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Are (We) Going Deep Enough?

A Narrative Literature Review Addressing Critical Race Theory, Racial Space Theory, and Black Identity Development

Kala Burrell-Craft

Abstract

A narrative literature review was conducted to examine how researchers address the concept of intersectionality using critical race theory, racial space theory, and Black identity development. A Boolean search revealed 18 articles met criteria for consideration. Multiple reviews occurred to isolate the articles that contained all the search criteria and multiple reviews occurred that selected the Boolean phrase or phrases that the researcher was searching for. Thirteen of the 18 articles met one or more search criteria and were included in the review, however, no articles matched 100 percent for inclusion. Thus, indicating we are not going deep enough in our research of Blackness and its complexities and intersectionalities.

Introduction

Rhetorical questions: How Black is too Black? Is there a such thing as not Black enough? What about Blackish? Is there really a Black card? Country bumpkin Black or city slick Black? Are all you people see is Black? Why does everything have to be about race? Sell out! All you people look alike. There are levels to my Blackness. How can you be Black and not like people who look like you? Why is it that being around too many Black people makes you feel uncomfortable? Slavery was complicated...so are its ramifications. This critical narrative literature review reveals that intersectionality as it relates to blackness is still missing in the literature. This is significant because many of us are complex individuals and the world consists of complex issues. It is an injustice to see just

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a piece of a person or problem. Research needs to explore more frequently and in depth the essence of the truth it is seeking. We ARE NOT going deep enough.

Helms (1984) discussed the complexity of racial identity research, the challenge it presents to the researcher, and referenced issues pertaining to theoretical formulation, reliability, environmental influences, and the research participants. According to Helms, Black identity development is influenced by environmental factors such as discrimination and racism. Helms (1990) chronologized the events that influenced the racial identity of Black Americans into four eras: the implementation of slavery; the institutionalization of slavery; the past slavery experience (1895-1975); and the aftermath of the Black consciousness movement of the 1960s (p. 9). Additionally, family, peers, and local communities/environments can influence racial identity.

To unpack the classification of environmental influences of racial identity development, Helms (1990b) cited the following: (a) any individual can be potentially influenced by members of his/her own racial group as well as other groups with whom he or she comes in contact; (b) social environments are a result, at least in part, of the racial identity characteristics of the people in the environment; (c) individuals exist in many environments, not all of which are equally potent on racial identity development; and (d) environments like individuals are changeable (p. 9-32). From Freud to Erikson to Helms and Cross, researchers have attempted to isolate identity development and compare it to levels of student mastery, Black students attending predominately White institutions, and what creates a “healthy identity or personality” (Erikson, 1959, p. 51). Although I am interested in identity development, I am most interested in Black identity development and how it intersects with space and place through a critical race theory lens. Through a narrative review of the literature, I sought to answer the following question:

How have researchers addressed the intersectionality of Black identity development with space and place through a critical race theory lens?

Theoretical Frameworks

Critical Race Theory

Critical Race Theory (CRT) has become an increasingly permanent fixture in the toolkit of education researchers seeking to critically examine educational opportunities, school climate, representation, and pedagogy. CRT is a form of race-based oppositional scholarship (Bartlett & Brayboy, 2005; Brayboy, 2005; Calmore, 1992; Liu, 2009; Love, 2004) and challenges Eurocentric values, such as White being normalized in the United States. CRT research can be traced back to the Critical Legal Studies movement, which gave rise to CRT (Crenshaw, 2011; Tate, 1997). In the 1980s a noted group of legal scholars, including Derrick A. Bell, Jr., Charles Lawrence, Richard Delgado, Lani Guinier, and Kimber-

le' Crenshaw, questioned the role of law in maintaining and further constructing racially based social and economic oppression (Lynn & Adams, 2002; Taylor, 1998, 2009). These early critical race scholars sought to challenge prevailing racial injustices while committing themselves to interrogating racism's continued presence in U.S. jurisprudence and stalled advancement of civil rights legislation (Manning & Muñoz, 2011; Stanley, 2006; Yosso, 2002). Contemporary critical legal scholarship, therefore, builds upon an already robust literature base (Bell, 1980; Crenshaw, Gotanda, Peller, & Thomas, 1995; Delgado & Stefancic, 2001). In education, critical scholars have often looked to CRT's foundational legal scholarship, ethnic studies, and the pioneering work of Ladson-Billings and Tate (1995) and Solorzano (1998), who introduced the study of CRT to K-12 and higher education, respectively. As a theoretical framework, CRT examines the "unequal and unjust distribution of power and resources along political, economic, racial, and gendered lines" (Taylor, 2009, p. 1). It is a movement comprising scholars committed to challenging and disrupting racism and its associated social, legal, political, and educational consequences (Patton, Ranero, & Everett, 2011). As previous critical race academics (Dixson & Rousseau, 2005; Ladson-Billings, 2005; Parker & Lynn, 2002) have observed, the task of applying a CRT framework to educational scholarship is complex and multifaceted.

Key Principles

There are seven tenets of CRT: (1) interest convergence (Bell, 1992); (2) Whiteness as property (Harris, 1995); (3) counter-storytelling (Delgado, 1989); (4) critique of liberalism (Gotanda, 1991); (5) intersectionality (Crenshaw, 1991); (6) racial realism (Bell, 1992); and (7) social change (Smith-Maddox & Solórzano, 2002; Love, 2004). Each tenet provides a deeper examination of the role of CRT in education.

Interest Convergence

Interest convergence occurs when racial equality is achieved to benefit the interests of Whites (Bell, 1995) and underscores racial equality as the byproduct of maintaining the interests of Whites. Relative to White interests, the positioning of racial equality continues to situate people of color as the non-dominant group while Whites are situated as the dominant group. Interest convergence will not occur in instances where racial equality does not benefit the dominant group since racial equality is tied to the desires of the dominant group. In educational settings, interest convergence is achieved when schools and universities believe that inclusive policies and practices will best serve the interests of the established system.

Whiteness as Property

Harris (1993) introduced the term Whiteness as property when she articulated her grandmother's story of passing as White after leaving the Deep South. Her grandmother's story affirmed her belief of Whiteness as prized property. Harris' premise was that the "assumptions, privileges, and benefits" (p. 1713) associated with identifying as White are valuable assets that White people seek to protect.

Experiential Knowledge and Counter-storytelling

The CRT tenet counter-storytelling seeks to give voice to marginalized groups whose stories often go untold (Solórzano & Yosso, 2002). In the United States, counter-stories chronicle the experiences of people of color against the pervasive dominant narratives constructed by Whites. These stories run counter to the dominant narratives that are told, or taken for granted, by the dominant group about life experiences including the life experiences of people of color. The narratives of the dominant group are used to frame the message of dominant and non-dominant groups into the message of a single story (Solórzano & Yosso, 2002).

Counter-stories depict the ways in which people of color experience social, political, and institutional systems and often differ from dominant group counterparts. In an educational context, Ladson-Billings and Tate (1995) contended authentic voices of Black people through stories are needed to gain useful information about their experiences in these settings. Ladson-Billings (2005) cautioned the use of counter-stories as a standalone tenet of CRT since stories themselves are likely to be misunderstood or misinterpreted without being properly unpacked (Fasching-Varner, 2009), and may unconsciously move scholars not embedded within CRT away from the foundational scholarship (Dixson & Rousseau, 2005).

Critique of Liberalism

Critique of liberalism challenges the concepts of objectivity, meritocracy, color blindness, race neutrality, equal opportunity, and incremental change (Bartlett & Brayboy, 2005; DeCuir & Dixson, 2004; Solórzano & Yosso, 2001). Critique of liberalism challenges the notion of color blindness which fails to consider the permanence of racism. DeCuir and Dixson (2004) suggested that embracing color blindness ignores "that inequity, inopportunity, and oppression are historical artifacts that will not easily be remedied by ignoring race in the contemporary society" (p. 29).

Intersectionality

Crenshaw (1991) introduced intersectionality in her work exploring how Black women experienced oppression based not only on their raced experiences, but also through gendered and classed experiences. Critical race scholars recog-

nize that racial identity and this form of oppression (racism) intersect with other subordinated identities (such as gender, class, religion, ability/disability, sexual orientation, etc.) and forms of oppression (for example, sexism, homophobia, ableism, etc.) to influence Black people's lived experiences (Bartlett & Brayboy, 2005; Jones, Torres, & Arminio, 2014; Solórzano & Yosso, 2001).

Racial Realism

Racial realism (Bell, 1995; Parks & Jones, 2008) provides an alternative approach to the quest for equality among marginalized groups. The Civil Rights Movement and other movements for equal rights have historically demanded judicial decisions, programs, services, and treatment equal to what Whites received. Advocates of racial realism (Bell, 1995; Parks & Jones, 2008) call for an understanding, however, that the power dynamic between Whites and other marginalized groups will never result in equality for both groups, as the dominant group will never voluntarily relinquish its superior status. Instead, racial realists call for an understanding of the marginalized groups' subordinate status as a mechanism to challenge oppressive practices and treatment (Bell, 1992, 1995). The acceptance of racial realism as a construct seeks to situate the presence of systemic racism and power dynamics as pervasive and will never be totally eradicated. It is an understanding of racism and power dynamics from this vantage point that provides an opportunity for resistance and social change.

Commitment to Social Justice

Critical race scholars are committed to the establishment of a socially just U. S. society and educational system and maintain a praxis of activism as a component of their scholarship (Bartlett & Brayboy, 2005). CRT accounts for race and racism's role in education and works toward the eradication of racism as part of a larger goal of opposing or eliminating other forms of subordination based on gender, class, sexual orientation, language, religion, and national origin (Solórzano & Yosso, 2002).

Application of Critical Race Theory

CRT has evolved into a methodological approach to study complex phenomena involving race, racism, and power in and across disciplines in education (Parker & Lynn, 2002). Critical race theory allows researchers the opportunity to examine the experiences of Black people within educational spaces. This approach is critical since schools work as institutionalized microcosms of the society at large (Sullivan & A'Vault, 2009). CRT provides a way to theorize, examine, and challenge the ways that race and racism covertly and overtly impact the social structures, practices, and discourses that occur within educational setting (Yosso,

2005). CRT insists that researchers take into context the distinctive realities and lived experiences of Black people. Critical race theorists purport that without the voice of Black people contextualizing their daily lived experiences with oppression, a clear and critical understanding of their struggles with race and racism both in and out of the educational system would not be possible (Yull, 2014).

Racial Space Theory

Over the past decade, a growing number of scholars have begun to explore how spatial analysis of racial processes ‘teaches us things about race we cannot know by other means’ (Knowles, 2003, p. 78). Empirical studies scattered across the disciplinary landscape contribute to what could be considered a growing body of research into the links between race and space (e.g. Anderson, 1995; Feld & Basso, 1996; Pulido, 2000; Delaney 2002; Razack, 2002; Knowles, 2003; Bullard, 2007; Lipsitz, 2007; Woods & McKittrick, 2007; Nelson, 2008; Bullard & Wright, 2009).

Extending the exploration of the Black experience in school by examining both the impact of race and its various changes over time and space has provided a core basis for the theory of racial space (Neely & Samura, 2011). Neely and Samura’s (2011) theory builds on the analysis of CRT by including the lens of space. This work builds on the theoretical underpinnings of Knowles (2003) who suggested, “the social constructions of space illuminates the social constructions of race and vice versa” (p. 78).

Key Principles

Neely and Samura’s (2011) theory of racial space outlines four ways that racial and spatial processes intersect: (1) Both race and space are contested; (2) Race and space are fluid and historical; (3) Race and space are interactional and relational; and (4) Race and space are defined by inequality and difference (p. 1938).

Application of Racial Space Theory

Neely and Samura (2011) suggested that examining race and racism within any milieu must be conducted within a sociohistorical context because the way in which race and racism have been defined and experienced by people changes over time and space. Knowles (2003) stated racism is encountered and reworked in place and over time. Embedded in spaces of domination are layers of racialized social histories and experiences, lived and remembered archives that provide the grist for community building, organizing, and action. Neely and Samura (2011) suggested that within any locale the lived experiences of Black people in the U.S. have been influenced by social structures, spatial arrangements, and institutions, which over time change as historical conditions have changed and disappeared.

Spatial perspective on race may provide a useful lens for understanding racism and provide language for explaining its persistence in educational settings.

Racial Identity Development Theory

Racial and ethnic identity are integral parts of the overall framework of both individual and collective identity. Literary and theoretical manifestations of racial identity are discussed not in biological terms (which may imply a racist perspective) but as a social construction, which “refers to a sense of group or collective identity based on one’s perception that he or she shares a common heritage with a particular racial group” (Helms, 1993, p. 3). Chávez and Guido-DiBrito (1999) stated for minority populations in the United States, “racial and ethnic identity are manifested by two conflicting social and cultural influences. First, through the cultural traditions and values in which they were born and raised. Second, and in contrast, through negative societal treatment and messaging received from others who do not share that same identity” (p. 39). They stated that the consistent messages that minority populations receive in the U.S. make it clear that people with minority status are less than desirable within mainstream society.

Given the dominant/ subordinate relationship of Whites and Blacks in this society, however, it is not surprising that this developmental process will unfold in different ways (Tatum, 1992). For purposes of this study, Cross and Fhagen-Smith’s (1971, 1978) model of Black identity development is described. It is assumed that a positive sense of one’s self as a member of one’s group (which is not based on any assumed superiority) is important for psychological health (Tatum, 1992). According to Cross and Fhagen-Smith’s (1971, 1978, 1991) model of Black racial identity development, there are five stages in the process, identified as Preencounter, Encounter, Immersion/Emersion, Internalization, and Internalization-Commitment.

Key Principles

In the first stage of Preencounter, the African American has absorbed many of the beliefs and values of the dominant White culture, including the notion that “White is right” and “Black is wrong.” Though the internalization of negative Black stereotypes may be outside of his or her conscious awareness, the individual seeks to assimilate and be accepted by Whites, and actively or passively distances him/herself from other Blacks. To maintain psychological comfort at this stage of development, Helms (1990) wrote that:

The person must maintain the fiction that race, and racial indoctrination have nothing to do with how he or she lives life. It is probably the case that the Preencounter person is bombarded on a regular basis with information that he or she cannot really be a member of the ‘in racial group but relies on denial to selectively screen such information from awareness (p. 23).

Movement into the Encounter phase is typically precipitated by an event or series of events that force the individual to acknowledge the impact of racism in one's life. When faced with the reality that he or she cannot truly be White, the individual is forced to focus on his or her identity as a member of a group targeted by racism. The Immersion/Emersion stage is characterized by the simultaneous desire to surround oneself with visible symbols of one's racial identity and an active avoidance of symbols of Whiteness. As Parham (1989) described, "At this stage, everything of value in life must be Black or relevant to Blackness. This stage is also characterized by a tendency to denigrate white people, simultaneously glorifying Black people..." (p. 190). As individuals enter the Immersion stage, they actively seek out opportunities to explore aspects of their own history and culture with the support of peers from their own racial background. Typically, White-focused anger dissipates during this phase because so much of the person's energy is directed toward his or her own group- and self-exploration.

The result of this exploration is an emerging security in a newly defined and affirmed sense of self. The emergence from this stage marks the beginning of Internalization. Secure in one's own sense of racial identity, there is less need to assert the "Blacker than thou" attitude often characteristic of the Immersion stage (Parham, 1989). In general, "pro-Black attitudes become more expansive, open, and less defensive" (Cross, 1971, p. 24). While still maintaining connections with Black peers, the internalized individual is willing to establish meaningful relationships with Whites who acknowledge and are respectful of his or her self-definition. The individual is also ready to build coalitions with members of other oppressed groups. Cross (1991) suggested that there are few psychological differences between the fourth stage, Internalization, and the fifth stage, Internalization-Commitment. Those at the fifth stage, however, have found ways to translate their "personal sense of Blackness into a plan of action or a general sense of commitment" to the concerns of Blacks as a group, which is sustained over time (Cross, 1991, p. 220). Whether at the fourth or fifth stage, the process of Internalization allows the individual, anchored in a positive sense of racial identity, to both proactively perceive and transcend race. Blackness becomes "the point of departure for discovering the universe of ideas, cultures and experiences beyond Blackness in place of mistaking Blackness as the universe itself" (Cross, Parham, & Helms, 1991, p. 330).

Application of Black Identity Development Theory

Cross (1991) commented that researchers studying Black identity development seek "to clarify and expand the discourse on Blackness by paying attention to the variability and diversity of Blackness" (p. 223). Cross and other identity development theorists have developed useful tools for researchers examining Black identity development theory in hopes of measuring stages of identity and

social attitude development. Tatum (1992) stated that although the process of racial identity development is often presented in linear form, it is probably more accurate to think of it in a spiral form. Often a person may move from one stage to the next, only to revisit an earlier stage as the result of new encounter experiences (Parham, 1989), though the later experience of the stage may be different from the original experience. The image that students often find helpful in understanding this concept of recycling through the stages is that of a spiral staircase. As a person ascends a spiral staircase, she may stop and look down at a spot below. When she reaches the next level, she may look down and see the same spot, but the vantage point has changed (Tatum, 1992).

Method

According to Petticrew and Roberts (2008), a narrative literature review, “refers to a systematic review that synthesizes the individual studies...systematically extracting, checking, and narratively summarizing information on their methods and results” (p. 39). The narrative literature review serves as a comprehensive yet critical and objective analysis of a topic and the discussion and current knowledge that embodies it. Narrative literature reviews are an essential part of the research process and help to establish a theoretical framework for your research. By reviewing the literature, patterns, and trends in the literature will evolve allowing researchers to identify gaps or inconsistencies in a body of knowledge. Onwuegbuzie and Frels (2016, p. 24-25) defined theoretical literature review as a narrative literature review that examines how theory shapes or frames research.

Data Collection

Selection of Articles

Based on the multiple parameters that framed this study, the following criteria was used to select articles for this review:

Study content included a focus on the combined theories of critical race, Black identity development, racial space theory, and intersectionality. Rural space and urban space were added to see what literature existed that would also encompass these search criteria. Intersectionality was removed from the search criteria to see what articles that produced.

Studies included peer reviewed articles, non-peer reviewed articles, and dissertations. Dissertations were considered because of the complexity and intersectionality of the researched theories.

Studies in the last 20 years were considered due to the limited literature that was found, but only studies in the last 10 years were used for this review.

All of the databases in EBSCOhost were used to search for articles and dissertations that met the above-mentioned criteria. Using the Boolean indicator “and”, the following search terms were entered into databases: *critical race theory*, *Black identity development*, and *racial space theory*. Later *rural education* and *intersectionality* were added to see how many articles would meet the selected criteria. The Boolean indicator “not” was applied for isolating articles that focused on *higher education* and *predominately White institutions*. The term *intersectionality* was later removed due to “no results found”.

Initial search results yielded 18 articles. After a careful review of the 18 articles, the results yielded no articles that fully mirrored what I sought to research. I found helpful information in general about my research topics and was able to include 13 of the 18 articles for this literature review.

Data Analysis

Based on the work of Jones et al. (2006), constant comparative analysis engages the researcher in a process of collecting and analyzing the data simultaneously at “all stages of the data collection and interpretation process, and results in the identification of codes” (p. 44). Open coding was used to identify concepts and categories. This process solidified and clustered the data into major themes that were presented in the research findings (see Table 1). Codes were based on the tenets of CRT, Black identity development stages, identity development char-

Table 1
Themes

	%	<i>n</i>
<i>Critical Race Theory Tenets</i>		
Racial realism	53	7
Counternarratives	38	5
Intersectionality	30	4
Whiteness as property	53	7
Commitment to social justice	23	3
Microaggressions	23	3
<i>Identity Development Themes</i>		
Isolation/invisibility	23	3
Double consciousness/positionality	23	3
Struggle with Blackness (insider and/or outsider)	30	4
Navigating spaces	61	8
Lived experiences/own voices	85	11
<i>Racial Space Themes</i>		
Urban	15	2
Predominately White	23	3
Historically Black	8	1
Equitable/humanizing learning spaces	62	8

Note. Thirteen total articles

acteristics, race, and place/space. Each article was graphed and coded accordingly and the themed for inclusion or exclusion in this review. If authors used counter-stories to operationalize the tenets of CRT, this strategy was coded as well.

Findings

Critical race theory

Critical race theory was the framework in all of the studies. Of the seven tenets of CRT, the articles utilized five; racial realism and Whiteness as property were the tenets most discussed. The theme of racism was presented in seven of the articles as a permanent fixture in American society (Ladson-Billings, 1998). Racism has become so normalized that it is nearly unrecognizable, especially by those who benefit from it (Ladson-Billings, 1998; Taylor, Gillborn, & Ladson-Billings, 2009). As highlighted in the research articles, those who are regularly impacted by racism are aware of its debilitating effects because of personal experiences (Taylor et al., 2009). Bell (1995) argued that the understanding of racism as a permanent position “frees us to imagine and implement racial strategies that can bring fulfillment and triumph” (p. 306).

Counternarratives were included in five of the studies as an effective way to share the lived experiences of the participants. The counterstories of marginalized groups and the recognition of racism as an inherent part of society can help facilitate change, which in turn will improve the experiences of people of Color (Matsuda, 1995; Smith-Maddox & Solórzano, 2002; Yosso, 2005). Microaggressions is not a tenet of CRT, but a result of racism was specifically mentioned in three articles. Solórzano et al., (2000) wrote that microaggressions are unconscious, shocking, and subtle forms of racism. While it is argued that racial realism no longer exists in the post-Obama era, the Trump America upswing is a backlash of the era that preceded it. Microaggressions and resulting racial battle fatigue support the belief that racial realism is still relevant (Hurtado, 1992; Steele, 1997; Clark, Fasching-Varner, & Brimhall-Vargas, 2012).

Intersectionality was a targeted inclusion in four articles as the authors argued that race, sex, and class were integral components of their studies and could not be separated and studied in isolation. Kumasi (2011) defined intersectionality as “the belief that individuals often have overlapping interests and traits based not only on their racial identity but also their class position, gender, and so forth” (pp. 216-217). Kumasi also indicated that critical race scholars are critical of any analysis that focuses solely on race and fails to consider other marginalized and oppressed identities.

Whiteness as property assigns a property value to being White, which has implications for underrepresented populations navigating spaces created for the dominant group (Harris, 1995; Ladson-Billings & Tate, 1995) as seen by its inclusion in 7 of the 13 articles. Whiteness as a concept is based on power relations (Harris, 1993). Ladson-Billings (1998) positioned critical race theory as

an important intellectual and social tool for “deconstruction, reconstruction, and construction: deconstruction of oppressive structures and discourses, reconstruction of human agency, and construction of equitable and socially just relations of power” (p. 9).

Critical race scholars are committed to the establishment of a socially just society. This commitment to social justice was articulated in three articles. The three studies spoke of using their findings to examine and reimagine other possibilities that would have a positive impact on future practices. CRT accounts for race and racism’s role in education and works toward the eradication of racism part of a larger goal of opposing other forms of subordination (Solórzano & Yosso, 2002). Critical race scholars work toward the elimination of racism and the empowerment of groups that are oppressed and marginalized (Jones et al., 2014).

Identity Development Themes

Identity development was a reoccurring theme in all 13 articles. Eleven articles captured the participants’ voices and lived experiences in their research methods through interviews, surveys, and classes (safe spaces). Feelings of isolation or invisibility were discussed in three articles and three other articles discussed their double consciousness or positionality of their role. The participants were aware of their identity as it related to the position they were in at the time of the study. In four articles, participants spoke directly to their struggle with Blackness both as an insider with other Blacks or as an outsider in groups with Whites. Eight of the 13 articles alluded to “spaces” in the form of navigating them, creating them, or dismantling their current form.

Racial Space Themes

Racial space themes as discussed by many researchers like Neely & Samura (2011) and Knowles (2003) were non-existent in the 13 articles. There was no intersectionality in terms of viewing racial identity development with race/space or even place. In two articles the researcher discussed that the study was focused in an urban space, three articles focused on predominately White institutional spaces, and one study was centered on a historically Black college/university space. Racial space theory was developed by Neely and Samura (2011) and built on the analysis of CRT by including the lens of space. Eight of the 13 articles discussed the importance of equitable/ humanizing learning spaces for people of Color to grow, learn, and develop. While I did not find what I was looking for in the research, that is a reason for me to continue my research and explore this area of intersectionality.

Discussion and Implications

The research shows multiples connections to race, student achievement, and space; however, limited research has examined all the factors from an intersectionality viewpoint and tie it into the development of one's identity development. Current examinations of the Black educational experience are undermined by the suggestions of a post-racial society and the discourse of colorblindness (Neville & Awad, 2014). CRT, social identity development, and racial identity development were common themes and discussions across the literature that was reviewed, but none of the articles addressed the intersectionality of these themes in relation to space/place. In the literature review, I utilized qualitative methodological approaches of counter-storytelling, interviews, surveys, and a few correlational studies. Based on the limitations of the literature, more work needs to be done in applying research in more holistic ways that would encompass a person's whole experience and not a section of it.

The study of a person's identity development poses a possible limitation to some forms of studying identity development, as Helms (1990b) stated identity development takes time. Addressing systematic inequalities and inequities as they relate to race can be exhausting and frustrating if they fail at inspiring systematic reform, posing another threat to pursuing research that is framed by CRT but intersects with racial identity development and racial space theory. My research builds upon the isolated and disjointed studies that currently exist and that fail to look at the intersectionality of educational space, place, and experience and how that relates to a person's identity development. Cross (1991) summed up my logic and research when he stated that theorists and researchers on nigrescence seek "to clarify and expand the discourse of Blackness by paying attention to the variability and diversity of Blackness" (p. 223). While literature exists isolating variables like predominately White institution versus historically Black college and universities, higher education specific studies, code-meshing or code switching, and White space/Black places, the variables that are captured in that literature are snapshots in a larger picture. I propose that more comparative studies look at this intersectionality, as well as more generational and intergenerational studies.

To fully and critically examine the effects of race on Black people in the U.S., going forward my research will apply all of the above theories in this literature review to give other researchers and readers the 4-D experience of educational research. Research needs more voices, more faces, more experiences, and more stories to capture, reach, and teach others to inspire systematic reform. My research going forward will be framed as critically race-spaced identity theory. Intersecting the theories would still allow critical race scholars to challenge racism empirically (as a central axis of oppression in daily reality), personally (as a vital component in how CRT scholars view themselves and their experiences of the world), and politically (as a point of group coherence and activism). Critically race-spaced

identity theory would encompass the full experience, the then and now, to better understand and explain the how and why of Black actions, thoughts, and mindset.

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