be internalized by the individual without them being aware that it is happening, and it can start at a very early age (Way & Rogers, 2017).

Vygotsky (1962) posited that internalization is a process of cognitive development that is impacted by language, where speech and thought are interdependent. He theorized that at approximately three years of age, the language in thoughts and speech take on deeper meaning as separate functions and are internalized in a manner that drives cognitive development (McLeod, 2018). This impact is present throughout society, similar to any virus of the body, no one is immune from inheriting the ideologies of our society (Sue, 2015). Clay (2017) in her article quoted Derald Wing Sue, saying that, "Everyone, including marginalized group members, harbors biases and prejudices and can act in discriminatory and hurtful ways toward others" (p. 46).

Dominant narratives manifest in many different ways, some of those manifestations are more observable than others. Although distinctions can be made between these different manifestations, they do not usually fit neatly into any given category because often, internalized dominant narratives influence how we behave and thus, result in a combination of behaviors or outcomes. Internalized manifestations are more difficult to address due to the subconscious processes, which require more effort to identify and address, such as implicit bias. An overview of the different manifestations of dominant narratives is important to discuss in order to

understand the pervasive impact these narratives have on our society. However, for this study, the focus will be on the internalization of these messages and how they can impact individuals. Before discussing the specific manifestations and mechanisms that have more of a direct impact on the individual, it is important to understand the ways dominant narratives manifest as societal mechanisms, specifically stereotypes. In this study, I will focus on the following manifestations: stereotype threat, the Pygmalion effect, imposter syndrome, microaggressions and implicit bias.

Stereotypes often mirror the power structures and belief systems of society to determine who is and who is not fully human and who is and who is and who is not deserving of education, housing, food, jobs, or having a voice "at the table" (Rogers & Way, 2018). Stereotypes are a symptom of systemic racism, and the ideologies present within dominant narratives. In their study of the lived experience of individuals around racial discrimination, Evans et al. (2021) found that the most prevalent form of discrimination came in the form of stereotyping/racial profiling. Stereotypes are generalizations held by society that directly express the ideology within dominant narratives but are not themselves the dominant narrative (McLeod, 2015). How are they different from dominant/master narratives? Dominant narratives do not have to come strictly in the form of stereotypes; narratives can be passed along in other ways. An example of this comes from the news when the selected picture of a suspect from underrepresented, minoritized backgrounds is that of their mug shot, which makes them appear more threatening. In contrast, the picture of a suspect who is White is more likely to be a family photo or a professional work portrait. Black and Latino suspects are also more likely than whites to be presented in a non-individualized and threatening way – unnamed and in police custody (Ghandnoosh, 2014). This method of presenting people from underrepresented, minoritized

backgrounds in a non-individualized manner can be indicative of stereotyping but may not be easily identifiable without thorough comparison and analysis. In this manner, the narrative that people from underrepresented, minoritized backgrounds commit more crimes is perpetuated without the need to acknowledge the stereotype. Stereotypes paint negative, and sometimes positive caricatures of people often in a reductionist fashion which is spread through socialization (Harper & Davis, 2012; Rogers & Way, 2018). Although some stereotypes appear to be "positive" (Asian people are smart, Black people are athletic, girls are cleaner), they position one group in opposition to another and even creates opposition within groups (Way & Rogers, 2017, p. 232). Many individuals who have intersecting racial identities have experienced feeling like they are ostracized from both identities because of the positioning of one against the other. In a scene in the Movie Selena, the actor Edward James Olmos goes on to give an explanation for this experience with Mexican Americans when his character, in an exasperated voice, tells his children:

> we gotta prove to the Mexicans how Mexican we are, and we gotta prove to the Americans how American we are. We gotta be more Mexican than the Mexicans and more American than the Americans both at the same time, it's exhausting! (Nava, 1997, 0:59:36)

Not only do stereotypes dehumanize people from underrepresented, minoritized backgrounds, they foster disconnections within groups and between other marginalized groups (Way & Rogers, 2017). Most, if not all, stereotypes are widely known throughout society due to how they are spread through public and private discourse, the media, schools, art/pop culture, and the like which means that even if someone does not believe in the generalization, they are aware of the stereotype (Spencer et al., 1999). The recognition of stereotypes as a broader mechanism and expression of prevailing narratives serves to underscore subsequent discussions

on particular instances that manifest at the individual and interpersonal level, such as stereotype threat.

The stereotype threat and the Pygmalion Effect are two ways in which an individual's behavior is impacted by the expectation or narrative from others. These phenomena are similar in that the expectation or narrative from others, impacts the individual's behavior and confirms a potentially false expectation or belief. A remarkable study conducted by Nosek et al. (2009) provides strong evidence for the impact that these phenomena have on societies and individuals. The researchers reviewed the results of over half a million Implicit Association Tests across 34 countries and found that national-level implicit stereotypes predicted national-level sex differences in eighth grade science and mathematics achievement. They also go on to report that mutually reinforcing mechanisms could lead to some cultures maintaining larger gaps. This study provided an example on how female scientists felt less belonging and less desire to participate in a conference after seeing a video where the participants were 75% male, which points to the mutually reinforcing mechanisms that operate similar to a self-fulfilling prophecy. Though this study focuses on gender-based dominant narratives, the results have strong implications for the impact of racial narratives.

Stereotype threat is a semi-conscious process, around a dominant narrative or stereotype held by society as a whole, where the individual is at risk of conforming to the negative belief or stereotype (Heaning, 2022). In their study, Steele and Aronson (1995) found that individuals who are exposed to a negative stereotype about their group, underperformed on a related task, but the group that was not exposed to the stereotype, did not. Similarly, Spencer et al. (1999) reported on this process and how when people face situations in which a stereotype might apply, the

individual's performance comes under extra pressure and a potential to be judged. According to Steele (1997), stereotype threat impacts individuals when they perceive the stereotype as personally relevant to their own social group. For example, if a Black or Hispanic/Latinx student is exposed to a stereotype that their race/ethnicity performs poorly in school, they may internalize the stereotype and it may affect their academic performance, becoming part of their identity. When individuals are repeatedly exposed to stereotypes about their social group, or if the exposure is prolonged, they may feel increased pressure from the stereotype. As a result, they may interpret any confirming results as likely or plausible, further reinforcing the impact of the stereotype on their beliefs and behaviors. An example that demonstrates this phenomenon can be found in Ramist et al.'s (1994) Education Testing Service study. It was found that the predictive validity of SAT scores, in terms of their correlation with subsequent grades, was comparable for African American, Hispanic, Native American, White, and Asian students. However, despite similar SAT scores indicating similar levels of preparation, the African American, Hispanic, and Native American students exhibited significant underperformance, with lower grades across various academic areas once they entered college. This finding suggests that there may have been additional factors that impacted the academic performance of non-Asian minority students after they enrolled in college, leading to a disparity between their predicted and actual grades. These results of these studies provide insight into how the process occurs within the individual and how it can influence outcomes without directly intervening with the individual's behavior.

The Pygmalion Effect refers to a phenomenon where an individual's performance is influenced by the expectations and actions of specific people, leading to a self-fulfilling prophecy that confirms the expectation, whether it is true or false (Schaedig, 2020). This

phenomenon was discovered when Rosenthal and Jacobsen (1968) in a study where elementary school children were given an IQ test, and the results were provided to their teachers, indicating which students scored average and showed "unusual potential for intellectual growth." In their study, they found that the teachers gave all the attention to the "Bloomers" and largely ignored the "average" students because of the lower expectations. The teachers created better environments for the Bloomers, which included time, attention, feedback, and more, which resulted in higher scores when re-tested. This experiment showed how people around the individual may withhold opportunities or resources so that they are not "wasted" on them. The Pygmalion Effect can also apply to race, where school personnel may hold stereotypical expectations about the behavior and performance of students from underrepresented, minoritized backgrounds. This phenomenon can lead to a situation where these students are constantly monitored for misbehavior, which in turn reinforces the belief that they are more likely to misbehave. This cycle of biased expectations from adults can impact the child's own perception of themselves and their behavior in the classroom. Another similar way that dominant narratives manifest is through Impostor Syndrome.

Imposter Syndrome refers to a psychological phenomenon in which individuals doubt their abilities and accomplishments, and fear being exposed as fraud (Cuncic, 2022). This doubt can lead them to discount their successes and attribute them to luck or external factors, while internalizing their failures as evidence of their incompetence (Cuncic, 2022). In this context, imposter syndrome can be seen as a self-fulfilling prophecy because the belief that one is a fraud or undeserving can lead to behaviors that undermine their confidence and performance (Cuncic, 2022). For example, an individual with imposter syndrome may avoid taking on new challenges

or opportunities for fear of failure or being exposed as a fraud. This avoidance behavior can limit their growth and development while also reinforcing their belief that they are not capable. As a result, their self-doubt and negative beliefs can become a reality, perpetuating the cycle of imposter syndrome. The false reality could come true because psychological responses to predictions (fear/worries associated with the future) (Cherry, 2022). Bravata et al. (2020) conducted a systematic review of 66 articles on Imposter Syndrome, also known as Imposter Phenomenon in academic literature. Their findings revealed that imposter syndrome is prevalent among ethnic minorities, including African Americans, Asian Americans, and Latino/a Americans. Furthermore, imposter syndrome was found to be a stronger predictor of mental health issues compared to minority status stress. The review also showed that imposter feelings were significantly associated with depression and anxiety and were linked to negative experiences in academic and professional settings. The synthesis of peer-reviewed evidence on imposter syndrome highlights the negative impact it can have on minoritized populations, affecting the psychological well-being of individuals from these backgrounds and potentially posing barriers in academic and professional settings.

Self-fulfilling prophecies can occur for reasons not related to race, but for the purposes of this study, the focus will be primarily on race-related examples. Merton (1948) describes a self-fulfilling prophecy as a perception or interpretation of a situation that can shape how that situation unfolds in the future. Individuals do not solely respond to the objective aspects of a situation, but also, and often primarily, to the subjective meaning they assign to that situation. Furthermore, the meaning attributed to a situation influences their subsequent behavior and can determine the resulting consequences of that behavior which is then interpreted as evidence of

their initial prediction. A self-fulfilling prophecy can be self-imposed and other-imposed; as indicated in the name, self-imposed are how one's own expectations are the root cause of this phenomenon while other-imposed is when others' expectations influence the individuals' behaviors (Cherry, 2022; Merton, 1948; Schaedig, 2020). A self-imposed prophecy is more commonly associated with this phenomenon, an example being when a student who gets nervous about failing a test, becomes too distressed and consequently performs poorly. An example of an other-imposed version is if a fortune teller predicts a person will fall in love with someone who has curly hair, they are more likely to accept or pursue dates with people who have curly hair, which makes the "prediction" more likely to come true. In this way, dominant narratives are internalized and begin a cycle of maladaptive behaviors that reinforce the false beliefs held by the individual and others (Harper, 2009). Meece and Eccles (2010) found that self-fulfilling prophecies have stronger effects on individuals from marginalized backgrounds, such as people of color and students from low socio-economic backgrounds. Teacher expectations play a significant role in creating self-fulfilling prophecies, which can be influenced by stereotypes attributed to students' racial or ethnic groups. This effect can impact various behavioral domains when stereotypes are made salient by subtle events, as supported by replicated studies, indicating a robust phenomenon (Meece & Eccles, 2010). Jussim and Harber (2005) highlight that although there is limited research on self-fulfilling prophecies and race in classroom performance, the results suggest that teacher expectations, and by extension expectations from other professionals like managers, admission personnel, health professionals, etc., could be a significant contributor to social inequalities associated with race, sex, and social class. Furthermore, their findings indicate that teacher expectations play a moderating role in self-fulfilling prophecies related to

social class and race-ethnicity. Lastly, the following manifestations that will be discussed are two that have become more popular among the broader population when considering examples of how dominant narratives may manifest: microaggressions and implicit bias.

In the same way stereotypes are widespread and unconsciously internalized, microaggressions and implicit biases are often automatic behaviors or associations due to the socialization or cultural conditioning in our society (Clay, 2017). The extent of socialization is to the point that even while having honest intentions, people commit microaggressions or make automatic associations without realizing or understanding why the victim is upset (Sue, 2015). Microaggression can be defined as everyday subtle, intentional and unintentional interactions or behaviors that communicate some sort of bias toward historically marginalized groups. The difference between microaggressions and overt discrimination or macroaggressions, is that people who commit microaggressions might not even be aware that they are committing them (Clay, 2017; Limbong, 2020; Lui & Quezada, 2019). These everyday exchanges communicate racial discrimination and can be traced to core beliefs regarding cultural groups and result in a negative impact on the victim (Evans et al., 2021; Sue et al., 2007; Sue & Sue, 2013). Types of microaggressions include: microinsults, microinvalidations, and microassault(s). Microinsults are "behaviors or verbal remarks that convey rudeness, insensitivity or demean a person's racial heritage or identity," which can include asking a person from underrepresented, minoritized backgrounds "how did you get this job?" implying that they did not earn the position based on merit or that their qualifications represent exceptionality within their racial group (Sue et al., 2007, p. 278). Microinvalidations are "comments or behaviors that exclude, negate, or nullify the psychological thoughts, feelings, or experiential reality of a person of color" (Sue et al., 2007, p.

278). An example of microinvalidation is when a person from an underrepresented, minoritized background is told they are being "too sensitive" if they are upset after a racial experience. Microassault(s) are defined as derogatory behavior meant to discriminate or harm a person of color (Sue et al., 2007). Microassault(s) are an overt form of microaggression that is explicit and intentional in its racism. More examples of microaggressions include; the assumption that someone is not from the United States by asking, "where were you born?," or "where are you from?," assigning intelligence to a person from underrepresented, minoritized backgrounds on the basis of race with comments like, "you are so articulate," or "you are a credit to your race," the assumption of criminality when a white individual secures their belongings after seeing a person from underrepresented, minoritized backgrounds approach, the underrepresentation of people of color in television and movies outside of stereotyped roles, and several more (Sue et al., 2007, p. 276).

Microaggressions are a subtle form of racial discrimination that occurs in part due to the implicit biases that we all have (Clay, 2017). Although people can be aware of biases they may have, this form of bias is an involuntary association between groups and can be present regardless of someone's awareness of inequities. For example, individuals may hold the belief of equality between White men and Hispanic men, but still associate White men with certain jobs and Hispanic men with others, such as science, technology, engineering roles compared to manual labor jobs. These unconscious and prejudice beliefs are held by society as a whole and are cyclically reinforced through media, popular discourse, and published works (Harper, 2009). These biases are primed through the everyday exposures to dominant narratives and are an "especially potent" source of discrimination (Banaji et al., 1993). According to Powell et al.

(2013), "implicit biases affect behavior and are far more predictive than self-reported racial attitudes" (p. 10). They provide examples such as: the likelihood of shooting an unarmed person based on race, employment call backs relative to equally qualified White candidates, and why black defendants receive longer sentences and are more likely to be sentenced to death. Within an educational context, Powell et al. (2013) discovered that officer referrals resulting in suspensions, were often triggered by students violating "implicit interactional codes," wherein they were seen as challenging established classroom practices or teacher authority. Additionally, the researchers found that perceptions of race influenced grading and writing analysis. Participants were more likely to describe an author as "generally a good writer," "having potential," and "good analytical skills" when informed the author was Caucasian, compared to describing the same author as "needing a lot of work," "hard to believe they went to NYU," and "average at best" when the author was indicated as African American. They conclude by stating that research confirms that pervasive negative stereotypes about the academic abilities of students from underrepresented, minoritized backgrounds can impact teacher expectations, leading to a distorted lens through which student performance is judged.

This overview of the different ways that dominant narratives manifest provides an understanding of how racism and racist ideologies have adapted and persisted within the United States. Dominant narratives are an insidious and pervasive form of racism that have widespread and significant impact on our society in the way they are socialized and internalized. The internalization of these narratives and their impact on individuals from underrepresented, minoritized backgrounds begins at an early age and has implications for their racial-ethnic identity development (Way & Rogers, 2017). Before addressing the individual impact on people

from underrepresented, minoritized backgrounds, it will be necessary to review the process of racial ethnic identity development.

Racial Ethnic Identity Development

It has long been understood that "ethnic identity is central to the psychological functioning of members of ethnic and racial minoritized groups" (Phinney, 1990, p. 499). Race and ethnicity are an essential but complex and dynamic part of one's identity (Umaña-Taylor et al., 2002). In this study, the impact of dominant cultural perspectives on the formation and development of racial and ethnic identity will be investigated. According to French et al. (2020), individuals who belong to a social group that is highly valued may not feel the need to examine or alter their sense of identity. However, those who experience an environment where their group identity is devalued may negotiate the significance of their identity.

There does not appear to be one agreed upon definition of racial ethnic identity (REI), some scholars make a distinction between racial identity development and ethnic identity development, but many scholars also use a combination of race and ethnicity when describing multiple ethnic and racial groups (Rivas-Drake et al., 2014). Markus (2008) argues that racial and ethnic identifications are complex and interconnected, influenced by social structures, cultural meanings, and individual psychological experiences. Groups commonly classified as races can also be viewed and studied as ethnic groups, and vice versa, as they share overlapping characteristics and dynamics. Furthermore, Markus suggests that due to considerable overlap in various aspects, considering racial and ethnic groups together can be beneficial and yield productive insights. For the purpose of this study, an REI model that considers race and ethnicity as interconnected will be used, recognizing that minoritized groups often face similar

discrimination, structural barriers, and challenges in accessing resources and acceptance from the White majority. It acknowledges that these experiences are shaped by shared understandings distributed and institutionalized in the social context, influencing individuals' perceptions and interpretations of their own behavior and that of others (Markus, 2008, Phinney et al., 1992; Umaña-Taylor et al., 2004).

REI development can be understood as a process that centers on how individuals come to comprehend the significance of their ethnicity and its impact on their lives. It involves the exploration, understanding, and integration of one's REI identity into their self-concept and worldview (Phinney et al., 1992; Umaña-Taylor et al., 2004). The three-stage model that is proposed by Phinney (1993) in which an individual progresses through the stages of unexamined, moratorium/search, and ethnic identity achievement, will be the REI development model that will be used. An Unexamined Ethnic Identity, or stage 1, is characterized by a lack of exploration, where individuals may have adopted the values and attitudes of the majority culture without questioning or examining them, which includes negative views held by the majority (Phinney, 1993). Individuals in Stage 1 of ethnic identity development may express thoughts or feelings that reflect identification with the dominant culture in which they live, without considering the cultural heritage of their own family or ethnic background. Stage 2 of Phinney's (1993) three stage model is known as "Ethnic Identity Search" or "Moratorium," and is said to commence when an individual, typically an adolescent, encounters a situation that triggers an exploration of their ethnic identity. At this stage, individuals may develop curiosity about their heritage or culture and begin to ask questions about it. This curiosity may spark an interest in exploring and learning more about their own cultural background, moving them towards the next

stages of ethnic identity development. The final stage is Ethnic Identity Achievement, which is considered the ideal outcome. It is characterized by a clear and confident sense of one's own race or ethnicity and corresponds to acceptance and internalization of one's ethnic identity. Umaña-Taylor et al. (2004) argue that exploration and resolution of REI identity are likely to follow a developmental pattern during adolescence, primarily due to the social and cognitive changes that occur during this period. These changes facilitate the exploration and resolution of one's REI, as adolescents become more capable of self-reflection, introspection, and understanding of their social context. For instance, researchers have found that junior high students tend to score lower on ethnic identity measures compared to high school students, and high school students tend to score lower than college students (Martinez & Dukes, 1997; Phinney, 1993).

Phinney's early model of ethnic identity development did not comprehensively account for the general development context of individuals, within the three-stage model. As a result, researchers have utilized other developmental models, including Phinney and Ong (2007) and Umaña-Taylor et al. (2004), to provide a contextual framework for understanding the process of REI development more fully. Erikson's model of psychosocial development will be used to understand how dominant narratives may impact the REI development across different stages of development, paying particular attention to what might be expected for the age range of the participants. By integrating Erikson's model of psychosocial development, researchers can more comprehensively examine how cognitive, emotional, and social factors may influence progression through different stages of REI identity development. This approach can offer a more holistic perspective on the complexities of how REI identity development is impacted by dominant narratives, taking into account the psychological and social dimensions of individuals'

experiences. Erikson's model of development focuses on the eight stages of psychosocial development that individuals go through from infancy to old age; Infancy (birth to 18 months), Early Childhood (18 months to 3 years), Play Age (3 years to 5 years), School Age (6 years to 12 years), Adolescence (12 years to 18 years), Young Adulthood (18 years to 35 years), Middle Adulthood (35 years to 55 or 65 years), and Late Adulthood (55 or 65 years to death). Erikson's model of human development does not explicitly incorporate considerations of race and ethnicity, leaving gaps in our understanding of the differences in the experiences of individuals from diverse racial and ethnic backgrounds. Similar to previous researchers, I will integrate Erikson's model of psychosocial development with Phinney's (1993) Three Stages of Ethnic Identity Development. The aim of integrating Erickson and Phinney is to fill in the gaps in both models and obtain a more comprehensive understanding of how dominant narratives influence the experiences of adolescents from underrepresented, minoritized backgrounds.

Studies have found that individuals from different racial and ethnic groups may experience unique challenges and opportunities in each stage of development (Rivas-Drake et al., 2014; Phinney, 1990; Phinney & Ong, 2007). For example, during the stage of identity formation in adolescence, individuals from minoritized groups may experience conflicts related to their cultural identity and may need to navigate the challenges of belonging to a marginalized group in a predominantly white society (Phinney, 1989). Similarly, during the stage of generativity versus stagnation in middle adulthood (35 to 65 years of age), individuals from minoritized groups may experience unique challenges related to social and economic inequality, discrimination, and racism, which may impact their ability to contribute to society in meaningful ways (Sue & Sue, 2013). This model of development can offer some context to the cognitive processes that may be

occurring as individuals navigate their REI, but it cannot capture the whole story due to the complexity of REI development. Regardless of when the process begins, REI development is a crucial part of an individual's overall identity development and has implications for positive social functioning and mental health outcomes for minoritized adolescents (Rivas-Drake et al., 2014; Umaña-Taylor et al., 2002).

Another important concept to consider is racial-ethnic socialization. Racial-ethnic socialization refers to the messages and practices that individuals receive from their families and communities regarding their racial and ethnic identities, and how they should navigate and cope with experiences related to their racial and ethnic group membership (Hughes et al., 2006). This socialization can take various forms, including teaching about one's cultural heritage and history, providing guidance on coping with discrimination, and instilling pride in one's racial and ethnic identity. The process of racial-ethnic socialization is believed to have significant implications for individuals' psychological and social development, as well as their experiences with racism and discrimination (Brown & Tylka, 2011; Hughes et al., 2006; Miller, 1999). For example, Hughes et al. (2006) found that racial-ethnic socialization messages from parents were associated with better academic outcomes and fewer problem behaviors among African American youth. Racial-ethnic socialization messages that parents can provide include cultural socialization, preparation for bias, promotion of mistrust, and egalitarianism. In another study, Umaña-Taylor et al. (2014) found that racial-ethnic socialization from parents and teachers was associated with greater ethnic-racial identity exploration and affirmation among Latinx youth.

The complexity of REI development comes from the convergence of all the varying factors that may be considered to be part of one's race or ethnicity, and the dynamic nature of

how individuals interact with each factor (Phinney, 1990; Phinney, 2006; Phinney & Ong, 2007). When considering how each individual processes their relationship with these factors, it is clear that though there are commonalities within the overall experience and process, racial and ethnic identity development has distinctly unique outcomes for each individual. Factors involved might include: when does someone become aware of their race or ethnicity, how much do they know about their heritage, how much attachment or commitment do they feel toward their racial group, to what extent do they identify with the racial group, do they share similar values and attitudes with the racial group, what experiences of racial-ethnic socialization have they had, how is the dominant culture integrated into their identity development, where do they feel the most belonging, and what is society telling them about their race or ethnicity (Phinney, 1990; Phinney, 2006; Phinney & Ong, 2007; Rivas-Drake et al., 2014; Rogers & Way, 2018; Umaña-Taylor et al., 2002). Despite these challenges, studies have been conducted that help to provide an understanding of identity development as it relates to race and ethnicity. Longitudinal studies of REI development suggest that REI exploration increases between early to middle adolescence but that is also a process that does not follow normal, linear trajectories due to individual differences (Camacho et al., 2018).

Racial ethnic identity formation is a process that occurs across the lifespan and when it begins is largely dependent on when an individual is exposed to issues of race or ethnicity (Suárez-Orozco & Qin-Hilliard, 2004). This process typically starts earlier for children from underrepresented, minoritized backgrounds because they are distinguished from the dominant group by more discernible features such as skin color, language, or cultural customs and are consequently forced to compare themselves to the norm of whiteness from an early age (Pratto &

Stewart, 2012; Spencer et al., 2001). White people do not need to explain their existence because it is seen as the norm and thus, considerations of race and ethnicity are not explicitly broached in such an intimate manner until later on in their development (Brown & Chu, 2012; Camacho et al., 2018). White people have the privilege of considering different aspects of their identity without the need to reconcile their status in society (Phinney, 1990). This reconciliation for people from underrepresented, minoritized backgrounds is consistently associated with positive psychosocial adjustment and with other positive outcomes, such as mental well-being and academic outcomes (Rivas-Drake et al., 2014).

Children grow up learning the customs, values, beliefs, traditions, and language of their family' to them, it is the norm but reaches a point where they gain an awareness of how their normal may be different from others (Phinney, 1990; Suárez-Orozco & Qin-Hilliard, 2004). As they begin to take note of their surroundings and gain an awareness of differences in customs and values, children may start to internalize messages about their race and ethnicity based on dominant narratives (Phinney, 2006). The large diversity in the United States corresponds to a large number of different cultures living near one another. Inevitably, these different cultures will be exposed to and interact with one another, which directly impacts identity formation, which can create significant challenges for minoritized groups (Umaña-Taylor et al., 2002). Suárez-Orozco-Qin-Hilliard (2004) explain that a person born and raised in China may not experience knowing that they are "Asian" until they are older; however, minoritized groups in the United States are confronted with their differences as soon as they begin school or even sooner. When considering Erikson's stages of development, we can expect children to have increased exposure to racial and ethnic differences during School Age (6 to 12 years). During this stage, children are

gaining more knowledge, learning new skills, and developing a sense of industry which encapsulates self-esteem, self-confidence, and self-efficacy. School Age is also a very social stage where the child's world is expanding, and their relationships shift from parent oriented toward school peers. Moreover, peer acceptance and peer influence have an impact on the development of individuals' sense of industry and identity development in later stages (LSU Health New Orleans, 2023).

As children get older, their cognitive development allows for more complex thinking, which promotes exploration and questioning of different constructs within racial and ethnic identity development (Umaña-Taylor et al., 2009). Vygotsky's (1962) work indicated that this process may begin with the production of language at around three years of age. Baron and Banaji (2006) found that implicit attitudes toward race can be measured in children as early as six years old. There is no clear start or end point with identity development, but it appears to follow a developmental progression from early childhood into early adulthood and is differentiated based on environmental and contextual experiences (Douglass & Umaña-Taylor, 2016; Mclean & Syed, 2007). The further along the stages of development an individual is, the more they can question and grapple with the complexity and ambiguity of this process given the information that have received through socialization (Spencer et al., 2001; Phinney, 1990; Porta et al., 2016; Umaña-Taylor et al., 2009). Within Erikson's model of development, when individuals reach the Adolescence stage (12 to 18 Years), the developmental outcome is either Identity or Role Confusion. During this stage the individual, who is not yet an adult but also not considered a child, is navigating an increasingly complex life. Adolescents seek to discover their place in the world, develop their identity outside the family unit, and establish a set of ideals. In

this stage, our most significant relationships are with our peer groups, and we begin to struggle with social interactions (LSU Health New Orleans, 2023). Studies have outlined that experiences in schools related to ethnic-racial diversity and cultural pluralism have implications for how youth make sense of their REI (Camacho et al., 2018). These interactions are influenced by dominant narratives and can impact this process for people from underrepresented, minoritized backgrounds as they become "increasingly attuned to the implicit and explicit ways schools convey the value for them as a member of a particular ethnic-racial group" (Camacho et al., 2018, p. 31). Ellis et al. (2018) found that the schools play an important role in how people from underrepresented, minoritized backgrounds view themselves. Their work provides evidence to the need for interventions that disrupt the internalization of dominant narratives:

> How Black male adolescents are socialized by teachers, parents, peers, and mentors to view Blackness as a positive aspect of who they are in the midst of negative societal narratives have strong implications for interventions designed to work with this population to address educational disparities. (p. 922)

Regardless of the complexity of the process, research continues to support that feeling a sense of membership or belonging to one's racial ethnic group contributes to a positive self-concept and overall mental well-being (Phinney & Ong, 2007; Porta et al., 2016; Way et al., 2008). Conversely, the negative narratives and beliefs expressed by the dominant group can counteract that positive self-concept and cause negative attitudes toward self and the social groups they are identified with (French et al., 2020; Way et al., 2008). Ethnic identity development is an active process that requires the individual to explore, evaluate, and decide on their position within a spectrum of commitment to a social, racial, or ethnic group (Phinney, 1990; Suárez-Orozco & Qin-Hilliard, 2004). Dominant narratives are particularly insidious because the internalization of those messages occurs subconsciously and are internalized without

active participation from the individual but simply through exposure. Racial and ethnic identity development then becomes a more difficult process for people from underrepresented, minoritized backgrounds because along with the common human need of forming one's identity, minoritized groups also need to confront the negative narratives about their racial or ethnic group (Umaña-Taylor et al., 2002). Rogers and Way (2018) state that the "beliefs, values, practices, and expectations within a set of dominant ideologies" are "actively internalized and contested on a minute-by-minute basis by those living within the culture" (p. 313).

A large body of research suggests that developing strong connections and pride toward one's racial ethnic groups is one solution that helps reinterpret the perceptions toward said groups, but this does completely address the internalization of dominant narratives. Phinney (1990) argues that ethnic identity development and positive self-concept do not have a linear relationship where the increase of one requires the decrease of the other. This then begs the question; how does one cope with or resist the socialization of a belief, especially if they are unaware that they are internalizing it?

Internalization

Internalization is a process within REI development but warrants further discussion in order to frame the study's focus on counternarratives. Evans et al. (2021) define internalized racism as, "the internal messages that individuals may assume regarding their own race. These messages can be unrecognized by the individual and might include overidentification with cultural stereotypes and negative self-talk referring to one's racial identity" (p. 154). Different forms of internalized racism were discussed previously, such as, self-fulfilling prophecy, imposter syndrome, and stereotype threat. These are manifestations of internalized racism in

which the individual has some level of awareness of the dominant narrative. However, some studies suggest that there might only be a small percentage of individuals who are aware of this form of systemic racism. Evans et al. (2021) found that over half (54%) of the individuals in their study reported experiencing forms of racism that were identifiable, such as stereotypes or racial profiling. A smaller proportion of the participants (25%) reported experiences of internalized racism and within-group marginalization. These individuals discussed how societal messages about race and discrimination, as well as comments made by other people from underrepresented, minoritized backgrounds, had influenced their self-view. These results point to the limited awareness people may have regarding the impact and internalization of dominant narratives. Another manifestation of dominant narratives not yet covered in this study learned helplessness. This is a form of internalization where the individual is overcome by a perception of their deficits to the point that their self-efficacy is overwhelmed and they give up completely, feeling like they have no power to overcome negative circumstances (Cherry, 2022). Bandura (1997) states that, "People who have been persuaded that they lack capabilities tend to avoid challenging activities that can cultivate their potentialities and they give up quickly in the face of difficulties" (p. 4). This study suggests that raising awareness about these processes can disrupt the internalization of dominant cultural messages, potentially leading to more positive outcomes.

As discussed in the section regarding REI development, these messages have considerable impact on the well-being of minoritized groups. As early as 1947, in their "doll studies," Kenneth and Mamie Clark, clearly demonstrated that racism was psychologically harmful to the self-esteem of people from underrepresented, minoritized backgrounds (Way & Rogers, 2017). When people from underrepresented, minoritized backgrounds are able to disrupt

internalized racism and maintain positive attitudes toward their REI, they are better able to maintain pride and preserve their self-esteem (Suárez-Orozco & Qin-Hilliard, 2004). Left without a means to disrupt dominant narratives, individuals are at the mercy of the models, images, and symbols imposed on them and will be left with a limited pool of possible selves (Carter, 2005). Internalized messages become an identity that manifests as action and the individual will limit themselves to what they believe is possible for them (Harper & Davis, 2012). Dominant narratives are widely accepted beliefs or ideas that can influence our thoughts, behaviors, and perceptions, and can significantly impact our mental health. Our perception of our abilities or self-efficacy is not inherently determined by objective outcomes, but rather by how we interpret and think about those outcomes. In other words, our cognitive evaluation of the results, rather than the results themselves, influences our self-efficacy (Bandura, 1997; Merton, 1948). We need to understand and carefully consider how we choose, weigh, and integrate information into our belief system (Bandura, 1997). Suárez-Orozco and Qin-Hilliard (2004) provide an insightful analogy where they state that society is a mirror through which we view ourselves. The reflection of the mirror is received through media, the classroom, and the streets, and has devastating outcomes. They finish the analogy by emphasizing that this is often "leading to hopelessness and self-depreciation that may in turn result in low aspirations and self-defeating behaviors" (p.136). The importance of this work is illustrated by a quote from a participant in Harper and Davis's (2012) study:

> I truly believed that only White Americans were capable of success. Because of the lack of a high number of Black males in positions of influence, I decided to pursue a career in education and help break down negative stereotypes. Not until I reached my freshman year in college at Florida State University that I actually saw a Black male teacher… this is important for minority students who do not see people like themselves in positive roles —Clarence. (p. 114)

Thus, it is important to understand the internalization of dominant narratives and how we can begin to disrupt this process to mitigate these negatives impacts that they may have.

Resistance and Adaptation

Resistance and adaptation are processes used to cope with racism and being "othered." These concepts can also be considered a framework to conceptualize how individuals respond to the social norms, conventions, and stereotypes of their cultural environments (Rogers, 2020). Genovese (1976) utilized the concept of accommodation and resistance to describe the strategies employed by African American slaves to navigate oppression in their daily lives: "Accommodation and resistance," Genovese wrote, "developed as two forms of a single process by which slaves accepted what could not be avoided and simultaneously fought individually and as a people for moral as well as physical survival" (as cited in Rogers & Way, 2018, p. 658). Adaptation presents as assimilation or accommodation, while resistance can present as resistance for survival or resistance for liberation. Scholars in literature have extensively examined the concepts of assimilation and adaptation, and opinions in society vary on which process is preferable. However, Way and Rogers (2017) cited 14 studies that suggest that "resistance to [dominant narratives or] dehumanization is a core part of healthy social and emotional development" (p. 231). Adaptation can be beneficial, but this study argues that resistance promotes more positive outcomes for people from underrepresented, minoritized backgrounds.

One of the studies reviewed by Way and Rogers (2017) revealed that girls between the ages of 8-11 resisted dehumanizing stereotypes by providing comments that challenged societal expectations and demonstrated their independent thinking. These girls expressed awareness of interpersonal complexities and resisted conforming to societal constraints, emphasizing the

importance of valuing individuals' agency and autonomy, particularly those from marginalized groups, and listening to their voices to promote empowerment and understanding. In the interviews the girls expressed their resistance through thoughtful comments such as, “my house is wallpapered in lies” and “when you are having an argument with your mom you just keep it inside… but if you tell your friend… you are telling it from both sides” (p. 234). Another study (include citation), focusing on boys from diverse ethnic and racial backgrounds, found similar results in terms of resistance to dehumanizing stereotypes. These boys engaged in both implicit and explicit resistance by expressing their emotions and vulnerabilities with their friends, and viewed these friendships as meaningful because they allowed them to challenge stereotypes that boys should not share their emotions. Similarly, a study with primarily Black, Latino, and Asian adolescent boys showed a similar pattern, with boys expressing a “tremendous desire” to resist dominant narratives. They made statements suggesting that boys should “reveal their hearts” in order to avoid negative outcomes. Furthermore, the authors highlight how female participants from an underrepresented, minoritized background may find power, purpose, and affirmation even within circumstances that could confirm dominant narratives, such as a black teenage mother who finds purpose in motherhood and expresses an oppositional identity. This underscores the importance of recognizing the complexity of individuals' identities and experiences, and their ability to resist dehumanizing stereotypes by finding agency and empowerment in their unique situations. Within the same study, the researchers found that immigrant girls who resist narratives defining them as incapable of succeeding in school tend to flourish. However, if they resist while still internalizing those narratives, they often exhibit anger or delinquent behaviors. According to Brown and Chu's findings in 2012, when educational

institutions prioritize diversity, emphasize cultural sensitivity, and promote culturally responsive teaching methods, they can effectively boost academic achievement and improve students' academic engagement. Additionally, boys from underrepresented, minoritized backgrounds tended to achieve better academic outcomes when they were in an environment that explicitly valued and expected their success (Rivas-Drake et al., 2014).

Although these studies offer positive examples of resistance, the majority of these studies found that as adolescents grew older, the pressures to conform often led them to distance themselves from active resistance. They recognized that their resistance could jeopardize relationships and make them targets for discrimination or ostracism. These studies underscore the significance of challenging harmful narratives and empowering individuals from marginalized groups to cultivate positive identities, while also acknowledging the challenges and risks they may face in resisting oppressive norms. These studies highlight the importance of creating supportive and inclusive environments that enable individuals to resist harmful narratives without fear of negative repercussions and promoting empowerment and agency among marginalized groups (Way & Rogers, 2017).

Dominant narratives cannot be ignored because children will begin one of the processes of resistance or adaptation (Rogers & Way, 2016). However, as children mature, they may adapt and incorporate different forms of cultural identification (Suárez-Orozco & Qin-Hilliard, 2004). These processes help people from underrepresented, minoritized backgrounds to navigate and balance the merging of their parent’s culture with the culture in which they are growing up. These processes also offer a solution to the problem that is the socialization of dominant narratives, albeit not always an ideal solution. The individual may not be fully conscious of the

actual process, but they are aware of the differences between the different cultures and the demands placed on them to conform to one or the other. Some of these processes are complicit in sustaining dominant narratives and pressure people from underrepresented, minoritized backgrounds to conform. For example, minoritized groups may believe that the key to being successful in the United States is to assimilate (Way & Rogers, 2017). This belief is indicative of the power of dominant narratives, an immense pressure to conform. Society, especially our educational system, push the narrative that culture is the issue; after all, "According to cultural deficit storytelling [master narratives], a successful student of color is an assimilated student of color" (Solórzano & Yosso 2002, p. 31). Accommodation offers a compromising solution that adjusts to the dominant culture without completely assimilating.

Accommodation is an imitation game where the individual bends to the constraints of the environment in a more temporary fashion (Block, 1992). Acculturation is a process of accommodation in which the individual goes through a multidimensional process of adapting to a host majority culture through continuous contact (Ojeda et al., 2012; Phinney et al., 1992). For the purposes of this study, this discussion will limit itself to briefly discussing accommodation as the process of adapting one's own beliefs, attitudes, and behaviors to be more in line with the dominant culture. In a study published in 1992, Phinney et al.'s results suggested that some youths were in favor of maintaining their cultural heritage while also learning to fit in or "get along" with the dominant culture. However, it is also important to note that the results indicate that those who endorsed integration, considered themselves both "ethnic and American" (p. 308). These results seem to indicate that accommodation begets more accommodation and resistance begets more resistance. In their study, Ojeda et al. (2012) found that there is limited and

inconclusive information regarding this process. They do, however, note that more accommodation or assimilation to the dominant culture is more indicative of internal conflict which puts individuals at risk for negative mental health and academic outcomes. Furthermore, the results of their study indicate that strong ethnic identity was a significant predictor of career self-efficacy (Ojeda et al., 2012). These data suggest that resistance to dominant culture promotes positive mental health and academic/career outcomes while adaptation has negative outcomes, though it may be beneficial for short-term adjustment to different environments. Rogers and Way (2017) cite Carol Gilligan (2011) stating that the process is "Like a healthy body, a healthy psyche resists disease. ... It fights for freedom from dissociation, from the splits in consciousness that would keep parts of ourselves and our experiences outside our awareness" (p. 231).

Resistance for survival is a short-term or quick fix to systemic racism which helps to provide quick relief in the face of oppression but ultimately reinforces the stereotype or narrative for the purpose of trying to succeed within the system (Rogers & Way, 2016). This process focuses on the self as a natural response to the dehumanization of dominant narratives (Rogers & Way, 2018). Resistance for liberation is the long-term process that benefits the self and the rest of the community by uplifting the entire race, culture, or ethnic group. Resistance for liberation is rooted in inner strength and a hope for lasting change compared to action taken as a reactive strategy to threatening outcomings (Ojeda et al., 2012; Rogers & Way, 2016; Suárez-Orozco & Qin-Hilliard, 2004). Suárez-Orozco and Qin-Hilliard explained that, without this hope for a long-term or lasting change, "the resulting anger and compensatory self-aggrandizement may lead to acting-out behaviors including the kinds of dystopic cultural practices typically associated with

gang membership" (p. 136). Rogers and Way (2016) reviewed interviews with 183 Black participants and found that the process of resistance, when staying connected to one's inner voice, had a tangible impact on the way individuals were able to maintain a healthy psyche, maintain positive self-esteem, develop healthy identities, and stand up against negative expectations.

Resistance is not new; it has been studied for a long time, but we have studied the ways people from underrepresented, minoritized backgrounds naturally resist or accommodate. Society lacks sufficient support to help people from underrepresented, minoritized backgrounds more consciously resist – for liberation (Rogers & Way, 2018). Much of the work done by Aronson, Harper, Solorzano, Rogers, Way, Yosso and other scholars contributing to the literature on this topic, call for more work to be done in finding better solutions to the internalization of dominant narratives. Much of their work calls for ongoing study into counternarratives. "Focusing on the process of resistance shifts the scientific conversation from documenting how stereotypes impact outcomes to considering how resistance processes function to counteract their insidious effects" (Rogers & Way, 2016, p. 289). The intent of this intervention is to begin targeting the subconscious processes and bring them into consciousness as a method of disrupting internalization, helping to promote resistance toward these dominant narratives. Society will imprint a set of dominant ideologies and stereotypes into each person's consciousness and similar to REI development, each person will engage in a process of accommodation and resistance to varying extents. However, we are all ultimately subject to the influence of the dominant culture unless made aware of their ideologies and narratives. Thus, it is

important then, to bring awareness to how these messages are constructed and internalized in order to learn how they can be disrupted (Aronson et al., 2020).

Resistance for liberation can be linked to liberation psychology and radical healing. Liberation psychology is an anti-oppressive approach that aims to counteract oppression and marginalization by prioritizing the experiences of those subjected to extreme oppression, discrimination, and poverty (Torres Rivera, 2020). It acknowledges that knowledge is socially and politically constructed and seeks to recover historical memory and empower oppressed people through denaturalization, de-ideologizing, and problematization. Torres Rivera argues that in order to counteract oppression and marginalization, psychologists and researchers need to partner with oppressed individuals to investigate societal structures and analyze dominant messages in light of their experiences living on the margins. By engaging in critical reflection, de-ideologizing, and denaturalization, oppressed individuals can construct their reality and move towards social action and change, leading to freedom and healing. Oppressed populations often have their history written from the perspective of the oppressor and it is crucial to study and analyze the dominant messages in light of the experiences of those living on the margins (Torres Rivera, 2020).

Denaturalization involves critically examining commonly held notions, beliefs, and assumptions that are often taken for granted and not questioned. In society, discrimination and oppression can be normalized, but through denaturalization, we can challenge the power dynamics that perpetuate these assumptions and behaviors (Torres Rivera, 2020). Denaturalization and de-ideologizing are critical processes that lead to problematization, where people gain an understanding of the issues faced by oppressed populations from their

perspective. To achieve this, individuals must become witnesses and partners in the process through which the oppressed can rediscover their historical memory, engage in critical analysis, and take steps towards radical healing, social action, and change (Torres Rivera, 2020).

According to French et al. (2020), radical healing is the ability to navigate and exist in both the spaces of resisting oppression and striving towards freedom. Radical healing involves actively acknowledging and resisting oppression while also envisioning possibilities for wellness and liberation. Radical healing involves individuals defining themselves on their own terms and embracing their cultural authenticity, free from the labels and constraints imposed by their oppressors (French et al., 2020). Despite the racial and ethnic diversity of the United States, marginalized communities have long been subjected to practices that undermine their humanity and right to exist, shaping a legacy of oppression. To achieve healing, individuals must move beyond surviving within an oppressive society to thriving and learn to see how they fit into the broader picture of their culture. This process of healing requires a critical consciousness about oppression and a resistance to the associated racial trauma with intentional consideration of the relationship between justice and wellness. Marginalized communities must actively resist the insidious confines of racism and colonization that have been systematized within the United States, challenging, and transforming systems of oppression through reconciliation and testimony (French et al., 2020). Radical healing is a way to achieve wellness on multiple levels by shifting away from a deficit-based perspective and fostering a sense of agency and empowerment.

Counternarratives can fill the gap that REI development cannot and promote radical healing. In keeping with the metaphor of a healthy body; dominant narratives are an infection

slowly harming the body and counternarratives can serve as antibodies. REI development is nutrition for a healthy psyche and counternarratives are antibodies to protect it.

Disrupting Internalization

To succinctly summarize the information leading up to this point, dominant narratives ultimately harm people from underrepresented, minoritized backgrounds (Harper, 2015). There is significant evidence in the literature that the internalization of these narratives is harmful, however it would not be an unreasonable argument to suggest that blatant racism would be more detrimental to the success and well-being of people from underrepresented, minoritized backgrounds. However, Salvatore and Shelton (2007), found evidence that "ambiguous prejudice impairs the cognitive performance of Black individuals more than blatant prejudice" (p. 814). Furthermore, our society has adopted anti-racist norms and is continually moving toward a more just and equitable society (Bethencourt, 2014). Addressing dominant narratives is another step toward that aim. Aronson et al. (2020) posit that first, we need to know the narrative in order to challenge it. The socialization of these narratives occurs subliminally in a way that reproduces these cultural ideologies and "[t]he intent of counternarratives is to disrupt what is normalized" (p. 303).

In recent work, Rogers (2020), discusses dominant narratives as a form of an alternative narrative. It would be remiss not to include incongruent narratives in this discussion: the scientific process lends itself to the uncontrollable nature of human processes, and while we can theorize and create hypotheses, there may be unanticipated outcomes when studying unfamiliar constructs. As the knowledge base around counternarratives increases, we begin to see that based on developmental maturity, some individuals engage in creating incongruent narratives before

they are able to commit to counternarratives. McLean and Syed (2015) describe alternative narratives as a path where an individual may arrive at counternarratives. The "path" begins with incongruent narratives as a form of resistance before continuing toward counter narratives which are oppositional and more explicitly challenge the dominant narrative (McLean & Syed, 2015; Rogers, 2020). Rogers goes on to explain that children naturally resist dominant narratives and spontaneously come up with counternarratives; however, the pressures to conform stifles their development and the process of resistance through counternarratives. This causes individuals who are less mature in their development to create incongruent narratives; children acknowledge a dominant narrative but then disrupt it with experiences/ideas that contradict the narrative. In earlier work however, Rogers and Way (2018) suggest that as children get older, the pressure to conform intensifies and makes it more difficult to voice their resistance to dominant narratives. These findings suggest that counternarratives need to be addressed early in development to resist the growing power and pressure from dominant narratives.

"Counterstories or counternarrative production as representative of the intentional use of narratives to resist and counter white, middle-class practices, actions, and ways of being that get imposed onto others" (Kinloch et al., 2020, p. 384). Some scholars formally date the history of counternarratives to the early 1990's with the work of Cooper (1994) and later in the work of Delgado Bernal (1998) and Villenas et al. (1999) (Miller et al., 2020). Solórzano and Yosso (2002) began discussing counter-storytelling as a method of examining, critiquing, and countering majoritarian stories by expressing the experiences of people who are often overlooked (Harper & Davis, 2012). The work done that adopts counternarratives into education will serve as the framework used in this study and guide how the term counternarrative will be grounded.

Counternarrative work "exposes deficit thinking that silences and distorts epistemologies of people of color, exposing the guise of upholding racialized notions about deficits among people of color through "objective" research (Solórzano & Yosso, 2002, p. 26). Scholars agree that this work serves to expose, critique, and challenge the dehumanizing dominant narratives by sharing the often-ignored experiences and knowledge of people from underrepresented, minoritized backgrounds as a means to protest normalized racial injustices and hierarchies (Chávez-Moreno, 2021; Flores, 2018; Miller et al., 2020; Milner & Howard, 2013; Rogers, 2020; Solórzano & Yosso, 2002). However, since these dominant narratives manifest in policies and practices that are not always overtly racist, it requires more intentional effort in order to recognize and expose them (Khalifa & Briscoe, 2015).

In their work, Aronson et al. (2020), found that providing a workshop that promoted the development of a "critical stance" helped pre-service teachers begin analyzing school curricula in a way that could disrupt dominant narratives. However, within their work, they found that this critical mindset fell along a spectrum, and it could not guarantee that teachers would facilitate the disruption of those dominant narratives. Many of the pre-service teachers continued to express a "misunderstanding and a lack of ownership," which allows schools to continue to expose our youth to white supremacist ideologies. So, the intervention being examined in this study attempts to promote the disruption of the internalization, so that individuals are given the agency to address dominant narratives. Similarly, this process can help individuals begin to ask "why" outside of the educational context and examine the messages they may be receiving through socialization. "The earlier they learn about them [dominant narratives], the less disturbed they will be in the future" (Aronson et al., 2020). The intervention in this study may serve as a way to

help youth to have agency against dominant narratives; creating counternarratives helps adolescents examine, critique, and disrupt dominant narratives about people from underrepresented, minoritized backgrounds (Harper, 2015).

Counternarrative Intervention

The researcher will create an intervention where participants will engage in discussions centered around the research questions of this study. The intervention sessions will be carefully structured in a scaffolded manner, starting with raising awareness about dominant narratives and gradually progressing towards fostering critical analysis of these narratives. An outline of each session can be found in Appendix A. The initial sessions will involve educating participants about the historical roots of racist ideologies in the United States and how these ideologies are used to perpetuate false narratives that create and maintain oppressive systems. Additionally, participants will be introduced to important terms and concepts related to this topic, including dominant narratives, counternarratives, stereotypes, race, ethnicity, and REI. This educational component will provide participants with a basic understanding of dominant narratives and related concepts, allowing for meaningful discussions and insights into the research questions of the study. Participants will then engage in facilitated discussions that encourage critical analysis and reflection on how they have recognized, or failed to recognize, the presence of dominant narratives in their surroundings. During these discussions, we will also explore the role of stereotypes in reinforcing false narratives and why they might continue to be perpetuated in contemporary society. Through these discussions, participants will be able to share their thoughts, perspectives, and insights based on the lessons they have learned about dominant narratives. Participants will be encouraged to engage in critical self-analysis, reflecting on their

own experiences, beliefs, and identity, and how, if at all, they may have been influenced by dominant narratives. After engaging in facilitated discussions, participants will be asked to create their own counternarratives that challenge and oppose the dominant narratives they have learned about. This activity aims to disrupt the internalization of dominant narratives and encourage participants to critically question, and challenge existing societal norms and beliefs related to racism. By creating counternarratives, participants can actively challenge and reshape the dominant narratives that perpetuate systemic racism. This progressive scaffolding approach empowers participants to develop a deeper understanding of the complexities of dominant narratives and stereotypes, while actively questioning and challenging these narratives in a critical and informed manner. Through this process, participants are encouraged to reshape their understanding of the topic, fostering critical thinking, creativity, and active participation in challenging oppressive systems.

Miller et al. (2020) call for this type of intervention in their work, stating that schools and educations education "need to guide students to further use counter-narratives to analyze the educational system and society at large" (p. 283). Similarly, Ellis et al. (2018) found that when students held a positive view of race as part of their identity, this had a positive influence on their perceived efficacy to be successful in school. The underlying intent is to foster a critical mindset where participants build critical thinking skills that help them to analyze and disrupt dominant narratives similar to the work done by Aronson et al. (2020).

Being able to recognize and understand where miseducation begins, in this case where the dominant narratives originate, is a necessary preliminary requirement in order to be able to challenge that miseducation (Aronson et al., 2020). As a necessary preliminary requirement, the

study will first begin with helping participants understand the history of racism and how dominant narratives were used to oppress people from underrepresented, minoritized backgrounds. This knowledge will help participants to begin to understand if and how these narratives are impacting them individually. Rogers and Way (2018) discussed how, not only do students need to resist stereotypes, but they must also question the accuracy and the validity of them in order to disrupt the internalization and resist for liberation. From their work, Rogers and Way used data from hundreds of children from underrepresented, minoritized backgrounds, across almost a dozen schools, and three cities, and found that negotiating dominant ideologies is a process that shapes all aspects of the human experience for people from underrepresented, minoritized backgrounds, including the construction of identity. "Understanding such processes provides us with tools to help youth thrive, particularly those who have been pushed to the margins of society" (p. 327).

With the knowledge of the history of dominant narratives and facilitated discussion on the falsehood of such narratives, participants will create counternarratives that can potentially offer real-life examples that they can connect with on a personal level. Kinloch et al. (2020) suggest that the process of creating counter narratives transforms areas such as classrooms, into sites of empowerment where students use their own language to assert their agency and openly critique structural racism and inequities related to their identities. Lundholt et al. (2018) explained that counternarratives help in the process of identity exploration and affirmation. Counternarratives shift the social positioning of people from underrepresented, minoritized backgrounds and reveal experiences that dominant narratives suppress. They fill a need for representation, seeing oneself in stories that are contradictory with socially constructed

narratives. “They are a resource for sensemaking in the absence of other available narratives” (Lundholt et al., 2018, p. 3). The process of creating counternarratives and the counternarratives themselves can serve to disrupt the internalization of negative dominant narratives and promote a new adaptive cycle where children and adolescents take action and develop new knowledge from the initial development of their counternarrative (Miller et al., 2020).

> Participants engage a series of imaginative speculations tempered by reflective skepticism generated by their counter-narratives in an effort to develop and advocate alternatives to the reality in which they find themselves, building upon introspection and critique that leads to what Vygotsky (1978) referred to as internalization. (p. 289)

The explicit way the intervention seeks to expose dominant narratives by understanding their history, questioning their validity, and creating counternarratives will help expand the number of adolescents resisting for liberation. In their work around identity development and resistance, Rogers and Way (2018) found that few boys were explicit in their rejection of stereotypes. Rogers and Way conducted a longitudinal study that spanned three decades, during which they tracked the experiences of hundreds of boys from underrepresented, minoritized backgrounds from nearly a dozen middle or high schools. The findings of Rogers and Way's longitudinal study revealed that the participants, who were boys from underrepresented, minoritized backgrounds from various middle or high schools, engaged in processes of resistance and accommodation that were shaped by their contextual factors, such as attending an urban school. The resistance to dominant ideologies was associated with positive outcomes, including enhanced well-being and a reaffirmed identity. However, the accommodation to dominant ideologies was found to result in disconnection from certain aspects of their humanity. One participant reported to the interviewer that “the constraints of this box that make him only half human, if human at all” (p. 326). As the participants in the study grew older, Rogers and Way

found that although many of them initially displayed explicit resistance to dominant ideologies, over time, their resistance tended to fade. Instead, they began to distance themselves from actively resisting such ideologies, which inadvertently resulted in reinforcing them implicitly. By actively listening to boys from underrepresented, minoritized backgrounds sharing their narratives, Rogers and Way's study provided valuable insights and evidence into the effects of growing up in a culture that dehumanizes boys from underrepresented, minoritized backgrounds. This study showed that accommodating dominant narratives had negative impacts on the well-being of boys from underrepresented, minoritized backgrounds and posed challenges to their ability to affirm their humanity. In contrast, resistance to such narratives had a positive effect, promoting well-being and reaffirming their identity and humanity.

This literature review underscores the need to both call out racial stereotypes for what they are, false and harmful, and to create counternarratives. Progress in social justice cannot be made "without attending to the ideological scripts that organize these human experiences." (Rogers & Way, 2018, p. 314). Kinloch et al. (2020) believed it is necessary for the field to recognize the power and value that counternarratives have for people from underrepresented, minoritized backgrounds as a means to make sense of their lives and to reject racist, public portrayals of their identities.

Current Studies

There currently exists limited work in the application of counternarratives in disrupting the internalization of dominant narratives or racial stereotypes (Miller et al., 2020; Spencer et al., 2001). Within racial and ethnic identity development, Rogers and Way (2016, 2018) have found that exposure to counternarratives promotes positive psychological wellbeing and academic

achievement for people from underrepresented, minoritized backgrounds. However, they note that there exist limitations in their work that call for a "need to reimagine social and emotional development as a process of both accommodating and resisting dominant ideologies." (Rogers & Way, 2018, p. 326). Similarly, Khalifa and Briscoe (2016) discussed aspects of critical race theory in education and explained that counternarratives are helpful in confronting and resisting dominant narratives, however, qualitative researchers need to incorporate counternarratives in the educational setting to have more meaningful research. Umaña-Taylor et al. (2008) call for a need to discover if different means of proactive coping, such as counternarratives, can mediate components of ethnic identity. She reports that proactive coping had a significant and positive relationship with self-esteem. Aronson et al. (2020) applied the use of counternarratives with pre-service teachers and found that it begins to disrupt the internalization of these messages. The work done by these scholars and others offers a theoretical basis for the efficacy of interventions that focus on counternarratives and the disruption of the internalization of dominant narratives. However, there is limited work to provide evidence to confidently suggest that interventions like the one in this study will result in the intended outcomes. In a review of educational literature with 500 examples, Miller et al. (2020) found that,

> except for a small portion of research emphasizing emancipatory action as part of the practice of counter-narrative, much research focuses on reporting the counternarratives themselves, or on changing participants' perceptions or attitudes, with little discussion of the need for follow-up actions in classrooms, schools, or communities. (p. 282)

This review supports that there is limited evidence for the potential counternarratives have to bring about transformative change at the individual level within schools. Therefore, there is a need for interventions like the one proposed in this study.

Although there is limited work on the direct application of interventions using counternarratives, work done by scholars such Aronson et al. (2020), Flores (2018), Harper (2015), and Kinloch et al. (2020) provide support for the efficacy of such an intervention. Aronson et al. (2020) interviewed 57 pre-service teachers after exposing them to what they described as counternarratives within documentaries. In this study, pre-service teachers were exposed to counternarratives and then asked to reflect on children's literature books on American history. The results found that this exposure promoted critical thinking around the literature and the reflection papers indicated a range from being unaware of the narratives, to having some insight, and to directly owning responsibility on perpetuating narratives. Flores' (2018) study revealed themes relevant to this work through interviews where counternarratives were central to people's (school leaders) understanding of education gaps. Flores interviewed 22 participants and reported on information from three Black school leaders using purposeful sampling with the principles of open coding, memo writing, and focused coding. The analysis of the data revealed a focus on a mind-set change to characterize gaps as gaps in equity/equality and not gaps of achievement. Many scholars agree that the words used when discussing these disparities form negative perceptions about motivation and performance. The terminology that is used to describe these disparities can have an impact on attitudes and perceptions because it suggests that the root cause of the issue is not about equitable access to educational resources, but rather it is a matter of achievement and performance (Harper, 2015; Quinn, 2020). Another relevant theme was one of recognizing and interrupting systemic issues for the benefit and education of all students by challenging deficit ideologies. This work done with school leaders can be used to influence future leaders by educating adolescents in the utility of counternarratives as a critical mindset.

In a study with 325 high school students, Harper (2015) used photographs as counternarratives to change the focus of urban school from a lens of inadequacy, instability, underperformance, and violence to one of success, respect, and ambition. Through his work, Harper found that "students of color who are exposed to positive messages about themselves, their schools, and their communities often develop healthier identities and higher educational aspirations" (p. 163). Lastly, Kinloch et al. (2020) conducted a study using three research vignettes involving a total of 25 first-year students in the first vignette, and 29 students and their teacher in the second and third vignettes. They collected data through various methods such as writing assignments, journals, classroom interactions, and interviews. Their findings revealed that creating spaces that encouraged counternarratives helped students develop a deeper understanding of the wider linguistic, racial, and material implications of blackness. Additionally, it promoted an awareness of the power and agency that comes with being a person from underrepresented, minoritized backgrounds, and the right to use their own language. They conclude by stating; "we insist that schools do a better job of supporting their critical investigations into racism, classism, linguistic oppression, and educational inequities" (p. 400). They continue by discussing the need to provide space for individuals from underrepresented, minoritized backgrounds to share their experiences and feelings about racial injustices. A space that values their identities and counternarratives, which affirms their agency and power, and work towards eradicating racist policies and practices within institutions such as public schools. They suggest that failing to do so would reinforce the power of whiteness and undermine efforts towards cultural equality, as it suggests that the lives of people from underrepresented, minoritized backgrounds have no meaning without it.

The proposed intervention in this study can provide valuable contributions to the ongoing efforts of scholars by raising awareness among students about the power of racial stereotypes. It seeks to make individuals aware of the negative messages they may be unconsciously accepting about themselves and the ways in which they may be upholding racist systems. This intervention can shed light on the ways in which racial stereotypes are perpetuated and can empower adolescents to resist and challenge them. The purpose of this study is to examine how awareness of dominant narratives impacts the way adolescents from underrepresented, minoritized backgrounds perceive their own REI and to analyze how an intervention on addressing dominant narratives through counternarratives impacts their perceptions of their REI. The research questions for this study are as follows: the study's research questions: (1) What do adolescent students from underrepresented, minoritized backgrounds understand about racial stereotypes and dominant narratives? (2) Have they experienced/been exposed to racial stereotypes? (3) What level of awareness/understanding do students have about "racial counternarratives"? and (4) How might exposure to and exploration of racial stereotypes and creation of counternarratives impact their perception and experiences of their own REI?

CHAPTER THREE

METHODOLOGY

The purpose of this dissertation is to examine how awareness of dominant narratives impacts the way adolescents from underrepresented, minoritized backgrounds perceive their own REI and to analyze how an intervention on addressing dominant narratives through counternarratives impacts their perceptions of their REI. Students will participate in weekly discussions around racial stereotypes including their origin, their intended purpose, and the development of counterstories. The data collected will help inform future work on counternarratives and development of REI programs for students from underrepresented, minoritized backgrounds.

Many scholars have researched the utility of counternarratives in educational settings and have found promising results. Daniel G. Solórzano, Tara J. Yosso, Richard Miller, and Shaun R. Harper are scholars that are providing significant contributions to this topic and, in their work, justify the need for ongoing research. Solórzano and Yosso (2002) push for the use of Critical Race Methodology (CRM), which is grounded in CRT. This method of research places race and racism as the foreground of all aspects of the research process by using race and racism as key analytical tools to examine social and educational inequalities. It also serves to challenge traditional paradigms and offer transformation solutions to racial subordination in ways that focus on the racialized experiences of students from underrepresented, minoritized backgrounds (Solórzano & Yosso, 2002). Milner and Howard (2013) state that "CRT in education advances

the idea that counter-narratives are important and central to understanding the nature of reality" (p. 542).

CRM uses CRT as a theoretical framework and adapts the methodology for research in education. This methodology entails four key tenets. Firstly, the centrality of race and racism, which emphasizes that research should foreground the significance of race and racism in the experiences of marginalized communities. Secondly, counter-storytelling, which involves elevating the voices and experiences of people from underrepresented, minoritized backgrounds who have been historically marginalized and oppressed to challenge dominant narratives and promote critical thinking. Thirdly, intersectionality, which recognizes that race intersects with other identities such as gender, class, sexuality, and ability to create unique experiences of marginalization. Finally, commitment to social justice, which advocates for research that is not only descriptive but also transformative, aiming to create more equitable social structures and dismantle systems of oppression. Overall, Solórzano and Yosso's (2002) CRM provides a framework for scholars to engage in critical race research that prioritizes the experiences and perspectives of historically marginalized communities, to challenge and transform systems of oppression.

Although this study did not examine the intersection of marginalized identities as part of the intervention, CRM provided the framework for the development of the intervention and the analysis of the research questions. It can be argued that the framework under discussion is appropriate for the present study, due to its emphasis on the central importance of race and racism, the use of counternarratives to challenge dominant narratives, concentration on the experiences of marginalized groups, and commitment to research that is both descriptive and

transformative in nature. These tenants provided a guide for making sense of the qualitative data regarding the study's research questions:

1. What do adolescent students from underrepresented, minoritized backgrounds understand about racial stereotypes and dominant narratives?
2. Have they experienced/been exposed to racial stereotypes?
3. What level of awareness/understanding do students have about "racial counternarratives"?
4. How might awareness of dominant narratives and the creation of counternarratives impact their perceptions of their own REI?

Recruitment

Given the purpose of this study, participants in this study had to meet the following inclusion criteria:

- participants must be 12-14 years of age; and
- identify as African American or Hispanic/Latino

Participants were recruited through the use of morning announcements. The primary researcher created a video explaining the intervention's objectives for a dissertation study, the subjects to be covered, and a general overview of how the group sessions would be conducted. This pre-recorded video also explained that participation was voluntary, and participants were given incentives for regular attendance. School and parent approved snacks were provided during sessions. Three 20-dollar gift cards were also raffled during the final session where participants also received a lunch of their choice. During the announcement, students were informed that they could express their interest by accessing a Google Form posted in their Google Classroom during their first-period classes. Additionally, participants were provided with

the primary researcher's email as an alternative means to express their interest. The school's student information system software was used to screen participants for inclusion criteria.

The primary researcher aimed to recruit a maximum of 10 participants and a minimum of five, with 10 being the preferred number of participants. A total of 14 students were interested in joining but only eight met the inclusionary criteria. As the end of the school year drew near, recruitment efforts ceased after surpassing the minimum required number, although no additional students expressed interest. The eight participants who met criteria were provided with information regarding the potential risks and benefits associated with the study. All study procedures were submitted for approval by the university Institutional Review Board. Similarly, the researcher followed school district procedures for conducting research in the school. All participants received explanations of confidentiality, compensation for participation, procedures for consent, and assurance that participation is completely voluntary and that they may withdraw at any time without penalty. Out of the eight participants, seven of them attended all six sessions. However, Participant 8 was unable to attend the fifth session. When in attendance, all participants remained for the entire session.

Participant and Setting Descriptions

As can be seen in Table 1 below, each participant provided information about their race/ethnicity, their parents or caregivers' race/ethnicity, their gender identification, community of residence, and any other residences they or their families have had.

Table 1

Participant Descriptions

Participant	Age	Race/ Ethnicity	Parents/ Caregivers' Race/Ethnicity	Gender	Community	Other Residences
1	13	Non-White Hispanic/Latinx	Non-White Hispanic/Latinx	Female	Illinois Suburb	None
2	12	Non-White Hispanic/Latinx	Non-White Hispanic/Latinx	Female	Illinois Suburb	None
3	12	White Hispanic/Latinx	Non-White Hispanic/Latinx	Female	Illinois Suburb	Mexico
4	14	Non-White Hispanic/Latinx	Non-White Hispanic/Latinx	Male	Illinois Suburb	Mexico; Other IL suburb
5	12	White Hispanic/Latinx	Non-White Hispanic/Latinx	Female	Illinois Suburb	Mexico
6	12	Other: African	Other: African	Female	Illinois Suburb	Nigeria
7	14	Non-White Hispanic/Latinx	Non-White Hispanic/Latinx	Female	Illinois Suburb	Other IL suburbs
8	14	White Hispanic/Latinx	White Hispanic/Latinx	Female	Illinois Suburb	Mexico

At the time of the intervention group, all participants resided within a northwestern suburb of Illinois. Among the participants, five individuals indicated that they or their families had resided in another country. However, two participants mentioned that while their families had lived in another country, they themselves had only lived within the United States. Table 2 presents demographic data for both the school and the district in which the enrolled students

were situated during the 2022 school year. It includes information on the total number of students and the percentage of students from different racial backgrounds among the total student population.

Table 2

School and District Demographics

	School			District		
	Total n	n	%	Total n	n	%
White	691	129	18.7%	11, 080	4,268	38.5%
Black	691	34	4.9%	11, 080	447	4%
Hispanic	691	470	68%	11, 080	3,281	34.5%
Asian	691	34	4.9%	11,080	2,096	18.9%
American Indian	691	Redacted	Redacted	11,080	36	0.3%
Pacific-Islander	691	0	0%	11,080	10	0.1%
Two Or More	691	19	2.7%	11,080	402	3.6%

Study Design

This study employed a qualitative cross-case study design, wherein the primary researcher aimed to consolidate categories, themes, and theories regarding the intervention group by comparing data from each individual participant. Utilizing a cross-case analysis offers insights that are more robust in addressing the research questions compared to relying solely on a single individual or case, which might be regarded as anecdotal. Examining the convergence of data from multiple sources allows the researcher to have greater confidence in the evidence

derived from the data. The experiences of multiple students contribute to the development of generalizations that help address the primary purpose of this study. Data was collected from multiple sources of information, and rich descriptions along with case-based themes were analyzed to search for meaning and understanding (Merriam & Tisdell, 2016).

Intervention Implementation

Students were offered participation in the intervention as an extra-curricular group that was hosted after school, operating similar to a counseling group or an academic intervention, such as a reading lab or a math lab. The intervention group was held two and three times per week for a three-week period. The intervention was conducted after school during the times in which clubs and sports were occurring, with each session having a duration of approximately 60 minutes, allowing for a scheduled 10-minute break and additional breaks as requested by the participants. The intervention was administered over a period of three weeks at the end of the school year. During the first week, sessions were conducted on three separate days, followed by two sessions in the second week, and the final session in the third week. All sessions were conducted after school. A comprehensive outline of the content and structure of each session is available in Appendix A. The sessions were designed to scaffold information in a developmentally appropriate manner, encompassing the definitions for key terms, an exploration of historical and contemporary context, and the facilitation of meaningful discussions.

During the first session, participants were provided with a review of the purpose of the study, along with a thorough explanation of the information contained within the assent and consent forms. This process reiterated the voluntary nature of participation, emphasizing that individuals could stop participation at any point without any penalties. Additionally, clear

expectations for participation were communicated, encompassing an explanation of the data collection process and the intended utilization of collected data. Furthermore, in order to foster an environment where participants felt at ease sharing and engaging with sensitive topics, group norms were collaboratively established. Throughout all sessions, deliberate efforts were made to incorporate activities aimed at fostering rapport and enhancing interpersonal relationships among participants.

The second session focused on enhancing participants' comprehension of key concepts and providing them with the necessary terminology to engage with the ideas effectively. The session began by offering clear and accessible definitions of the listed terms, ensuring that participants could readily grasp their meaning. Participants were given handouts that included all the terms and definitions described, which can be found in Appendix B. A deeper explanation of each concept was given, exploring its nuances and various dimensions, taking care to place these concepts within their broader contextual framework, shedding light on their historical and sociocultural underpinnings. This contextualization aimed to help participants appreciate the relevance and significance of these ideas. To make the concepts more tangible, concrete examples were used to illustrate how they manifested in the real world. Specifically, we examined the manifestations of dominant narratives, discussing their potential impact and identifying relevant examples. To keep participants engaged and cater to diverse learning preferences, a multimodal approach was adopted. This involved incorporating videos alongside academic materials to provide differentiated teaching styles that reinforced the conceptual content.

The third and fourth session focused on facilitated discussions on the information covered in the previous session. To begin the session, participants watched videos of testimonies from people from minoritized backgrounds, speaking about different experiences related to dominant narratives, stereotypes, counternarratives, and their REI. After the videos, participants engaged in conversations to identify instances of social inequities resulting from dominant narratives. They openly shared their personal experiences and observations, reflecting on how these narratives contributed to or perpetuated social disparities. Furthermore, the impact of dominant narratives on societal perspectives towards individuals from various racial and ethnic groups was a significant topic of discussion. Participants explored how these narratives influenced not only the way society views people from diverse backgrounds but also how they perceive themselves and others. Throughout these sessions, participants actively and thoughtfully engaged in discourse, promoting a climate where deep conversations could take place. They continued to uncover instances where dominant narratives manifested in their lives and initiated the process of deconstructing the underlying messages embedded within these narratives. Participants were also encouraged to identify examples and critically analyze their immediate surroundings outside of sessions to find evidence of the concepts discussed during the intervention.

The fifth session was focused on comprehending the concept of counternarratives and their potential role in challenging and disrupting dominant narratives. A facilitated discussion aimed at exploring the essence and significance of counternarratives. Participants engaged in dialogue to grasp the underlying principles and strategies involved in countering prevailing narratives. Following the discussion, participants were asked to identify examples of counternarratives. The primary researcher offered examples that included both well-known

public figures and local community members. The intention behind including local examples was to offer a more personal and relatable dimension to the concept. Participants were prompted to select and share individuals from their community who embodied counternarratives, and to elucidate their choices. They offered explanations as to why they chose a particular person and elaborated on how that individual's life journey served as a counternarrative. This exercise encouraged participants to connect with counternarratives on a deeper level, emphasizing their potential for inspiring change and challenging prevailing societal narratives.

The last session served as a culmination of the intervention program. Its primary purpose was to provide closure and address any lingering questions or discussions that participants wished to conclude. This session began by revisiting and summarizing the key content and concepts covered throughout the intervention. This recap aimed to ensure that participants had a comprehensive understanding of the material and to offer an opportunity for any remaining inquiries or unresolved topics to be raised and clarified. Additionally, data privacy and confidentiality were reviewed, reassuring participants about the security of their information and their anonymity within the research process. The session concluded with the lunch of their choice and the gift card raffle.

Data Collection and Instrumentation

According to Merriam and Tisdell (2016), qualitative research helps us understand the meanings people have constructed in their worlds, which will be especially important when researching socially constructed phenomenon that are internalized differently by each individual. There were three forms of data collection: (1) demographic questionnaire, (2) semi-structured, pre- and post-intervention interview, and (3) reflection log.

Demographic Questionnaire

Participants were provided with a printed demographic questionnaire to complete, prior to the commencement of the intervention, during the initial interview. The demographic questionnaire can be found in Appendix C. The information collected in this questionnaire included the participant's race or ethnicity, the race or ethnicity of their parents or caregivers, their age, the gender they identify with, where they are living, and if they or their family have lived anywhere else. The questions allowed for a selection from a set of options and/or the option to write their own response. Racial categories were adapted from the United States Census Bureau.

Semi-Structured, Pre-Post Intervention Interviews

The purpose of the pre-interview was to gain insight on the level of awareness participants had regarding dominant narratives and how dominant narratives may be impacting them, if at all. Furthermore, questions were asked to gain insight into how participants understood their race and ethnicity and to what extent they feel/felt connection toward their perceived racial or ethnic group. This information was used to discern if the salience of REI had an impact on the awareness, understanding, or influence of dominant narratives. Please see Appendix D the interview protocol.

After the intervention ended, the researcher also conducted individual post-interviews to determine if participants experienced any changes due to participation in the intervention group. Apart from the last question, participants were presented with identical questions, with added probes to elicit their views on whether the intervention had influenced any shifts in their

perspectives related to the specific query in question. You can find the interview protocol in Appendix E.

Interview format. The interviews were conducted on the school premises, with only the primary researcher and the participating individual present. Privacy was ensured by using unoccupied offices for the interviews. All interviews were recorded with the knowledge and consent of the participants and subsequently transcribed after the intervention's conclusion. To accommodate the interviews, students were temporarily excused from their classes, with the consent of their teachers, and each interview typically lasted an average of 10 minutes. The pre interviews were conducted the week prior to the start of the intervention and the post interviews were conducted the day after the final session. Each interview was transcribed, and the data for each participant was designated with "Participant #" labels. These participants were numbered in alphabetical order according to their first names.

Reflection Log

Participants were asked to maintain a written log of their thoughts throughout the implementation of the intervention. The reflection logs were notebooks that were kept in the possession of the researcher and given to the participants at the beginning of each session. Participants were encouraged to write down notes during the sessions and were given time at the end of each session to write a reflection. The reflection logs were composed of five entries, one for each session except the final one. They were instructed to reflect on the day's group session, or any thoughts related to discussions held within the group up to that point using the prompt "Please write your thoughts about today's group session or any thoughts around discussions had in group up to this point." In cases where participants expressed uncertainty about what to write,

the primary researcher would provide a brief summary of the topics discussed and encourage them to write about any part that resonated with them or held personal significance. To maintain confidentiality, the logs were assigned the same labels as the corresponding interviews and were securely stored between sessions. The logs were subsequently reviewed after the conclusion of the intervention for analysis. Table 3 indicates which data will be included in the analysis of each research question.

Table 3

Data That Will be Used to Answer Each Research Question

Research Question	Data for analysis
1. What do adolescent students from underrepresented, minoritized backgrounds understand about racial stereotypes and dominant narratives?	Interviews Reflection logs
2. Have they experienced/been exposed to racial stereotypes?	Interviews Reflection logs
3. What level of awareness/understanding do students have about "racial counternarratives"?	Interviews Reflection logs
4. How might awareness of dominant narratives and the creation of counternarratives impact their perceptions of their own REI?	Demographic Questionnaire Interviews Reflection logs

Data Analysis

Constant comparison was used to analyze the interviews and reflection log. In using this analytic technique, narrative or textual data is analyzed to derive a set of themes (Leech & Onwuegbuzie, 2008). Constant comparison analysis has five primary characteristics (Leech & Onwuegbuzie, 2008). Firstly, it aims to construct theory, rather than test it. Secondly, it provides researchers with analytical tools for effectively analyzing qualitative data. Thirdly, it assists

researchers in comprehending the diverse meanings inherent in the data. Fourthly, it offers both a systematic and creative process for analyzing the data. Finally, it aids researchers in identifying, developing, and understanding the relationships between different parts of the data, in an effort to construct meaningful themes (Leech & Onwuegbuzie, 2008). This type of analysis involves three stages where the researcher(s) take their data and (1) code or chunk data into smaller sections, (2) organize the coded data into similar categories or themes, and (3) integrating the themes and refining the theory (Leech & Onwuegbuzie, 2008). This data analysis method is pertinent because there is a dearth of research and comprehension regarding the implementation of such an intervention on the perceptions of adolescents from minoritized backgrounds. In the absence of an established body of evidence to inform the formulation of hypotheses, a design is necessary that allows the researcher to analyze new data to construct a theory. Additionally, it provides a structured framework for systematically comprehending the data, serving as a guide for the analytical process, starting from raw data and leading to usable evidence. This evidence can then be triangulated more effectively to aid the researcher in understanding the relationship between different data, ensuring consistency, and addressing any discrepancies.

Given the limited research on how dominant narratives manifest in the lives of adolescents from underrepresented, minoritized backgrounds, the researcher utilized an inductive coding approach to analyze the data obtained from the interviews. This approach allowed the data to "speak for itself," enabling a more authentic understanding of the emerging themes from the perspectives and experiences of the participants. By employing an inductive coding process, the researcher had the opportunity to construct concepts, hypotheses, and theories that contribute to addressing the research questions at hand (Merriam & Tisdell, 2016). This approach allowed

for the emergence of themes and patterns from the data, which can be used to generate new insights and understanding, leading to the development of meaningful concepts, testable hypotheses, and relevant theories in furthering work on this topic. Furthermore, the insights gained from this coding process may continue to inform the identification of research questions that may be considered in future research (Brinkman, 2013).

The interviews and reflection logs were reviewed and coded during a preliminary read-though, then reviewed a second time in order to organize the data into categories, and in the third review, the themes were integrated. During the initial read-through of the pre-interview, the researcher searched for patterns within each participants responses and across the set of all responses. Within each interview, the researcher searched for responses that were particularly relevant for understanding their awareness of dominant narratives or an indication as to the impact or internalization of dominant narratives. An example of information that was deemed important was the language used when describing their race or ethnicity or statements that directly referenced the concepts within the research questions. Some of the questions allowed for straightforward analysis and comparison given the nature of the question. For example, some participants reported no knowledge or understanding of counternarratives during the initial interview but were able to offer examples or definitions during the post interview. After the initial review of each participant's data for coding, the data was read again to identify patterns. After grouping these data, they were then reviewed a third time to integrate themes and ensure consistency and reliability of grouping.

Although constant comparison analysis was used to analyze all data, the analysis of the interviews followed a slightly different coding process compared to the reflection logs. In the

case of pre-interview data, the full three-step analysis process was carried out individually for each interview. Similarly, for the post-interview data, the three-step analysis process was completed one interview at a time. However, for the reflection logs, Steps 1 and 2 were accomplished for each log before moving on to the next one. This sequential process continued until Steps 1 and 2 were completed for all logs, after which Step 3 was conducted for all logs together. This method was employed for the reflection logs due to the distinctive nature of how this data was generated. The interview data used uniform questions for all participants, resulting in data that shared similarities in nature. In contrast, the reflection logs permitted more variation in participant responses. Consequently, the primary researcher reviewed data across participants one step earlier in the process to facilitate a better examination and comprehension of commonalities among all participants. This data analysis approach was utilized to gain insights into the changes observed in responses between the interviews. To achieve this, data from the pre-interview, post-interview, and reflection logs were triangulated to develop themes, with the objective of facilitating the integration of reflection log data as a valuable tool for understanding participants' progression when comparing their pre- and post-interview data. The pre and post interviews served as the baseline and endpoint, respectively, while reflection log entries provided insights into participants' progression. The inductive coding process helped highlight themes related to the growth participants had from a basic understanding of history and concepts to critically analyzing dominant narratives in their identity and environment. This approach allowed for a nuanced exploration of participants' developmental journey throughout the research process. Once the coded sections were categorized into themes and thoroughly reviewed to ensure consistency in grouping, these themes were subsequently organized into four primary

overarching themes. Sub-themes were also identified within each main theme to provide more detailed descriptions and grouping within the data set.

An auditor also coded the responses, categorized the coded chunks, and compared them to the researcher's list following the same analytic process. The auditor was a doctoral-level graduate student enrolled in the same program of study as the primary researcher. This auditor possessed prior experience in graduate-level courses related to qualitative research methods and had practical research experience, including proficiency in inductive coding. Before commencing data review, the auditor and the primary researcher convened to discuss the study's design and data analysis approaches. Once the auditor had a comprehensive grasp of the study's design and objectives, they initiated the coding process and kept the primary researcher informed of their progress. This iterative exchange of feedback between the auditor and primary researcher occurred multiple times until the auditor felt they had completed their coding review. This process helps contribute to ensuring the trustworthiness of the data collected in the study. After separate coding and the generation of themes, the primary researcher integrated auditor feedback and combined the work of both individuals to create the themes used in this study.

Positionality of the Researcher

The researcher in this study seeks to understand and address issues related to dominant narratives and counternarratives. Studies that use a critical theory operate under the assumption that structured power relations shape the world around us, which includes the researcher and the research itself (Merriam & Tisdell, 2016). Reflexivity is the researcher's awareness of their own influence on what is being studied and the research process. It involves being mindful of biases, assumptions, and socialization, and taking actions to minimize their impact on the research

(Merriam & Tisdell, 2016). As discussed in this study, dominant narratives cannot be ignored, which implicates the researcher as an individual who needs to actively examine their socialization through reflexivity to help ensure that the research is rigorous, inclusive, and not overly influenced by dominant narratives. The researcher acknowledges that their own socialization, including their process of resisting dominant narratives, may influence the way in which they conduct the intervention and how they will analyze the data. The researcher will consider how their own positionality and how dominant narratives within the field of psychology may influence the study.

The researcher in this study is a doctoral candidate in a school psychology program who is bilingual, bicultural, Hispanic/Latinx male, from a family of immigrants, and from a working-class background. The researcher's intersecting identities and experiences have influenced their views and beliefs, providing a unique perspective that may help them understand and relate to the experiences of participants. Additionally, having a similar positionality to the participants may facilitate access and trust-building, as it can help establish a sense of familiarity and understanding that may make participants more comfortable engaging with the researcher (Merriam & Tisdell, 2016). While the researcher's identities, positionality, and experiences may provide a unique perspective into the experiences of participants, they can also serve as a potential bias when analyzing the data. Therefore, the researcher must take care to avoid imposing their personal values, beliefs, or interpretations onto the data. Instead, they should draw on their experiences to help inform how to sort the data into meaningful and rich descriptions while being mindful of the potential influence of their own biases (Merriam & Tisdell, 2016). Furthermore, the researcher acknowledges the presence of power structures in the school

environment, where power relations typically favor adults. As the facilitator of the intervention and having access to participants' personal thoughts through interviews, discussions, and reflection logs, the researcher is aware that participants may feel vulnerable and exposed to judgment, placing the researcher in a unique position of responsibility to ensure that participants feel safe and comfortable sharing their experiences.

Dutta (2018) states that "Psychology was not only used to justify and consolidate European colonialism, it continues to be implicated in pervasive and ongoing processes of domination" (p. 273). The author suggest that the field of psychology should disrupt the normativity of euro-American perspectives and cultivate the ability to imagine alternative ways of developing knowledge, which includes examining the dynamics of research itself. Psychology has been used as a tool of oppression and has perpetuated dominant narratives; this study seeks to use it as a tool of liberation. Dutta posits that psychology's "overidentification" with the natural sciences has led to a tendency to reduce complex human experiences to elemental units. Although this study will code data into categories and look for themes, the qualitative nature of the study and the case study design are an attempt to highlight the lived experiences of the participants in a manner that may disrupt the perpetuation of these biases.

To ensure the rigor and validity of the research, the researcher will engage in reflexivity throughout the study to minimize the potential influence of biases, assumptions, and socialization. Additionally, an auditor will be employed to provide an additional layer of verification when analyzing the data. Lastly, the theoretical framework and design of this study have been intentionally developed to counteract the ways in which psychology and research have perpetuated dominant narratives.

CHAPTER FOUR

RESULTS

The purpose of the study was to (a) to examine how awareness of dominant narratives impacts the way adolescents from underrepresented, minoritized backgrounds perceive their own REI and (b) to analyze how an intervention on addressing dominant narratives through counternarratives impact adolescents from underrepresented, minoritized backgrounds perceptions of their REI. The research questions posed in this study include: (1) What do adolescent students from underrepresented, minoritized backgrounds understand about racial stereotypes and dominant narratives? (2) Have they experienced/been exposed to racial stereotypes? (3) What level of awareness/understanding do students have about "racial counternarratives"? (4) How might awareness of dominant narratives and the creation of counternarratives impact their perceptions of their own REI? Reflection logs as well as pre/post interviews were analyzed to develop four themes and eight sub-themes. From this analysis, four themes emerged: (1) Increased Understanding of Concepts, (2) Desire for Growth, (3) Resistance, Empowerment, and Agency, and (4) Connection and Community.

During the data analysis stage, the research questions served as the guiding framework for identifying pertinent information and patterns to create themes that effectively address the research questions. A key focus was on understanding the participants' level of awareness and understanding regarding dominant narratives and counternarratives, which was fundamental to the study. When comparing interviews and reviewing reflection logs, attention was given to the

language used and the detail in responses. The data was examined to search for notable changes from the time of the initial interview, as they progressed through the intervention, and upon completion of the intervention. The data analysis process involved comparing the interviews and complementing this analysis with a review of the reflection logs. Through this process, distinct groups of codes were identified, which were subsequently organized into overarching themes. In the following sections, each theme is further described, and a list of the themes can be found below in Table 4.

Table 4

Themes Derived from Data

THEMES & SUB-THEMES	RESEARCH QUESTIONS ANSWERED
Theme 1: Understanding of Concepts 1a. Understanding of Dominant Narratives 1b. Understanding of Racial Stereotypes 1c. Understanding Relationships Between Narratives and Stereotypes	Research Question 1: What do adolescent students from underrepresented, minoritized backgrounds understand about racial stereotypes and dominant narratives?
Theme 2: Self-Reflection and Examination 2a. Reflecting on Understanding and Bias 2b. Diverse Perspectives	Research Question 2: Have they experienced/been exposed to racial stereotypes?
Theme 3: Resistance, Empowerment, and Agency 3a. Recognition of Counternarratives	Research Question 3: What level of awareness/understanding do students have about "racial counternarratives"? Research Question 4: How might awareness of dominant narratives and the creation of counternarratives impact their perceptions of their own REI?

Research Question One: Understanding of Racial Stereotypes and Dominant Narratives

Over the course of the intervention, there was a noticeable progression in participants' understanding of dominant narratives and racial stereotypes. They exhibited increased

recognition of the harmful consequences and a deeper understanding of how they perpetuate systemic racism.

Theme 1. Understanding of Concepts

Seven (87.5%) of participants demonstrated an increased understanding of dominant narratives and how they impact people from minoritized backgrounds. More specifically, participants were able to offer definitions or examples of concepts during their post interview when they had no response in their pre interview. When questioned about counternarratives, Participant 1 responded, “isn't that where, the examples we were giving about, people who are more than just, something that doesn’t infer what people say about that type of skin color.” This is noteworthy as, during their pre-interview, Participant 1 had indicated that they were unfamiliar with the concept of counternarratives. Similarly, during the post-interview, Participant 3 provided an example, stating, “not only white people have rich places” when questioned about counternarratives. This response illustrates a shift in their understanding or perspective on counternarratives from their pre-interview. Participant 4, who initially reported no awareness or understanding of dominant narratives or counternarratives, was able to offer clear explanations of both concepts during the post-interview. Regarding dominant narratives, Participant 4 stated,

> I know that Mexicans are painted as immigrants who work labor jobs with low pay and have a low income and are seen as hopeless or as gangsters. Similar with Blacks where they are just seen as gangsters who are violent and tall.

When asked about counternarratives, they responded, “I know that counternarratives are really big because it expands the picture of what a community is, it’s not just one story told the same way. A community has more to it than just one dominant narrative.” Participant 6 displayed similar growth in understanding for both concepts. In their post-interview, they provided an

example of a dominant narrative then explained, “I feel like that’s a dominant narrative, when you have one specific thought about a group of people, and you don’t wanna change it or you don’t wanna listen to people when they try to change it.” Furthermore, when asked about counternarratives, they succinctly explained, “counternarratives are like going against dominant narratives or stereotypes.” Participant 5, when queried about counternarratives, replied, “when people say negative stuff about you, and you try to take that in but then like there is more to you than the negative stuff.” Participant 7, when asked about counternarratives, provided the response: “Black people and Mexicans… they can succeed even though other people think they won’t.”

In reviewing the reflection logs, it becomes evident that participants conveyed a sense of learning and growth regarding various topics and concepts. For instance, Participant 2 mentioned gaining an understanding of appropriate language and speech boundaries, learning “what things to say that are appropriate or what's not appropriate or what we can say or not say” (log 4). Participant 4 shared their insights after exposure to testimonies and videos about stereotypes, sharing, “popular media that makes you internalize negative messages on other cultures (log 4). Additionally, after the fifth session they wrote, “I've also learned that people of color are fitted into certain stereotypes to make white people seem superior.” Participant 5 succinctly expressed their learning, stating, “I really did learn more about stereotypes” (log 3). Three sub-themes emerged that demonstrated participants’ change in understanding over the course of the intervention.

Theme 1a. Understanding of Dominant Narratives. Initially, participants had limited knowledge of dominant narratives. Only one participant, Participant 5, reported having heard of

the term dominant narratives, offering a short definition in the pre-interview that "it does describe someone about their own race and does cause some judgement about their race." The other participants indicated that they did not know about dominant narratives. By the end of the intervention, 87.5% of participants demonstrated an understanding of dominant narratives, recognizing their existence and impact. They acknowledged that society often promotes certain narratives that reinforce stereotypes and perpetuate systemic racism. Moreover, they demonstrated an awareness of how these dominant narratives influence the perceptions and experiences of marginalized groups, as well as the potential for these narratives to be internalized by everyone in society.

After the second session, during which participants were introduced to the concepts, two participants wrote reflective statements expressing that they had learned more about the concepts or indicated a deeper understanding. Participant 4 wrote down, "it's very important to know the history of racism because it shows how some humans use any means possible to keep their money and power to themselves." While Participant 6 simply wrote, "I learned what microaggressions are."

By the third and fourth session, participants were able to articulate their thoughts and feelings surrounding the insidious pervasiveness of dominant narratives and the harmful impacts they have. In their own words, Participant 7 wrote, "why are other-color people getting discriminated [against], while white people are just living life let's say "normally" and black kids and other races are just being judged by their race and color, from their culture" (log 3). Participant 4 conveyed their emotions regarding the inherent injustice of these narratives and how they have been perpetuated within a system of oppression. They recognized that these

narratives have been utilized to shape subordinated identities for marginalized groups, Participant 4 expressed they, “felt frustrated by all the assumptions made upon certain people simply because of the old stories from long ago planted the base ideas of what some cultures look and act like” (log 3). Other participants expressed their experience of learning without going into detail about the concepts, for example, Participant 7 wrote “I have learned a lot and experienced a lot of new things even though I forget some of the names of the things.” Similarly, Participants 1, 2, 3, and 8 wrote statements that they had “learned” or “changed” throughout the sessions.

Lastly, the growth in understanding is highlighted by the changes from pre- interview data to post-interview data. During the post-interview, Participant 4 stated:

> It’s a huge impact on people but they don’t know it that much because they’ve internalized those feelings, they have gotten used to a certain story that writes a certain community a certain way, which is very wrong.

Participant 6 also demonstrated a comprehension of the way dominant narratives can create biases that permeate our society. This participant stated in the post interview:

> It’s like, oh when you think like all Nigerians are bad people and when people want to change your mind about it, you don’t really wanna listen. I feel like that’s a dominant narrative, when you have one specific thought about a group of people, and you don’t wanna change it or you don’t wanna listen to people when they try to change it.

In this sub-theme, it is evident that the intervention was successful in increasing participants' understanding of dominant narratives and their impacts on marginalized groups. However, not all participants demonstrated a firm understanding of dominant narratives at the end of the intervention. During the post-interview, Participant 8 shook their head when asked what understanding they had of dominant narratives, indicating they did not have a response.

Similarly, Participant 2 had difficulties with providing an explanation or definition for dominant narratives:

> I don't know how to explain it. Like I know, but I don't know how to explain it. I feel like a lot of people use words they aren't supposed to be using around certain people, you know?

While the extent of growth varied among participants, it's crucial to highlight that the intervention delved into intricate concepts in just six sessions spread across a three-week period. Moreover, participants absorbed these concepts within a single 60-minute session and subsequently engaged in facilitated discussions during the subsequent sessions. Overall, the participants demonstrated an increased comprehension of dominant narratives.

Theme 1b. Understanding of Racial Stereotypes. The growth in understanding of racial stereotypes was less evident compared to that of dominant narratives. Initially, participants exhibited a stronger grasp of stereotypes in comparison to their understanding of dominant narratives. Six of the eight participants had a basic understanding of stereotypes but had difficulties defining the concept. For example, in the pre-interview, Participant 3 attempted to give a definition but was having difficulties, saying "I don't know how to say it" but finished by stating that stereotypes are "something about a person about how you think they are." During the initial interview, Participant 3 was unable to provide an exact definition of stereotypes, but their understanding of the concept's key attributes was apparent. Though they were only able to articulate that stereotypes are "how you think" about a person, their understanding was revealed by an example they offered in the same interview, recalling:

> There was this one time where they said oh yea, all your people are like slaves, she was white and she was pretty rich and she had a maid who was Hispanic so she thinks like every Hispanic is a slave or a maid at that point.

When analyzing the reflection logs and post-interview data in conjunction with the pre-interview data, it becomes apparent that participants exhibited only modest growth in their comprehension of racial stereotypes. Among the six participants who initially demonstrated some understanding, only one indicated that they had acquired additional knowledge about racial stereotypes, while two were able to provide more detailed and elaborate responses during their post-interviews. As highlighted earlier, Participant 5 reported in their reflection, "I really did learn more about stereotypes" (log 3). Participant 4 and Participant 6 provided responses that were similar from their pre-interviews to their post-interviews, but in the latter, they expanded on their understanding with clear examples. Initially Participant 6 responded, "when somebody assumed you do something or are something based on what a couple people in your race or ethnicity have done." However, in a later response, they elaborated further:

> They sometimes have a little truth in them. But they are not always completely 100% true and like you shouldn't listen to them or start to believe them because half the time when they are said they are meant to bring you down and if you allow them to bring you down you are basically like accepting the stereotype.

Similarly, Participant 4 provided similar definitions initially but started to recall more personal experiences when responding during their post-interview. They shared that their classmates would, "joke with each other and tell themselves different racial stereotypes like go pick up cotton or go munch on some beans which is pretty wrong" Additionally, they acknowledged encountering racial stereotypes within their own family, stating, "but I've also heard some racial stereotypes from my family that they share with each other." In general, the data concerning racial stereotypes provides only limited insight into the changes in participants' perspectives on this concept.

Theme 1c. Understanding Relationships Between Narratives and Stereotypes.

Although participants did not demonstrate similar growth in their understanding of dominant narratives and racial stereotypes, 50% of participants started to articulate an understanding of the connections between the two. In addition to understanding the relationship between the two, participants' understanding between dominant narratives and stereotypes also created heightened awareness. For example, Participant 5, in their reflection stated, "I didn't know there was this much racism in the world." Participant 6 wrote, "racism can come from anywhere." Participant 1 expressed an understanding that, "it's not only black people and Hispanics people who get judged," indicating growth in their perspective of the experiences of other minoritized groups.

Participant 4 serves as a compelling illustration of the growth progression resulting from the intervention's impact on their understanding. After the second session, where participants were introduced to the concepts, Participant 4 wrote in their reflection, "I think it's very important to know the history of racism because it shows how some humans use any means possible to keep their money and power to themselves." After discussion sessions, they elaborated and began to express strong feelings, making statements such as,

> Today was a much heavier day than yesterday. I felt frustrated by all the assumptions made upon certain people simply because of the old stories from long ago planted the base ideas of what some cultures look and act like…stereotype(s) holds a tiny amount of truth, but it still does not make it ok to assume how someone lives based off popular media that makes you internalize negative messages on other cultures.

In their final reflection, Participant 4 articulated entry that exemplifies their growth,

> I've also learned that people of color are fitted into certain stereotypes to make white people seem superior. When I was younger, I did not realize that the films I watched were all painting the same picture of the same people. Now I recognize those moments and have become more aware of the implicit bias surrounding me. I know that people of color are more than capable of becoming successful.

During the post interview, when asked if they had any final thoughts, Participant 4 stated, "It [the intervention] got me thinking a lot more about the daily racism that happens and how natural it feels now." Other participants shared similar sentiments and expressed strong emotions in their writing and reflecting on the impact of dominant narratives as they grew in their understanding of all its implications. Participant 3 wrote,

> my feelings of stereotypes is that its fucked up because it hurts a lot of people's feelings and make them feel like shit...it's not something that people should make fun of because it could end people's lives and it can keep going on and it's just a very serious thing people should care about more and understand more.

Participants in the intervention gained a deeper understanding of dominant narratives, racial stereotypes, and their impact on marginalized groups. This led to increased awareness of how stereotypes create advantages and disadvantages. For instance, Participant 4's journey showcased growth, moving from recognizing the importance of historical context to understanding the harm caused by stereotypes and acknowledging the potential for success among people of color. Overall, participants demonstrated heightened awareness of the prevalence of daily racism, its normalization in society, and the relationship between dominant narratives and racial stereotypes.

Research Question Two: Exposure to Racial Stereotypes

The second research question aimed to understand whether participants had encountered or been exposed to racial stereotypes. Existing research indicates that children from minoritized backgrounds become aware of their perceived racial or ethnic group at an earlier age compared to their white peers (Pratto & Stewart, 2012; Spencer et al., 2001). The analysis of the participants' interviews and reflections revealed theme (2) Self-reflection and Examination, in contributed to answering the research question.

Theme 2. Self-Reflection and Examination

This theme encompasses participants' self-reflection and examination of their experiences with racial bias and discrimination as they engaged in facilitated discussions and listened to the perspectives of their peers. It goes beyond understanding, revealing how some participants expressed a disconnect between their comprehension of the concept, their lived experiences, and their contribution in perpetuating stereotypes or racism. This reflection encompasses the interplay between beliefs, thoughts, feelings, and behavior, aligning with the principles of SCT. As participants deepened their comprehension of key ideas, including microaggressions, privilege, intersectionality, and unconscious biases, they started to reflect on their learning and analyze their own lived experiences. Six of eight participants expressed thoughts and feelings that demonstrated an active process of reflection and examination of their past experiences. As they gained a more nuanced understanding of the underlying causes of discrimination, they also expressed an increased awareness of their own experiences related to racial stereotypes. For example, Participant 4 explained, “when I was younger, I did not realize that the films I watched were all painting the same picture of the same people” (reflection log 5). This statement underscores their reflective process regarding the presence and impact of racial stereotypes. Similarly, Participant 3 reflected, Participant 3 wrote, “its helpful to know that sometimes you think you aren't being racist but it’s kinda like you are” (reflection log 2).

This theme also focuses on participants' engagement with the perspectives of others in contributing to the expansion of their understanding and promoting increased awareness of racial stereotypes. All participants, in various ways, conveyed their appreciation for listening to others' perspectives and/or emphasized the importance of understanding diverse points of view. By

actively listening to diverse viewpoints, participants were able to gain insight and awareness of the world. As a result, participants became cognizant of the experiences that surrounded them, while also gaining consciousness regarding the implications of their own past encounters. This is evident in participants' reflections, with statements like, “I learned that it’s not only black people and Hispanics people who get judged” (Participant 1, reflection log 3) and “its most important to know that we’re not the only people that deal with stereotypes and racism” (Participant 3, reflection log 4).

When considering the research question, “Have participants experienced/exposed to racial stereotypes?” In short, the answer is affirmative. The two sub-themes (2.a.), Reflecting on Understanding and Bias and (2.b.) Diverse Perspectives contribute to the understanding of the main theme.

Theme 2a. Reflecting on Learning/Understanding and Bias. In this sub-theme, the focus is on participants' active engagement through discussions and reflections on topics concerning dominant narratives and counternarratives. All participants emphasized the significance of addressing these subjects, and 75% of them expressed a desire to continue participating in a similar group during high school. Participant 5 conveyed in a reflection, “I was very interested in the topics we talked about, and it makes me want to learn about it more. I do find interest in these kind of things, so I'm glad I came” (reflection log 1). Similarly, Participant 4 wrote, “I hope to go more in-depth in later discussions” (reflection log 4). Participants expressed an appreciation for the group, making statements such as, “I like our discussions, we can learn more about race/cultures and what things to say that are appropriate or what's not appropriate or what we can say or not say” (Participant 2, reflection log 4).

Analysis of the data revealed that, during the initial interview, three of the eight participants were able to recognize and link their past experiences to racial stereotypes, while the remaining five participants initially stated that they had not encountered such experiences or were unsure. In the initial interview, Participant 4 recounted an incident related to their community, wherein they disclosed that their parents and family members had been subjected to stereotyping and microaggressions. Participant 4 mentioned that people would make comments like, "Where is your shovel?" or "Where is the truck?" with an understanding that these comments implied an expectation that they conformed to the stereotype of Mexicans being solely manual laborers who lead impoverished lives, "they were expecting just the basic truck Mexican that fixes roofs and does poorly in life." Participant 3 explained an example during the initial interview where she discussed how one of her peers "thinks like every Hispanic is like a slave or a maid." During the initial interview, Participant 1 indicated that they had experiences around racial stereotypes but were unsure, stating, "I can't think of one right now, but I think I have." Participant 7 responded "I don't know" during their initial interview when asked if they had any experiences around racial stereotypes. Lastly, Participant 2, 6, and 8 reported not having had any experiences around racial stereotypes.

As the intervention progressed and participants developed a deeper understanding of the concepts, they demonstrated growth in their awareness, not only of their own experiences but also of the experiences of others. During the facilitated discussions, sessions three and four, 100% of participants shared experiences related to racial stereotypes. Though not all indicated that the experiences were directed toward them, they were able to recount experiences of classmates making comments or setting expectations for others that were based on stereotypes.

Furthermore, participants also gained an awareness of ways in which they perpetuated stereotypes. In a reflection, Participant 3 expressed "I'm going to be honest, I kinda used to be racist and I learned that it's more serious than it is." The heightened awareness observed in Participant 3 signifies the broader perspective and critical mindset regarding their own behaviors. Their progression from the beginning to end, clearly illustrates their growth and development in terms of their awareness of stereotypes and their self-reflection. For instance, Participant 6, who initially stated that they had not encountered any experiences related to racial stereotypes, demonstrated a heightened awareness during their reflections. They expressed insights like the realization that "sometimes people can say bad stuff that is racist and not know about it" (reflection log 3) or "thinking that everybody in that race is like that, is untrue" (reflection log 4). Their growth became particularly evident during the follow-up interview when, in response to questions about stereotypes, they shared the following:

> They, they sometimes have a little truth in them. But they are not always completely 100% true and like you shouldn't listen to them or start to believe them because half the time when they are said they are meant to bring you down and if you allow them to bring you down you are basically like accepting the stereotype.

This growth highlights the examination in which Participant 4 engaged as they progressed through the intervention.

Similarly, Participant 4 exhibited a trend of growth regarding their awareness of experiences around racial stereotypes. Participant 4, who recounted an incident where their family faced racial stereotypes, expressed a growing frustration as they started to grasp the broader implications of these stereotypes. In their reflection, "today was a much heavier day than yesterday. I felt frustrated by all the assumptions made upon certain people simply because of the old stories from long ago." Participant 4 conveyed that the generalizations and assumptions made

about their racial group were unequivocally incorrect, sating, “Black people are not only ‘watermelon lovers,’ Mexicans are not just ‘taco munchers,’ white people are not just rich and stable.” The development in this participant's awareness underscores their examination of stereotypes. They not only acknowledged the influence of racial stereotypes but also acquired a deeper understanding of their own role in perpetuating these stereotypes. They articulated their insights by stating, “after attending this group, I have become more aware of my own internalized feelings toward others.” In the concluding interview, Participant 4 elaborated on additional instances they had come to recognize concerning racial stereotypes. They explained,

> sometimes my classmates will joke with each other and tell themselves different racial stereotypes like go pick up cotton or go munch on some beans which is pretty wrong but I’ve also heard some racial stereotypes from my family that they share with each other.

The evident growth observed throughout the intervention, as reflected in its content, highlights participants' heightened awareness regarding stereotypes and the detrimental impact they have on marginalized communities.

The extent of growth varied among participants, with some expressing their thoughts and feelings more effectively than others. Nevertheless, all participants experienced discernable changes, even if some couldn't articulate their experiences as well as others. For instance, when asked in the post-interview whether they felt more or less aware of stereotypes, Participant 5 responded succinctly, "I am very aware."

Overall, the varying growth observed among participants who initially reported no experiences around stereotypes highlights the importance of providing a supportive environment for self-reflection and continued dialogue to enhance awareness and understanding. This space also fosters an environment where participants can comfortably confront their own beliefs and

examine their past experiences. The participants indicated that this process was facilitated by the opportunity to learn from others.

Theme 2b. Diverse Perspectives. This sub-theme focuses on how participants expressed the importance of hearing and learning from diverse experiences to gain a more comprehensive understanding of social issues. Participants expressed an appreciation for hearing different perspectives and gaining insights into their own experiences and that of others. Participant 8 expressed in their reflection, "I liked how everyone was sharing their experiences and thoughts." Participant 7 shared a similar sentiment, writing, "I have gotten so much growth from this class. Learning from others experiences, to sharing my own." Participant 6 wrote, "I wasn't the only one that had to go through all those things and I wasn't the only one to not do anything about it," (reflection log 3) following a discussion in which participants shared experiences of microaggressions and their uncertainty about how to address the perpetrators.

They appreciated the opportunity to challenge their own biases and gain a deeper understanding of different cultures and perspectives. Through the group discussions, participants had the opportunity to listen to and learn from the experiences of others, which offered valuable insights into the pervasiveness of dominant narratives. Their reflections emphasized the importance of these discussions in challenging stereotypes and broadening their understanding of societal judgments. Statements such as, "I learned that it's not only black people and Hispanic people who get judged" (Participant 1, reflection log 3) and "feeling ashamed about your culture is common" (Participant 6, reflection log 4) indicate a realization among the participants that the impact of dominant narratives extends beyond specific racial or ethnic groups. This newfound understanding allowed them to recognize the shared experiences of various marginalized

communities and the effects of societal judgments on individuals from diverse backgrounds. Moreover, participants expressed gratitude for the platform provided by the group discussions, as it allowed them to hear firsthand accounts of others' knowledge and experiences. Participant 2 expressed in two reflections feeling comfortable to speak about their experiences and Participant 1 reported, “It felt good that everyone was open.” By actively listening and engaging in these discussions, participants gained a broader perspective and a deeper appreciation for the diverse range of experiences and insights shared by their peers.

Overall, the group discussions created a safe and inclusive space for minoritized groups to connect, understand the pervasive influence of dominant narratives, and expand their knowledge and awareness. These reflections demonstrate the power of dialogue and the potential for dismantling stereotypes through shared experiences. This shift in perspective underscores the potential impact of exposure to diverse viewpoints, promoting self-reflection and examination. The overall understanding of the concepts, the awareness of stereotypes, and the participants’ self-reflection were necessary preliminary aspects of the sessions, setting the framework for participants to engage in discussions focused on counternarratives.

Research Question Three: Awareness of Counternarratives

In the analysis of the data, it was found that none of the participants were familiar with the term “counternarratives” or “racial counternarratives” prior to the intervention. However, as the concepts were introduced and these topics were discussed, participants’ understanding of counternarratives grew. Participants were able to provide explanations of the concept and identify both general and personal examples. Moreover, as participants’ understanding deepened, they began to recognize the significance of counternarratives in challenging dominant narratives

and offering alternative perspectives. They came to appreciate counternarratives as a powerful tool to disrupt stereotypes, amplify diverse experiences, and foster a more accurate and inclusive understanding of race and identity.

The data analysis revealed theme (3) Resistance, Empowerment, and Agency in contributing to answering this question. This theme underscores participants' recognition of counternarratives as a form of resistance against harmful narratives, their empowerment in sharing alternative perspectives, and their increased understanding of racial counternarratives.

Theme 3. Resistance, Empowerment, and Agency

This theme encompasses participants' expressed sense of empowerment and agency through participation in this intervention. They recognized the power of storytelling to shape narratives, both personally and collectively. Counternarratives were seen as a tool for reclaiming identities and challenging stereotypes which began to foster empowerment to positively represent minoritized communities. This theme includes the sub-theme of (3.a.) Recognition of Counternarratives.

Theme 3a. Recognition of Counternarratives. During the initial interviews, 100% of participants indicated not having any knowledge around counternarratives. When questioned, every participant provided responses indicating a lack of familiarity. During the pre-interview, participants hesitated in responding when asked about their awareness or understanding of counternarratives; So, the primary researcher rephrased the question to, "do you know what counternarratives are?" to which most participants responded "no." Following their exposure to various other concepts and engaging in facilitated discussions, the intervention advanced to delve deeper into the topic of counternarratives during the fifth session. The session ended with an

activity wherein participants were tasked with identifying individuals whose lives could serve as exemplars of counternarratives.

Participants expressed genuine appreciation for counternarratives, acknowledging their crucial role in challenging and reframing prevailing narratives. They recognized the need to amplify voices and stories that provide alternative perspectives and challenge stereotypes. This is highlighted by the following statements: “I'm really glad I got to talk about my sister and her accomplishments and I'm glad to hear other people’s stories and the accomplishments that their families made” (Participant 5, reflection log 5), and “I feel like it’s important to know that all races and people and ages are able to become successful like a woman finally becoming president and Hispanics running a huge business” (Participant 3, reflection log 5). Counternarratives were seen as a means to disrupt and dismantle systemic racism and biases. Their reflections and interviews made it clear that participants were grasping the overarching concept and recognizing the significance of sharing stories that diverge from dominant narratives and challenge the stereotypes they had identified. Furthermore, after creating their own counternarratives, participants expressed motivation and empowerment through the examples they were able to come up with. The following statements highlights these conclusions:

> They usually just call us gangsters or something mean but no matter what anyone says about you or anyone in general, they aren't really the people that can control your life. You are the only one that is basically in control of your own race, body, language, and many other things. (Participant 7, reflection log 5)

This statement underscores the participant's expression of a belief that they should not permit the opinions of others or the stereotypes they endorse to shape or dictate the course of their life outcomes. Additionally, the following statement underscores sentiments of inspiration, motivation, and resistance:

> The stories I've heard from my classmates about their peers they are inspired by has pushed me to work harder for myself. I know that some are destined to grow into a stereotype because of who they are raised by. I know those personality traits and actions are not the only things that define a community. (Participant 6, reflection log 5)

This excerpt highlights how the narratives shared by their classmates have motivated Participant 6 to put in more effort for personal growth. It also acknowledges the awareness that some individuals may be influenced by stereotypes based on their upbringing, while emphasizing that these stereotypes do not encompass the entirety of what defines a community.

By the end of the intervention, Participants 1, 4 and 6 were able to define counternarratives. These participants serve as examples of the transformative impact that was experienced by participants in this intervention. Participant 4 articulately emphasized the significance of counternarratives during the post-interview, stating, “I know that counternarratives are really big because it expands the picture of what a community is, it’s not just one story told the same way. A community has more to it than just one dominant narrative.” Participant 6 explained in the post-interview, “Counternarratives are like going against dominant narratives or stereotypes, like not all Hispanics are gang members so that’s a counternarrative it goes against what a stereotype is.” When asked about counternarratives in the post-interview, Participant 1 had difficulties defining the concept but was able to convey the main idea. They responded to the question with:

> The examples we were giving about, people who are more than just, something that doesn’t infer what people say about that type of skin color, where it’s like they say like oh, Mexicans are dumb, they don’t have a future, they are poor, but we gave examples of people we know that don’t prove that.

Several participants provided insights regarding counternarratives and their role in fostering a sense of self-efficacy within minoritized communities. Participant 3 expressed this by

stating “I feel like it’s important to know that all races and people and ages are able to become successful.” Participant 1 expressed a similar sentiment in their reflection but also expressed a sense of empowerment in taking action against dominant narratives, they wrote, “I am starting to change by speaking out about my culture, like not letting people talk bad about my culture or say weird or mean comments about it.” Participant 5 expressed gratitude in hearing counternarratives and concluded her final reflection with, “I'm really glad I got to talk about my sister and her accomplishments and I'm glad to hear other people’s stories and the accomplishments that their families made.”

In the initial interviews, none of the participants were familiar with the concept of counternarratives. After engaging in discussions and activities throughout the intervention, they gained a deep appreciation for counternarratives, recognizing their importance in challenging stereotypes and systemic biases. Notably, Participants 1, 4, and 6 were able to define counternarratives, showcasing the potential transformative impact of the program. They emphasized how counternarratives provide a more comprehensive view of communities beyond dominant narratives. Other participants also expressed the importance of counternarratives in promoting self-efficacy within marginalized communities. Overall, these outcomes suggest that the intervention enhanced participants' comprehension of counternarratives.

Research Question Four: Impact on Personal Racial-Ethnic Identity

The central research question underpinning this study is: “How does the awareness of dominant narratives and the development of counternarratives influence individuals' perceptions of their own REI?” This question serves as a foundational inquiry, driving the purpose of the study, and offers valuable insights into the potential impact of the intervention on participants’

cognitive and affective experiences related to their racial and ethnic identity. By exploring this research question, the study aims to contribute to a deeper understanding of the dynamics surrounding dominant narratives and counternarratives, and their influence on individuals' self-perception.

The analysis of the collected data reveals a transformation in participants' perception of their REI. Throughout the intervention, a shift in participants' mindset concerning their racial and ethnic identity became evident. This transformative process was characterized by progressive changes in participants' explicit understanding of the intervention's principles and concepts. By the conclusion of the intervention, participants demonstrated shifts in their perspectives, displaying a heightened awareness of the prevailing dominant narratives and actively engaging in the construction of counternarratives. The theme of (3) Resistance, Empowerment, and Agency contributed to understanding how the intervention impacts participants' perceptions of their own REI, highlighting their ability to resist dominant narratives, reclaim agency, and find empowerment, while also emphasizing the significance of social connections and communal support in fostering a stronger sense of belonging and collective identity.

Resistance, Empowerment, and Agency

Similar to research question three, this theme emphasizes the changes in how participants perceived their racial and ethnic groups. It centers on the empowerment and agency that participants gained through the creation of counternarratives. However, this section goes beyond their conceptual understanding of counternarratives and delves into the impact on their REI. Participants expressed a need to resist dominant narratives, challenge and reframe them. This theme includes one sub-theme (3.a.), Recognition of Counternarratives.

Recognition of Counternarratives. This section explores the increasing recognition of counternarratives and participants' evolving understanding of the influential role counternarratives play in reshaping the narrative of minoritized groups. Participants expressed appreciation for having the opportunity to share personal counternarratives and hear those shared from others in the group. They felt empowered by these stories and began to change how they perceived their own racial ethnic identity.

During the pre-intervention interviews, 87% of participants reported having a strong connection to their race or ethnicity. Several explained that their home life contributed to this strong connection. Participant 7 expressed they feel "very connected" because, "I was raised more in like, a Hispanic household, and I learned Spanish before any other language." Participant 6 answered by saying, "Pretty strongly, like a 10. Because, when you walk into my house, you're like walking into my country." The other participants responded similarly with reports of "strong" feelings of connection. Participant 4 was the only individual who conveyed a diminished sense of connection to their race or ethnicity, reporting feeling a "4 out of 10." Regardless of their feelings of connection to their race or ethnicity, all participants demonstrated an acknowledgement of the significance counternarratives had on to their REI.

By the conclusion of the intervention, a five of the eight of participants expressed a deeper sense of an affirmed identity, attributing it to their active engagement in identifying and shaping their own counternarratives. An illustrative example of such progression can be seen in the case of Participant 4. During the pre-intervention interview, Participant 4 was asked about their feelings regarding being Black or Hispanic/Latino in their community and school, and they expressed concerns related to their academic success. They mentioned,

> in school, at first I was kind of afraid cause id only be able to associate myself with people that didn't really care about their education and just wanted to goof off… just focus on playing around and not focusing on their education.

This sentiment aligns with research findings that suggest this experience reflects an aspect of the prevailing narrative concerning Hispanics. Participant 4 demonstrated an awareness of the potential for them to be associated with people who did not prioritize education, based on their REI. During his final reflection, after facilitated discussions and activities around dominant narratives and counternarratives, he expressed a recognition that he had internalized dominant narratives and stated the importance of counternarratives by stating:

> I have become more aware of my own internalized feelings toward others… I recognize those moments and have become more aware of the implicit bias surrounding me. I know that people of color are more than capable of becoming successful. The stories I've heard from my classmates about their peers they are inspired by has pushed me to work harder for myself... I know those personality traits and actions are not the only things that define a community. I will minimize the racism that enters in my life. I won't let others and the media make me internalize thoughts that are not my own. I also won't assimilate myself to feel like I fit in.

Participants also conveyed feelings of gratitude and the meaningful impact of the intervention in their reflection statements, with statements such as, "I'm really glad I got to talk about my sister and her accomplishments and I'm glad to hear other people's stories and the accomplishments that their families made" (Participant 5). Another participant wrote, "The stories I've heard from my classmates…has pushed me to work harder for myself" (Participant 4, Reflection Log 5). The thoughts and sentiments within this theme converge to illustrate the changes in participants' perspectives after the session focused on counternarratives.

Participant 3's interview response, wherein they discussed their enhanced confidence to succeed after the intervention, serves as a significant example. In their post-interview, they disclosed their previous internalization of the dominant narrative, describing a period when they

felt less confident and engaged in behaviors aimed at assimilating into the dominant culture. Participant 3 shared:

> I was less confident before the group; we started talking more about our culture and how we are different from how people see us as. There was a student in my mariachi who was always confident about Mexico and he would wear the flag and I used to pretend I was white because how many times people thought Mexicans were bad people.

Furthermore, Participant 3 articulated a newfound appreciation for their culture, describing it as amazing. They recognized the value of their unique experiences and even highlighted how knowing another language could enhance the ability to assist others:

> People sometimes say Mexico is just a jail because all the gangs and stuff. So, I thought my race, before, I thought my race was really bad because of what people thought of my people. But then I started thinking about it, it's a really amazing culture…like everyone has their own race and I think it's amazing that they have it. Their own unique way and they have their own language which makes them more like helpful because if someone knows their language, they can help them with whatever.

All participants expressed feeling a sense of change in their perspective. Expressing a shift in how they see themselves and others. Participants varied in how they expressed this shift, which indicates differences in the overall impact that the intervention had. Some participants offered simple statements such as, "I've changed by changing my perspective on the way I see people" (Participant 1, reflection log, entry 4). Some gave examples like, "Feeling ashamed about your culture is common but you really shouldn't because everyone's culture is beautiful. It is okay to not have English as your first language" (Participant 6, reflection log entry 4). These responses demonstrate changes in participants' perceptions of their racial and ethnic identity. While the extent of these changes varied among individuals, each participant expressed a strengthened sense of self and a heightened appreciation for their own race or ethnicity.

Through this intervention, participants engaged in resisting prevailing narratives and found empowerment in aligning themselves with counternarratives that challenged stereotypes. A striking example of this newfound agency was highlighted in Participant 1's reflection, where she resolved to assertively confront and discourage negative comments about her culture; “I am starting to change by speaking out about my culture, like not letting people talk bad about my culture or say weird or mean comments about it.” Another example is demonstrated when participant 6 was asked about her understanding regarding stereotypes, she explained that “you shouldn’t listen to them or start to believe them because half the time when they are said they are meant to bring you down and if you allow them to bring you down you are basically like accepting the stereotype.” These statements by participants illustrate the impact the intervention had on their REI development. Their active participation in discussions and the creation of counternarratives showcased a discernable in their perception.

In summary, the central research question explored in this dissertation contributes to understanding how awareness of dominant narratives and the creation of counternarratives can impact individuals' perceptions of their REI. The findings from the data analysis emphasize the changes experienced by participants, both in terms of their personal REI development and their comprehension of these concepts. The participants' responses indicate that awareness of dominant narratives and the creation of counternarratives can influence their perceptions of their REI. The research outcomes illuminate the potential of interventions aimed at promoting critical awareness of dominant narratives and fostering the creation of counternarratives in shaping individuals' REI perceptions. They demonstrate increased confidence and resilience in the face of stereotypes and exhibit a deeper understanding of the complexities surrounding these topics. The

awareness of dominant narratives and engagement with counternarratives contribute to a shift in their sense of empowerment, agency, and REI.

CHAPTER FIVE

DISCUSSION

Through the use of qualitative methods, this study sought to understand how awareness of racial stereotypes impacts the way adolescents from underrepresented, minoritized backgrounds perceive their own REI and how an intervention on addressing racial stereotypes through counternarratives impact adolescents from underrepresented and minoritized backgrounds perceptions of their REI. Testimonies from participants, collected through reflections and interviews, provided valuable insights into the effects of dominant narratives and counternarratives on these adolescents. By applying CRT as the primary analytical framework, supplemented by SCT, the study synthesized the results to examine the participants' growth and development before and after the intervention. This chapter discusses the findings, offering a comprehensive understanding of how racial stereotypes and counternarratives shape the racial identity of underrepresented and minoritized adolescents.

Application of Theoretical Framework

The study design and analysis incorporated both Critical Race Theory and Social Cognitive Theory to provide a comprehensive understanding of the influence of dominant narratives and counternarratives on individuals from underrepresented and minoritized backgrounds. CRT emphasizes the examination of systemic structures that perpetuate oppression and inequality. By employing CRT, the study sought to analyze the underlying systemic factors that impact an individuals' REI, paying particular attention to the ways that dominant narratives

perpetuate racism and the important role counternarratives play in challenging those narratives (Delgado & Stefancic, 2017; Crenshaw, 1991; Ladson-Billings, 1998; Yosso, 2005).

In contrast, SCT offers a framework to understand the cognitive and behavioral processes through which individuals internalize and respond to these narratives. By incorporating SCT, the study explored how individuals from underrepresented and minoritized backgrounds internalize or resist dominant narratives, shaping their beliefs, attitudes, and behaviors related to racial identity. By considering both systemic structures (CRT) and individual-level processes (SCT), a more comprehensive understanding of how dominant narratives impact individuals from underrepresented and minoritized backgrounds can be achieved. This dual perspective allows for a deeper analysis of the mechanisms through which these narratives are internalized, enabling researchers to gain valuable insights into the study's central questions.

Employing the foundational principals of CRT, participants in the study were educated about the systemic nature of racism and its pervasive presence within society's structures and institutions. Through facilitated discussions, participants explored how dominant narratives contribute to the perpetuation of racism. This process enabled participants to develop an awareness of the subtle ways in which these narratives influence people's lives, perceptions, and experiences. CRT scholars argue that understanding the foundation of systemic racism allows for the deconstruction of such harmful beliefs (Yosso, 2005; Yosso et al., 2001). This study provided further evidence to support this principle. In the data analysis, it was evident that addressing the history of systemic racism and the ways in which dominant narratives manifest, promoted awareness and critical thinking that allowed participants to deconstruct those narratives and reshape their perceptions.

CRT scholars also emphasize the importance of counter-stories or counternarratives for people from underrepresented or minoritized backgrounds. The intervention introduced participants to the concept of counternarratives, which offered alternative perspectives from marginalized voices that challenged the dominant narratives. Participants were encouraged to identify counternarratives from individuals with a closer relative proximity. This approach aimed to provide relatable examples that participants could see themselves within, as distal public figures may feel too distant and obscure. By connecting with counternarratives that closely resonated with their own experiences, participants were able to enhance their self-efficacy beliefs and feel more motivated and confident in their ability to challenge dominant narratives. As evidenced by the participants' own words, they recognized the significance of counternarratives in dismantling the influence of dominant narratives. By engaging participants in discussions and providing them with a comprehensive understanding of systemic racism and counternarratives, the study facilitated a transformative process where participants began to critically examine and challenge the dominant narratives that perpetuate racial inequality. This awareness and recognition of counternarratives played a crucial role in empowering participants to question the systems around them and begin to recognize the messages they are receiving which fostered changed in how they perceive their racial and ethnic identity.

When examining individuals as they navigate the processes of internalization or resistance, the concepts of reciprocal determinism and self-efficacy are particularly relevant. These concepts offer insight into the way individuals perceive their social environment and how they process and internalize the messages they receive (Bandura, 1986; Pajares, 2002). SCT allowed the researcher to gain insights into the complex interplay between individual factors and

environmental influences that contribute to the internalization and manifestation of dominant narratives. For example, one environmental factor that likely played a role in the pride that participants felt, is the demographics of the school they attended. In a predominantly Hispanic school (68%), the participants who identified as Hispanic, reported having a strong sense of pride before the start of the intervention. They reported feeling comfortable with their race, ethnicity, and culture because they were surrounded by peers from similar backgrounds, such as Participant 8 who reported during their post-interview, "most of my friends that I hang out with are Mexican and Latinas and that's a good connection for me." This may have allowed participants to begin resisting the internalization of dominant narratives by existing in an environment that supports and welcomes their minoritized identity. Participants' individual cognitive capacity played a role in their perceptions and engagement with the intervention. While all participants showed some level of growth, understanding, and a shift in perspective, there were variations in their ability to fully incorporate the intervention's definitions and key concepts into their everyday language. Only a few participants demonstrated a deep recognition of the systems that perpetuate racism and showcased insightful critical analysis of how they were internalizing dominant narratives. These individuals were able to connect abstract concepts to their personal experiences, recognize the systems that uphold racism, and articulate their reflections with depth and nuance. The varying degrees of incorporation and critical analysis suggest that participants' individual cognitive capacities influenced their level of engagement with the intervention materials. Some individuals may have faced challenges in fully grasping and expressing complex concepts, while others showed a greater aptitude for understanding and integrating these ideas.

Another factor that contributes to the way narratives are internalized is social persuasion. Social persuasion can involve exposure to verbal judgments, which is one way in which dominant narratives may manifest. Social factors play a crucial role in how individuals internalize or resist these dominant narratives. Negative persuasions can undermine and weaken self-efficacy beliefs, while counternarratives have the potential to strengthen self-efficacy beliefs (Lent et al., 1994; Pajares, 2002). Chapter Four provided examples that illustrate this point. Participants expressed increased motivation and a sense of confidence in their ability to succeed after critically analyzing the key concepts and through the identification of counternarratives. This supports that engaging with counternarratives and challenging dominant narratives enhances participants' self-efficacy beliefs. By actively examining and critiquing the dominant narratives, participants gained a greater sense of empowerment and belief in their capacity to navigate and challenge the systems of oppression. These findings highlight the significance of counternarratives in shaping individuals' self-efficacy beliefs through social persuasion. By exposing participants to alternative perspectives and empowering them to critically analyze dominant narratives, the intervention contributed to strengthening participants' self-efficacy, motivating them to take action and promoting their confidence in their ability to effect change.

Summary

The findings of this study shed light on the impact of racial stereotypes and counternarratives on the perceptions of REI among adolescents from underrepresented and minoritized backgrounds. The results suggest that participants underwent a change in their perceptions of their racial and ethnic identities, as they became more aware of prevailing narratives and participated in an intervention centered on counternarratives. As participants

gained a deeper understanding of key concepts and engaged in discussions that involved creating personal counternarratives, their perceptions of their own race, ethnicity, and the systems contributing to systemic oppression began to shift. The study revealed that participants had experienced racial stereotypes from a young age, and the intervention provided them with a framework to process these experiences, offering terminology, a sense of community, and tools for healing. The findings highlight the importance of creating spaces and programs for early adolescents from minoritized backgrounds to engage in discussions about race, racism, systemic oppression, dominant narratives, and counternarratives. Participants demonstrated increased understanding, expressed more affirmed identities, and expressed motivation to disrupt the internalization of harmful narratives that they now recognize.

These findings provide valuable insights demonstrating that as children transition into adolescence, they can initiate the development of critical consciousness. Critical consciousness, defined as the capacity to recognize and analyze systems of inequality and a commitment to taking action against these systems (El-Amin et al., 2017), follows a developmental cycle outlined by Paulo Freire (1970). This cycle involves acquiring knowledge about the structures that create and perpetuate inequity (critical analysis), cultivating a sense of personal empowerment or agency (sense of agency), and ultimately dedicating oneself to addressing oppressive conditions (critical action). This process can play an important role in shaping how adolescents navigate the intricate landscape of their transitional stage in human development, which encompasses biological, social, and psychological changes (Stanton-Salazar, 2011). This data suggests that individuals have the capacity to initiate the cycle of critical consciousness at an early age, which can potentially have a positive impact on the development of their REI.

While some participants effectively conveyed their thoughts and showcased their growth through reflection logs and post-interviews, there were discrepancies in the levels of growth demonstrated across all participants based on these reporting methods. It's important to consider that these variations may not necessarily reflect their actual personal growth. Participant engagement during each session suggests that different response options might be needed, and these disparities could stem from difficulties or barriers participants encountered when trying to convey their experiences with the available options. Offering a wider range of reporting methods might have facilitated a more comprehensive understanding of their experiences. For this specific age group, it's crucial to acknowledge that these differences in communication methods should not undermine the possibility that they indeed underwent a transformation.

Another factor to take into account is the race and ethnicity of the primary researcher who served as the intervention facilitator, especially in relation to the demographics of the group. The facilitator, in this case, was a Hispanic male, leading a group primarily composed of Hispanic participants and predominantly female-identifying participants. Given the shared experiences of belonging to minoritized and underrepresented groups, it's possible that participants were more inclined to trust the facilitator and engage in conversations that might have been more challenging if facilitated by someone who did not share similar experiences or physical characteristics. The concept of race-matching should be considered in the study, as it could have potentially facilitated quicker trust-building among participants.

Overall, the study underscores the significance of interventions that promote awareness of racial stereotypes and provide opportunities for counternarrative engagement among adolescents from minoritized backgrounds. Such interventions have the potential to empower

these adolescents, foster a stronger sense of identity, and inspire them to challenge and dismantle the harmful narratives that perpetuate racial inequality.

Study Limitations

The present study has several limitations that should be acknowledged. Firstly, there is limited diversity among the participants, primarily consisting of individuals from Hispanic backgrounds and predominantly female identification. This lack of diversity in the sample restricts the generalizability of the findings to other marginalized or minoritized groups or individuals with intersecting identities. Furthermore, the small sample size and the specific location where the intervention was conducted limit the external validity of the study. The findings may not fully represent the experiences and perspectives of individuals from different cultural backgrounds or geographical locations. Lastly, it's important to consider the potential influence of gender dynamics, as the majority of participants were female. This factor may have played a role in shaping how participants engaged within the group.

It is important to consider these limitations when interpreting the findings of the study and to exercise caution when applying them to other contexts or populations. Future research should aim to address these limitations by employing larger and more diverse samples, involving researchers from various backgrounds, and employing rigorous research designs and methodologies.

Future Directions

There is limited research investigating the efficacy of interventions focusing on the use of counternarratives in disrupting the internalization of dominant narratives. There is a need for further research to address remaining gaps and expand our understanding in this area. Future

research should aim to investigate the long-term effectiveness of counternarrative interventions and how perceptions may change over time. This longitudinal approach would provide insights into the durability of the intervention's impact and whether it produces lasting changes in participants' perceptions. Additionally, it is crucial to explore the efficacy of such interventions among a more diverse population of adolescents. Including participants with intersecting marginalized identities would help to examine how counternarratives can address the complexities of multiple forms of oppression and identity. Similarly, introducing a variety of facilitators with diverse backgrounds can be a valuable approach to investigate participant engagement, taking into account both similarities and differences between the facilitator and participants.

To enhance the robustness of future research, a mixed methods approach could be employed. By integrating qualitative and quantitative data collection methods, researchers can gain a more comprehensive understanding of the intervention's effects and provide quantifiable evidence to support the implementation of similar programs. Furthermore, involving researchers from various backgrounds in the study design and implementation can enhance the validity and cultural relevance of the research. Diverse perspectives and expertise can contribute to more rigorous research designs and methodologies that capture the nuances of participants' experiences.

In summary, while this study provides valuable insights and supports theoretical work, further research is needed to fill the gaps identified and refine counternarrative interventions. Future studies should examine additional variables, particularly those related to intersecting marginalized identities, and employ mixed methods approaches to strengthen the evidence base.

The ultimate goal is to develop effective and refined interventions that can be implemented on a broader scale, positively impacting the perceptions and experiences of adolescents from underrepresented and minoritized backgrounds.

APPENDIX A

OUTLINE OF INTERVENTION SESSIONS

Session 1, introduction session: Introductions, Group norms, and purpose of the group

- Introductions: facilitators and participants will introduce themselves and share an aspect of their identity. Example: "Hello, my name is Student Participant. Something I consider part of my identity is that I like listening to music and I have 3 siblings."
- Creating group norms: participants will engage in creating an agreed upon set of group norms with the help of the researcher. Example: Do not interrupt others when they are speaking, do not share sensitive information from the group to non-participants, etc.
- Purpose: The researcher will provide an explanation to the participants regarding the purpose of the intervention, and explicitly state that it is part of a doctoral dissertation. Example:
    - "The goal of this group is to facilitate some critical thinking around racism, stereotypes, and narratives that society creates around race and ethnicity. I believe that the more we are aware of dominant narratives and the more we understand how and why they were created, the more power we will have to stop the internalization of those messages. The pen is mightier than the sword. Words have power and the words used to describe certain people become facts in peoples mind, regardless of the truth."
    - "This group is part of my work for my doctorate, I am writing what is known as a dissertation which is a research project that is a requirement for my degree. In my research, I am trying to learn how racial stereotypes and racism are experienced by people around your age and how/if these types of discussions can help you to resist internalization."
- Expectations from the researcher: the facilitator will explain what the students will be asked to do, what data will be collected, and how it will be used. Example:
    - "I conducted an interview with each of you, and I will conduct another one after the intervention is over. I will compare these interviews to see if there have been any changes into how you think about your identity or the topics we talked about. All of your identities will be kept confidential."
    - "I will be asking you all to write your thoughts down in a journal. You are welcome to write notes during our discussion but I will ask that you each take a few minutes at the end of each session and reflect on what we talked about. I will be reading these if there are any common trends in how you all think about these discussions and if there is a progressive change in your thinking. Just like the interviews, your identities will be confidential"
- Limits of confidentiality: the researcher will explain the limits of confidentiality as a mandated reporter.
- Q&A: participants will be allowed time at the end of this session to ask any questions they have related to the intervention group.

Session 2, first lesson: Rapport building exercise, introduction to related concepts, introduction to history of Racism

- Activity: participants will be asked to engage in a rapport building activity to help build comradery among participants and promote comfort to allow for honest participation.
- Defining concepts: the researcher will offer developmentally appropriate definition for all the concepts within the terms list.
- History of racism: the researcher will provide a brief lesson regarding the historical roots of racist ideologies in the United States and how these ideologies are used to perpetuate false narratives that create and maintain oppressive systems. The researcher will check for understanding to ensure concepts are understood at a basic level.
- Q&A: participants will be allowed time at the end of this session to ask any questions they have related to the intervention group.
- Reflection: participants will be asked to write down their thoughts on the information they received.

Session 3 – 4/5, discussion sessions: Discussions around identity and dominant narratives

- Activity: participants will be asked to engage in a rapport building activity to help build comradery among participants and promote comfort to allow for honest participation
- Discussion: participants will engage in a facilitated conversations around dominant narratives. Questions may include;
    - What stereotypes have you recognized in you daily lives?
        - Do you agree with the stereotypes?
        - How do they make you feel?
    - What is the message being sent by these stereotypes?
    - What have you noticed about how people perceive you, your family, or your race/ethnicity in general?
    - Are there other ways that you are being exposed to these messages? Maybe think about how people behave around you, how the news portrays people from underrepresented, minoritized backgrounds compared to White people, or what you see in movies.
    - Have you thought about these things before?
    - What do you think we should do about it?
    - What other thoughts do you have about these?
- Q&A: participants will be allowed time at the end of this session to ask any questions they have related to the intervention group.
- Reflection: participants will be asked to write down their thoughts on the discussions.

Session 4/5-6, counternarrative sessions: Creating counternarratives

- Counternarratives: participants will be asked to come up with counternarratives for some of the stereotypes or dominant narratives they have identified in previous sessions. Participants will be encouraged to come up with multiple examples that are ideally someone they know personally or are within their community.

- Sharing counternarratives: participants will be asked to share one of the examples they come up with and why they chose that person.
- Q&A: participants will be allowed time at the end of this session to ask any questions they have related to the intervention group.
- Reflection: participants will be asked to write down their thoughts on the discussions.

Session 6 or 7, final session/wrap up: reflection, lunch, raffle

- Reflection: participants will engage in reflective discussions around their experience. Participants will also be asked to write a final reflection in their logs.
- Lunch + Q&A: the group will have the lunch of their choosing and be allowed to ask questions regarding the intervention group.
- Raffle and goodbyes: the researcher will raffle prizes, thank participants for their support, provide closing statements, and dismiss participants.

APPENDIX B

DEFINITION OF TERMS

Accommodation – "refers to the ways individuals align with or reinforce social norms; consciously or unconsciously, adopting the attitudes, preferences, and behaviors of society." (Rogers, 2020, p. 180).

Adaptation – in this context, adaptation refers to the process of adjusting one's own beliefs, values, attitudes, and behaviors to be more in line with those of the host or majority culture in an effort to gain more favorable life outcomes (Ojeda et al., 2012; Phinney et al., 1992).

Alternative Narratives – a broad framework of stories or structures that resist dominant narratives by seeking to acknowledge, question, challenge, and disrupt racial hierarchy and inequality. Alternative narratives include counternarratives and incongruent narratives (McLean & Syed, 2015; Rogers, 2020).

Assimilation – refers to the full integration and adoption of a host or dominant culture's values, beliefs, attitudes, and behaviors as one's own in an effort to become part of the dominant culture. In assimilation, the individual does not maintain their culture of origin (Block, 1992; Ojeda et al., 2012).

Counternarratives - a method of telling the stories of people who are often overlooked in the literature as a means by which to examine, critique, and counter dominant narratives imposed on others, composed about oppressed people groups, in an effort to strengthen traditions of social, political, and cultural survival and resist racial inequities and hierarchies (Chavez-Moreno, 2021, Harper, 2012; Kinloch et al., 2020; Solórzano & Yosso, 2002).

Dominant or Master Narratives – these are shared cultural dominant accounts of particular groups, often generally accepted as universal truths, that uphold existing societal hierarchy and guide how individuals construct their own identity narratives by organizing what it means to be part of that people group (Black boy, Asian girl, working class, homosexual, etc.) (Chavez-Moreno, 2021; Delgado, 1989; Harper, 2012; Mclean & Syed, 2015; Rogers, 2020; Rogers & Way, 2018).

Ethnicity – "Ethnicity is a dynamic set of historically derived and institutionalized ideas and practices that (1) allows people to identify or to be identified with groupings of people on the basis of presumed (and usually claimed)commonalities including language, history, nation or region of origin, customs, ways of being, religion, names, physical appearance, and/or genealogy or ancestry; (2) can be a source of meaning, action, and identity; and (3) confers a sense of belonging, pride, and motivation." (Markus, 2008, p. 654).

Implicit bias – automatic or involuntary associations that people make between a social group and a domain or attribute. Implicit biases are introspectively unidentified thought patterns or constructs that mediate an individual's response or behavior (EES, 2016; Greenwald & Banji, 1995).

Incongruent narratives – are a form of alternative narratives that are characterized by a "dual voice" in which the individual asserts the dominant narrative but then disrupts the narrative with experiences or ideas that contradict their accommodating scripts (Rogers, 2020).

Internalization – is the process in which the cognitive development of an individual is influenced by society as they adopt the ideology of a community and begin to view the culture's beliefs as their own. Internalization should not be confused with socialization, where individuals develop attitudes due to a need to belong to a community and not the actual obligation to do so (Kurt, 2020).

Microaggression(s) – everyday subtle, intentional and unintentional interactions or behaviors that communicate some sort of bias toward historically marginalized groups. The difference between microaggressions and overt discrimination or macroaggressions, is that people who commit microaggressions might not even be aware of them (Clay, 2017; Limbong, 2020; Lui & Quezada, 2019).

Microassault(s) – "are explicit racial derogation characterized primarily by a verbal or nonverbal attack meant to hurt the intended victim through name-calling, avoidant behavior, or purposeful discriminatory actions." (Sue et al., 2007, p.274).

Microinsult(s) – "are characterized by communications that convey rudeness and insensitivity and demean a person's racial heritage or identity. Microinsults represent subtle snubs, frequently unknown to the perpetrator, but clearly convey a hidden insulting message to the recipient of color." (Sue et al., 2007, p.274).

Microinvalidation(s) – "are characterized by communications that exclude, negate, or nullify the psychological thoughts, feelings, or experiential reality of a person of color." (Sue et al., 2007, p.274).

Pygmalion effect – a phenomenon where other-imposed expectations are internalized by the individual on whom the expectation is placed and those who are examining/observing the individual, which results in improved or decreased performance, confirming the imposed expectation (Schaedig, 2020).

Race – "Race is a dynamic set of historically derived and institutionalized ideas and practices that (1) sorts people into ethnic groups according to perceived physical and behavioral human characteristics; (2) associates differential value, power, and privilege with these characteristics and establishes a social status ranking among the different groups; and (3) emerges (a) when groups are perceived to pose a threat (political, economic, or cultural) to each other's world view or way of life; and/or (b) to justify the denigration and exploitation (past, cur-rent, or future) of, and prejudice toward, other groups." (Markus, 2008, p. 654)

Racism - Racism is the belief that one race of people is superior to all other and thus has the right to domineer over them and is exercised through systemic means of ignorance, exploitation, and power that benefits one race by oppressing others on the basis of ethnicity, culture, mannerisms, and color (Lorde, 1992; Marable, 1992; Solorzano & Yosso, 2002).

Resistance – "is a process by which individuals negotiate systems of oppression, including cultural norms, expectations, and stereotypes that dehumanize them by challenging the normative beliefs and practices that undermine their humanity by disrupting or deviating from social norms." (Way and Rogers, 2017).

Self-efficacy – is a person's belief in their capability to organize and execute courses of action towards completing a goal or achieving a task. This encompasses a person's confidence in their ability to exert influence over their environment and stay motivated in their pursuit of a goal and such confidence can vary based on different contexts such as school, work, relationships, and other areas (Bandura, 1997; Cherry, 2021).

Self-esteem – is a person's sense of their overall value or worth. This can be considered a measure of how much a person values, appreciates, or likes themselves and is a way of asking "am I good enough/acceptable as I am?" (Ackerman, 2018a; Ackerman, 2018b; Adler & Stewart, 2004).

Self-fulfilling prophecy – the phenomenon where an originally false expectation or belief influences an individual's behaviors, as a psychological response to predictions, which then causes the originally false belief to come true (Cherry, 2022; Merton, 1948; Schaedig, 2020).

Stereotype(s) – are a manifestation of cultural ideologies that uphold dominant narratives through sets of cognitive generalizations (e.g., beliefs, expectations) about the qualities and characteristics of the members of a group or social category. Stereotypes simplify and expedite perceptions and judgments, are often exaggerated, are usually negative rather than positive, and resistant to revision even when perceivers encounter individuals with qualities that are not congruent with the stereotype (McLeod, 2015; Rogers & Way, 2018).

Stereotype threat – "Being at risk of confirming, as a self-characteristic, a negative stereotype about one's group" due to fear or pressure around potentially supporting that stereotype (Heaning, 2022; Steele & Aronson, 1995, p. 797).

Systemic Racism/oppression – institutionalized or systemic racism is oppression through exploitative practices wherein socioeconomic resources are unjustly gained at the expense of another people group through legally shaped and maintained major social, economic and political institutions that are a continuation of the racial views, proclivities, actions, and intentions of earlier white generations. Systemic racism includes the long-term maintenance of major socioeconomic inequalities which encompasses racist ideologies, attitudes, emotions, habits, actions, and institutions within society and are focused on maintaining hierarchical dominance within society more than just racial prejudice and individual bigotry (Feagin, 2006).

APPENDIX C

DEMOGRAPHIC QUESTIONNAIRE

Please fill out this survey for participation in the intervention group. All data collected will be kept confidential and only used for the purposes of this study. Please do not include personal information such as your name, date of birth, or student ID number.

(1) Which option best describes **your** race or ethnicity?
   a. White alone
   b. White Hispanic/Latinx
   c. Non-White Hispanic/Latinx
   d. Black or African American alone
   e. Alaska Native alone
   f. American Indian
   g. Asian alone
   h. Native Hawaiian and Other Pacific Islander alone
   i. Two or more races (please indicate):
   j. Other (please indicate);

(2) Which option best describes the race or ethnicity of **your parents or caregivers**? You may select more than one option; if more than one option is selected, please indicate which selection applies to which parent or caregiver. *Example: Hispanic/Latinx (Non-White); Dad*
   a. White alone:
   b. White Hispanic/Latinx:
   c. Hispanic/Latinx (Non-White):
   d. Black or African American alone:
   e. Alaska Native alone:
   f. American Indian:
   g. Asian alone:
   h. Native Hawaiian and Other Pacific Islander alone:
   i. Two or more races (please indicate):
   j. Other (please indicate);

(3) Which gender do you identify with?
   a. Please write your response;

(4) In what community does your family currently live? Please only write the name of your city, do not include an address. *Example; Palatine.*
   a. Please write your response;

(5) Have you and/or your family lived anywhere else? Please only write the name of your city, state, and country, do not include an address. *Example; Tecomatán, Michoacán, Mexico.*
   a. Please write your response.

APPENDIX D

PRE-INTERVIEW PROTOCOL

Introduction to Study: Hello, my name is Jesus Ramos. I am a graduate student at Loyola University Chicago. I want to first thank you for agreeing to participate in this study. My dissertation research is interested in hearing the experiences of students your age around things like race and ethnicity. I hope to use the information collected to continue developing ways to better support students from similar backgrounds as yours (Hispanic/Latinx & Black/African American). The experiences you have had are unique, but the information is valuable in helping the field of psychology learn more around these topics. Before we begin, do any of you have any questions for me? I would also like to let you know that I will be recording this session. Once I start recording, please, try not to use your name or the names of any family members, but if you do, I can cut that part out later. Let's get started.

Questions:

1. How would you describe your race/ethnicity?
2. How would you describe the race/ethnicity of your parents?
3. How strongly do you feel connected to your race or ethnicity?
    a. Are you interested in learning more about your race or ethnicity? Why or why not?
4. How do you feel about being Black or Hispanic/Latino in your community and school?
5. Are you confident in your ability to succeed in your school? city? country?
6. What do you know or understand about racial stereotypes?
7. Do you know what dominant narratives are?
    a. If so, can you describe them in your own words?
8. What, if any, experiences have you had around racial stereotypes?
9. What level of awareness/understanding do you have about "racial counternarratives"?
10. Do you have any thoughts or expectations for this group?

APPENDIX E

POST-INTERVIEW PROTOCOL

Introduction: Hello, just as I mentioned during your first interview, this is the follow up interview, now that the group is over. I will be asking you roughly the same questions as before, so that I can compare your answers. Again, I will be recording this interview so remember to try and not use anyone's name, including your own. After I write down your responses and finish with the study, all the information will be deleted or destroyed. Do you have any questions before I start recording?

Questions:

1. How would you describe your race/ethnicity?

2. How would you describe the race/ethnicity of your parents?

3. How strongly do you feel connected to your race or ethnicity?
    a. Are you interested in learning more about your race or ethnicity? Why or why not?
    b. Has this changed at all because of the group?

4. How do you feel about being Black or Hispanic/Latino in your community and school?
    a. Has this changed at all because of the group?

5. Are you confident in your ability to succeed in your school? city? country?
    a. Has this changed at all because of the group?

6. What do you know or understand about racial stereotypes?

7. Do you know what dominant narratives are?
    a. If so, can you describe them in your own words?

8. What, if any, experiences have you had around racial stereotypes?
    a. Do you feel like you are more or less aware of racial stereotypes after the group?

9. What understanding do you have about "racial counternarratives"?

10. **Post**: What are your thoughts about the group now that it is finished?

APPENDIX F

PARENT CONSENT FORM

CONSENT TO PARTICIPATE IN RESEARCH
(Parental Consent)

Project Title: Examining how adolescents from underrepresented and minoritized backgrounds view and navigate their REI: Exploring the impact of stereotypes and counternarratives on REI.

Researcher(s): Jesus Ramos

Faculty Sponsor: Dissertation Chair; Dr. Markeda Newell

Introduction:
Your child is being asked to take part in a research study being conducted by Jesus Ramos for a dissertation under the supervision of Dr. Markeda Newell) in the Department of School Psychology at Loyola University of Chicago.

Your child is being asked to participate because they are a student between the ages of 12-14 years old and are indicated in school records as being Hispanic/Latino or Black/African American.

Please read this form carefully and ask any questions you may have before deciding whether to allow your child to participate in the study.

Purpose:
The purpose of this study is to learn about: (1) what students understand about the messages from society regarding their racial or ethnic group which are sometimes referred to as dominant narratives. For example, a dominant narrative or message about a particular race might be that they are all poor or criminals. (2) Have these students experienced or been exposed to racial stereotypes. An example of a racial stereotype is that all Hispanic/Latino people are immigrants. (3) how much do students understand about racial counternarratives. Racial counternarratives are stories or examples that oppose the negative messages or dominant narratives. An example of a counternarrative could be a success story that proves that not everyone from that racial group will become poor or criminals. And finally, (4) will more education about these topics change the way students think about their race or ethnicity. The researcher believes there is a potential that more education in these areas will help stop any harmful impact dominant narratives may have. This study will help the researcher to understand more about how to help students in a positive way around their race and ethnicity.

Procedures:
If you agree to allow your child to be in the study, they will be asked to:

- Participate in a 40-60 minute weekly discussion group, for approximately 6-8 weeks, where you will learn about racism in the United States and be asked to share personal examples of counternarratives.
- The group will be held after school within the building and will be released before the activity buses depart.

- Participants will be asked to fill out a demographic questionnaire which will ask about their race and ethnicity, the race and ethnicity of their parents or caregivers, and questions about where you have lived.
- Participate in an interview before and after the group.
- Students will be asked questions related to the topics that will be covered in the group.
- An interview will happen before the group to use as a comparison.
- Students will receive the same interview with a few changes after the group is finished, and the two interviews will be compared to one another and analyzed for differences in perceptions or thoughts.
- The interviews will be recorded so that the researcher can review the answers and ensure the comparisons are valid. The recordings will be stored with a password and properly deleted after the research project has been completed.
- You will be asked to keep a weekly journal where you will reflect on the discussions had in the group.
- Students will be asked to reflect on the discussions and write down their thoughts in a journal that will be analyzed for themes.
- The researcher(s) will be the only person(s) to read the journal.
- Journals will be kept in the possession of the researcher, kept in a secure location, and properly disposed of after the group.
- The group will have 6-10 participants.

Risks/Benefits:
There is a possible risk that students will experience negative feelings and emotional distress related to the topics being discussed or their personal identity regarding their race or ethnicity.

Participants in this study may gain more knowledge about racist systems and structures in the United States. Participants may also gain skills to critically analyze their surroundings. Lastly, participants may gain a more positive outlook on their identity by learning to challenge negative messages about their ethnic or racial group.

Compensation: (optional section)
Participants will be compensated with a fast-food meal during the final session. The food will be from a local restaurant of their choosing (ex. McDonalds, Chipotle, Lou Malnatis, Taco Bell, etc.). If you choose to participate, please disclose any dietary restrictions or allergies. Participants will also have a chance to win one of three $25 gift cards. Chances of winning are dependent on the number of participants but will range from 10% to 25% chance or from 1 in 10 to 1 in 4.

Confidentiality:
- Data will be gathered through a demographic questionnaire, interviews, and reflection logs.
- Interviews will be recorded and stored on Loyola University drives computer with passcode protection to access the audio file. After the conclusion of the study, the files will be deleted according to University and District rules.
- There will be no personally identifiable information asked during the interview; each participant be identified as “Participant” followed by a number (i.e. Participant 1).

- The journals will use the same codes/names as the interviews and will be in the possession of the researcher and kept at a secure location.
- At the conclusion of the research study, the journals will be shredded by the researcher.
- As a doctoral candidate, all research data and information will be shared with relevant University dissertation committee members and other supervising faculty but data will not contain any personally identifiable information.
- Results and findings from the study will be available to Community Consolidated School District 15 but will not contain any identifiable information.
- As a mandated reporter, the researcher is required to report child abuse or neglect to CCSD15 and appropriate authorities.
- Participants will be asked to maintain the privacy of everyone in the study and asked to keep everything said during the intervention group confidential, but confidentiality cannot be guaranteed.

Voluntary Participation:
Participation in this study is voluntary. If you or your child do not want to be in this study, they do not have to participate. Even if you decide to allow your child to participate, they are free not to answer any question or to withdraw from participation at any time without penalty. Withdrawal from participation will have no effect on any existing relationships between the researcher and the participant(s).

Contacts and Questions:
If you have questions about this research study, please feel free to contact the researcher; Jesus E. Ramos at Jramos1@luc.edu or Ramosj@ccsd15.net or the faculty sponsor; Dr. Markeda Newell at Mnewell2@luc.edu.

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Statement of Consent:
Your signature below indicates that you have read the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. You will be given a copy of this form to keep for your records.

Participant's Signature **Date**

_____

Print Name

_____ _____

Researcher's Signature **Date**

_____

Print Name
Revision Date: 05/20/2023

CONSENTIMIENTO PARA PARTICIPAR EN INVESTIGACIÓN
(Consentimiento de los padres)

Título del proyecto: Examinando cómo los adolescentes de color ven y navegan su identidad racial: explorando el impacto de los estereotipos y las contra narrativas en la identidad racial

Investigador(es): Jesus Ramos

Patrocinador de la facultad: directora de la tesis; Dra. Markeda Newell

Introducción:
A su hijo/a se le pide que participe en la investigación realizada por Jesús Ramos para una tesis dirigida por la Dra. Markeda Newell en el Departamento de Psicología Escolar de la Universidad Loyola de Chicago.

Se le solicita que participe porque es un estudiante entre las edades de 12-14 años y está indicado en los registros escolares como Hispano/Latino o Negro/Afroamericano.

Lea este formulario y haga cualquier pregunta que pueda tener antes de decidir si desea participar en el estudio.

Propósito:
Queremos aprender sobre: (1) lo que los estudiantes entienden acerca de los mensajes de la sociedad sobre su grupo racial o étnico, a veces se conocen del nombre "narrativas dominantes". Por ejemplo, una narrativa o mensaje dominante sobre una raza en particular podría ser que todos de esa raza son pobres o criminales. (2) ¿Han sido expuestos a estereotipos raciales estos estudiantes? Un ejemplo de un estereotipo racial es que todos los hispanos/latinos son inmigrantes. (3) cuánto entienden los estudiantes acerca de las contra narrativas raciales. Las contra narrativas raciales son historias o ejemplos que se oponen a los mensajes negativos o a las narrativas dominantes. Un ejemplo de una contra narrativa podría ser una historia de éxito que demuestra que no todos de esa raza se convertirán en pobres o criminales. Y finalmente, (4) ¿cambiará más educación sobre estos temas la forma en que los estudiantes piensan sobre su raza o etnia? El investigador cree que hay un potencial de que más educación en estas áreas ayude a detener cualquier impacto dañino que puedan tener las narrativas dominantes. Este estudio ayudará al investigador a comprender más sobre cómo ayudar a los estudiantes de manera positiva en relación a su raza y etnia.

Procedimientos:
Si acepta participar en el estudio, se le pedirá a su hijo/a que:

- Participe en un grupo de discusión semanal de 40-60 minutos, durante aproximadamente 6-10 sesiones, donde aprenderá sobre el racismo en los Estados Unidos y se le pedirá que comparta ejemplos personales de contra narrativas.
    - El grupo se llevará a cabo después de la escuela dentro del edificio y se liberará antes de que salgan los autobuses de actividades.

- Se les pedirá a los participantes que completen un cuestionario demográfico que preguntará sobre su raza y etnia, la raza y etnia de sus padres o cuidadores, y preguntas sobre dónde ha vivido.
- Participar en una entrevista antes y después del grupo.
    - Se les harán preguntas relacionadas con los temas que se cubrirán en el grupo.
    - Se realizará una entrevista antes del grupo para usar como comparación.
    - Los estudiantes recibirán la misma entrevista con algunos cambios después de que finalice el grupo, y se compararán y analizarán las dos entrevistas en busca de diferencias en percepciones o pensamientos.
    - Las entrevistas se grabarán para que el investigador pueda revisar las respuestas y garantizar que las comparaciones sean válidas. Las grabaciones se almacenarán con una contraseña y se eliminarán correctamente después de que se haya completado el proyecto de investigación.
- Se le pedirá que mantenga un diario semanal en el que reflexione sobre las discusiones que se tuvieron en el grupo.
    - Se les pedirá a los estudiantes que reflexionen sobre las discusiones y escriban sus pensamientos en un diario que se analizará en busca de temas.
    - El investigador(es) será(n) la única(s) persona(s) que leerá(n) el diario.
    - Los diarios estarán en posesión del investigador, se mantendrán en un lugar seguro y se eliminarán correctamente después del grupo.
- El grupo tendrá de 6 a 10 participantes.

Riesgos / Beneficios:
Existe un posible riesgo de que experimente sentimientos negativos y angustia emocional relacionada con los temas que se están discutiendo o con su identidad personal con respecto a su raza o etnia.

Los posibles beneficios de la participación incluyen; Los participantes en este estudio pueden adquirir habilidades de análisis crítico que los ayudarán a analizar y comprender su entorno junto con más conocimiento sobre los sistemas y estructuras racistas en los Estados Unidos. Los participantes pueden obtener una perspectiva más positiva de su identidad aprendiendo a desafiar los mensajes negativos sobre su grupo étnico o racial.

Compensación:
Los participantes recibirán una comida rápida durante la última sesión. La comida será de un restaurante local de su elección (por ejemplo, McDonald's, Chipotle, Lou Malnatis, Taco Bell, etc.). Si elige participar, por favor divulgue cualquier restricción alimentaria o alergias. Los participantes también tendrán la oportunidad de ganar una de las tres tarjetas de regalo de $25. Las posibilidades de ganar dependen del número de participantes, pero variarán del 10% al 25% de posibilidades o de 1 de cada 10 a 1 de cada 4.

Confidencialidad:

- Los datos se recopilarán a través de un cuestionario demográfico, entrevistas y registros de reflexión.
- Las entrevistas se grabarán y almacenarán en los discos de la computadora de la Universidad de Loyola con protección de contraseña para acceder al archivo de audio. Después de la conclusión del estudio, los archivos se eliminarán de acuerdo con las reglas de la Universidad y el Distrito.
    - No se solicitará información personalmente identificable durante la entrevista; cada participante será identificado como "Participante" seguido de un número (es decir, Participante 1).
    - Al finalizar el estudio, las grabaciones se eliminarán correctamente.
- Los diarios usarán los mismos códigos o nombres que las entrevistas y estarán en posesión del investigador.
    - Al finalizar el estudio de investigación, las revistas serán destruidas por el investigador.
- Como candidato doctoral, todos los datos e información de investigación se compartirán con los miembros relevantes del comité de tesis de la universidad y otros profesores supervisores, pero los datos no contendrán información personal identificable.
- Resultados del estudio estarán disponibles para el Distrito Escolar Consolidado Comunitario 15, pero no contendrán información identificable.
- Como reportero obligatorio, el investigador está obligado a reportar el abuso o negligencia infantil al CCSD15 y a las autoridades correspondientes.
- Se pedirá a los participantes que mantengan la privacidad de todos en el estudio y se les pedirá que mantengan confidencial todo lo dicho durante el grupo de intervención, pero no se puede garantizar la confidencialidad.

Participación voluntaria:
La participación en este estudio es voluntaria y puede dejar de hacerlo en cualquier momento. No hay penalización por detenerse y detenerse no tendrá efecto alguno en ninguna relación existente entre el investigador y el participante(s).

Contactos y preguntas:
Si tiene preguntas sobre este estudio de investigación, no dude en ponerse en contacto con el investigador; Jesús E. Ramos en Jramos1@luc.edu o Ramosj@ccsd15.net o el patrocinador académico; Dra. Markeda Newell en Mnewell2@luc.edu.

Si tiene preguntas sobre sus derechos como participante en la investigación, puede comunicarse con la Oficina de Servicios de Investigación de la Universidad Loyola al (773) 508-2689.

Declaración de consentimiento:
Acepto que mi hijo/a participe en el estudio de investigación descrito anteriormente. Se le entregará una copia de este formulario para que la guarde en sus registros.

Firma de participante	**Fecha**
Firma de investigador	**Fecha**

Fecha de revisión: 05/20/2023

APPENDIX G

PARTICIPANT ASSENT FORM

CONSENT TO PARTICIPATE IN RESEARCH
(Minor Assent 12-17)
Please read this assent agreement with your parent(s) or guardian(s) before you decide to participate in the study. <u>Your parent or guardian must also give permission to let you participate in the study</u>.

Project Title: Examining how adolescents from underrepresented and minoritized backgrounds view and navigate their REI: Exploring the impact of stereotypes and counternarratives on REI.

Researcher(s): Jesus Ramos

Faculty Sponsor: Dissertation Chair; Dr. Markeda Newell

Introduction:
We are asking you to take part in research by Jesus Ramos for a dissertation guided by Dr. Markeda Newell in the Department of School Psychology at Loyola University of Chicago. You are being asked to participate because you are a student between the ages of 12-14 years old and are identify as being Hispanic/Latino or Black/African American.

Please read this form carefully and ask any questions you may have before deciding whether to participate in the study.

Purpose:
The purpose of this study is to learn about: (1) what students understand about the messages from society regarding their racial or ethnic group which are sometimes referred to as dominant narratives. For example, a dominant narrative or message about a particular race might be that they are all poor or criminals. (2) Have these students experienced or been exposed to racial stereotypes. An example of a racial stereotype is that all Hispanic/Latino people are immigrants. (3) how much do students understand about racial counternarratives. Racial counternarratives are stories or examples that oppose the negative messages or dominant narratives. An example of a counternarrative could be a success story that proves that not everyone from that racial group will become poor or criminals. And finally, (4) will more education about these topics change the way students think about their race or ethnicity. The researcher believes there is a potential that more education in these areas will help stop any harmful impact dominant narratives may have. This study will help the researcher to understand more about how to help students in a positive way around their race and ethnicity.

Procedures:
If you agree to be in the study, you will be asked to:
- Participate in a 40–60-minute weekly discussion group, for approximately 6-10 sessions, where you will learn about racism in the United States and be asked to share personal examples of counternarratives.
- The group will be held after school, within the building, and will be released before the activity buses depart.

- Participants will be asked to fill out a demographic questionnaire which will ask about their race and ethnicity, the race and ethnicity of their parents or caregivers, and questions about where you have lived.
- Participate in an interview before and after the group.
- Students will be asked questions related to the topics that will be covered in the group.
- An interview will happen before the group to use as a comparison.
- Students will receive the same interview with a few changes after the group is finished, and the two interviews will be compared to one another and analyzed for differences in perceptions or thoughts.
- The interviews will be recorded so that the researcher can review the answers and ensure the comparisons are valid. The recordings will be stored with a password and properly deleted after the research project has been completed.
- You will be asked to keep a weekly journal where you will reflect on the discussions had in the group.
- Students will be asked to reflect on the discussions and write down their thoughts in a journal that will be analyzed for themes.
- The researcher(s) will be the only person(s) to read the journal.
- Journals will be kept in the possession of the researcher, kept in a secure location, and properly disposed of after the group.
- The group will have 6-10 participants.

Risks/Benefits:
There is a possible risk that you will experience negative feelings and emotional distress related to the topics being discussed or your personal identity regarding your race or ethnicity.

Possible benefits to participation include; Participants in this study may gain critical analysis skills that will help them to analyze and understand their surroundings along with more knowledge about racist systems and structures in the United States. Participants may gain a more positive outlook on their identity by learning to challenge negative messages about their ethnic or racial group.

Compensation:
Participants will be compensated with a fast-food meal during the final session. The food will be from a local restaurant of their choosing (ex. McDonalds, Chipotle, Lou Malnatis, Taco Bell, etc.). If you choose to participate, please disclose any dietary restrictions or allergies. Participants will also have a chance to win one of three $25 gift cards. Chances of winning are dependent on the number of participants but will range from 10% to 25% chance or from 1 in 10 to 1 in 4.

Confidentiality:
- Data will be gathered through a demographic questionnaire, interviews, and reflection logs.
- Interviews will be recorded and stored on Loyola University drives computer with passcode protection to access the audio file. After the conclusion of the study, the files will be deleted according to University and District rules.

- There will be no personally identifiable information asked during the interview; each participant be identified as "Participant" followed by a number (i.e. Participant 1).
- The journals will use the same codes/names as the interviews and will be in the possession of the researcher and kept at a secure location.
- At the conclusion of the research study, the journals will be shredded by the researcher.
- As a doctoral candidate, all research data and information will be shared with relevant University dissertation committee members and other supervising faculty but data will not contain any personally identifiable information.
- Results and findings from the study will be available to Community Consolidated School District 15 but will not contain any identifiable information.
- As a mandated reporter, the researcher is required to report child abuse or neglect to CCSD15 and appropriate authorities.
- Participants will be asked to maintain the privacy of everyone in the study and asked to keep everything said during the intervention group confidential, but confidentiality cannot be guaranteed.

Voluntary Participation:
Participation in this study is voluntary and you can stop doing the study at any time. There is no penalty for stopping and stopping will have no effect on any existing relationships between the researcher and the participant(s).

Contacts and Questions:
If you have questions about this research study, please feel free to contact the researcher; Jesus E. Ramos at Jramos1@luc.edu or Ramosj@ccsd15.net or the faculty sponsor; Dr. Markeda Newell at Mnewell2@luc.edu.

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Statement of Consent: I agree to participate in the research study described above**.** You will be given a copy of this form to keep for your records.

_____ _____
Participant's Signature **Date**

_____ _____
Researcher's Signature **Date**

Revision Date: 05/20/2023

CONSENTIMIENTO PARA PARTICIPAR EN INVESTIGACIÓN
(Consentimiento para menores de 13 a 17 años)

Por favor, lea este acuerdo de consentimiento con su/s padre/s o tutor/es antes de decidir participar en el estudio. Su/s padre/s o tutor/es también necesitan dar permiso para que participes en el estudio.

Título del proyecto: Examinando cómo los adolescentes de color ven y navegan su identidad racial: explorando el impacto de los estereotipos y las contra narrativas en la identidad racial

Investigador(es): Jesus Ramos

Patrocinador de la facultad: directora de la tesis; Dra. Markeda Newell

Introducción:
Le estamos pidiendo que participe en la investigación realizada por Jesús Ramos para una tesis dirigida por la Dra. Markeda Newell en el Departamento de Psicología Escolar de la Universidad Loyola de Chicago. Se le solicita que participe porque es un estudiante entre las edades de 12-18 años y está indicado en los registros escolares como hispano/latino o negro.

Lea este formulario y haga cualquier pregunta que pueda tener antes de decidir si desea participar en el estudio.

Propósito:
Queremos aprender sobre: (1) lo que los estudiantes entienden acerca de los mensajes de la sociedad sobre su grupo racial o étnico, a veces se conocen del nombre "narrativas dominantes". Por ejemplo, una narrativa o mensaje dominante sobre una raza en particular podría ser que todos de esa raza son pobres o criminales. (2) ¿Han sido expuestos a estereotipos raciales estos estudiantes? Un ejemplo de un estereotipo racial es que todos los hispanos/latinos son inmigrantes. (3) cuánto entienden los estudiantes acerca de las contra narrativas raciales. Las contra narrativas raciales son historias o ejemplos que se oponen a los mensajes negativos o a las narrativas dominantes. Un ejemplo de una contra narrativa podría ser una historia de éxito que demuestra que no todos de esa raza se convertirán en pobres o criminales. Y finalmente, (4) ¿cambiará más educación sobre estos temas la forma en que los estudiantes piensan sobre su raza o etnia? El investigador cree que hay un potencial de que más educación en estas áreas ayude a detener cualquier impacto dañino que puedan tener las narrativas dominantes. Este estudio ayudará al investigador a comprender más sobre cómo ayudar a los estudiantes de manera positiva en relación a su raza y etnia.

Procedimientos:
Si acepta participar en el estudio, se le pedirá que:

- Participe en un grupo de discusión semanal de 40-60 minutos, durante aproximadamente 6-10 sesiones, donde aprenderá sobre el racismo en los Estados Unidos y se le pedirá que comparta ejemplos personales de contra-narrativas.

    - El grupo se llevará a cabo después de la escuela dentro del edificio y se liberará antes de que salgan los autobuses de actividades.
- Se les pedirá a los participantes que completen un cuestionario demográfico que preguntará sobre su raza y etnia, la raza y etnia de sus padres o cuidadores, y preguntas sobre dónde ha vivido.
- Participar en una entrevista antes y después del grupo.
    - Se les harán preguntas relacionadas con los temas que se cubrirán en el grupo.
    - Se realizará una entrevista antes del grupo para usar como comparación.
    - Los estudiantes recibirán la misma entrevista con algunos cambios después de que finalice el grupo, y se compararán y analizarán las dos entrevistas en busca de diferencias en percepciones o pensamientos.
    - Las entrevistas se grabarán para que el investigador pueda revisar las respuestas y garantizar que las comparaciones sean válidas. Las grabaciones se almacenarán con una contraseña y se eliminarán correctamente después de que se haya completado el proyecto de investigación.
- Se le pedirá que mantenga un diario semanal en el que reflexione sobre las discusiones que se tuvieron en el grupo.
    - Se les pedirá a los estudiantes que reflexionen sobre las discusiones y escriban sus pensamientos en un diario que se analizará en busca de temas.
    - El investigador(es) será(n) la única(s) persona(s) que leerá(n) el diario.
    - Los diarios estarán en posesión del investigador, se mantendrán en un lugar seguro y se eliminarán correctamente después del grupo.
- El grupo tendrá de 6 a 10 participantes.

Riesgos / Beneficios:
Existe un posible riesgo de que experimente sentimientos negativos y angustia emocional relacionada con los temas que se están discutiendo o con su identidad personal con respecto a su raza o etnia.

Los posibles beneficios de la participación incluyen; Los participantes en este estudio pueden adquirir habilidades de análisis crítico que los ayudarán a analizar y comprender su entorno junto con más conocimiento sobre los sistemas y estructuras racistas en los Estados Unidos. Los participantes pueden obtener una perspectiva más positiva de su identidad aprendiendo a desafiar los mensajes negativos sobre su grupo étnico o racial.

Compensación:
Los participantes recibirán una comida rápida durante la última sesión. La comida será de un restaurante local de su elección (por ejemplo, McDonald's, Chipotle, Lou Malnatis, Taco Bell, etc.). Si elige participar, por favor divulgue cualquier restricción alimentaria o alergias. Los participantes también tendrán la oportunidad de ganar una de las tres tarjetas de regalo de $25. Las posibilidades de ganar dependen del número de participantes, pero variarán del 10% al 25% de posibilidades o de 1 de cada 10 a 1 de cada 4.

Confidencialidad:
- Los datos se recopilarán mediante entrevistas y registros de diarios.

- Las entrevistas se grabarán y almacenarán en los discos de la computadora de la Universidad de Loyola con protección de contraseña para acceder al archivo de audio. Después de la conclusión del estudio, los archivos se eliminarán de acuerdo con las reglas de la Universidad y el Distrito.
    - No se solicitará información personalmente identificable durante la entrevista; cada participante será identificado como "Participante" seguido de un número (es decir, Participante 1).
    - Al finalizar el estudio, las grabaciones se eliminarán correctamente.
- Los diarios usarán los mismos códigos o nombres que las entrevistas y estarán en posesión del investigador.
    - Durante los últimos minutos de cada sesión, se entregarán las revistas a cada participante para que puedan escribir sus pensamientos, y serán recolectadas por el investigador antes de la conclusión.
    - Al finalizar el estudio de investigación, las revistas serán destruidas por el investigador.
- Como candidato doctoral, todos los datos e información de investigación se compartirán con los miembros relevantes del comité de tesis de la universidad y otros profesores supervisores, pero los datos no contendrán información personal identificable.
- Resultados del estudio estarán disponibles para el Distrito Escolar Consolidado Comunitario 15, pero no contendrán información identificable.
- Como reportero obligatorio, el investigador está obligado a reportar el abuso o negligencia infantil al CCSD15 y a las autoridades correspondientes.
- Se pedirá a los participantes que mantengan la privacidad de todos en el estudio y se les pedirá que mantengan confidencial todo lo dicho durante el grupo de intervención, pero no se puede garantizar la confidencialidad.

Participación voluntaria:
La participación en este estudio es voluntaria y puede dejar de hacerlo en cualquier momento. No hay penalización por detenerse y detenerse no tendrá efecto alguno en ninguna relación existente entre el investigador y el participante(s).

Contactos y preguntas:
Si tiene preguntas sobre este estudio de investigación, no dude en ponerse en contacto con el investigador; Jesús E. Ramos en Jramos1@luc.edu o Ramosj@ccsd15.net o el patrocinador académico; Dra. Markeda Newell en Mnewell2@luc.edu.

Si tiene preguntas sobre sus derechos como participante en la investigación, puede comunicarse con la Oficina de Servicios de Investigación de la Universidad Loyola al (773) 508-2689.

Declaración de consentimiento: Acepto participar en el estudio de investigación descrito anteriormente. Se le entregará una copia de este formulario para que la guarde en sus registros.

Firma de participante **Fecha**

Firma de investigador **Fecha**

Fecha de revisión: 05/20/2023

APPENDIX H

PARTICIPANT RECRUITMENT SCRIPT

Script used during morning announcements:

Good morning, everyone, I am Mr. Ramos. Some of you may recognize me, for those who don't, I am the School Psychology Intern here at Winston Campus. Today I wanted to announce that I will be running an after-school discussion group. This group is a research project that I am doing as part of my program at my university, Loyola University Chicago, to earn my PhD and become Dr. Ramos. I need your help! I am looking for 5-10 students to participate in this group.

It will be after-school for 6-10 sessions, depending on how the group goes and how many days of school we have left. Each session will be about 40-60 minutes with breaks included.

The group discussions will be about topics related to race, racism, stereotypes, systemic oppression, and your identity. If you feel like you don't know a lot about those things, don't worry, that will be part of the discussion; learning about these kinds of things.

Parents must provide consent in order for you to participate. You will be provided a form for your parents to sign that outlines the details of this group. If they have any questions, they can contact me directly and my contact information will be provided. Again, your parents must provide signed consent in order for you to participate.

If you choose to participate, and come to all sessions, I will buy you a lunch of your choice (McDonalds, taco bell, chipotle, tacos, pizza etc.) and you will have a chance to win one of three $25 Visa gift cards. Your parents will have to approve of the lunch and the gift cards will be raffled on the last day.

If you choose to join but then change your mind, that it totally fine! This is 100% voluntary and you can stop whenever you would like.

If you are interested, please reach out to me or fill out the google form, a link will be provided. Thank you, Warriors! Have a great day.

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