

Responsive Interaction

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### **Abstract**

Whether it is through the Black Lives Matter movement or other campaigns, there is almost always a response, positive or negative that arises from the group of people it represents. Before this day in age, responding to advertisements, movies, and television shows wasn't as easy as logging on to your social media platform and expressing your thoughts by clicking "send". More often than not, when a group is represented in mass media, they take to social networking websites to voice their opinions. The eruption of certain groups, specifically on twitter, have created a sense of community that many call Black Twitter. This group is made up of mostly millennial African Americans with a lot to say about the political climate, the representation of African Americans in media, and their overall affinity for black culture. This is a literature review on the exchanges that happen in response to positive or negative representation of a racial group in mass media.

## **Introduction**

Mass media had created an entire new platform, one that has only existed within the last 10+ years to the public as we know it today. The power of communication has truly fallen to the people. The internet is unrestricted freedom of expression within reason and can reach anywhere that the internet is viable. People 1,000 miles apart from each other can communicate to each other negatively or positively.

More informed thoughts and opinions can be shaped about places and people internet users have never met or seen. With this power that has been previously controlled exclusively by the government and mass media outlets people around the world are seeing the problems of others from a different view. Malcolm X once Said, “The media's the most powerful entity on earth. They have the power to make the innocent guilty and to make the guilty innocent, and that's power. Because they control the minds of the masses.” (1963). That power for the 1<sup>st</sup> time history has shifted from the 1%. Now the skewed and commonly negative image that the mass media has portrayed minorities is shifting.

Through research the group will discover how the power of social media is now reshaping the image of African Americans and what role black millennials take in the process of the reimagining of African Americans. Some of the goals of this research is to discover how much power members of Black Twitter have on social media and how they put their voice to use. Also, the research group will discover the reverse effect. How does social media effect members of Black Twitter negatively and positively. What is the impact to having so much access to social media stretch between Generation Y and Gen Z. Questioning the usefulness in society social media has for African Americans and equally effected minorities.

## **Literature Review**

### **Overview of Mass Media Representation**

**History of Media Representation.** The representation of Black Americans in media goes as far back as slavery in America goes. The buying and selling of African Slaves was a major part of media throughout slavery. It continues into the time of free people of color, sharecropping, civil rights and even today's media. Most of which represent African Americans as less than when compared to the European idea of beauty. During this time, speaking out against such advertisements, commercials, and even articles was everything but legal. Major repercussions could follow a negative comment about what was being shown. Whether it was through the curriculum in schools (Taylor & Helfenbein, 2009) or other outlets used to inform others, Black Americans were not properly represented in mass media and continue to be targeted through negative portrayal (Mastro, 2015).

**Media Representation in the 21st Century.** While racial tension is nothing new to America, there seems to have been an explosion in the way that racism is spoken about (Clark, 2014). Many of this is due to how fast information is able to travel. Posting, liking, and commenting has allowed many people to instantly be a part of a conversation and whether their input is positive or negative doesn't seem to stop their opinions from ending up on the world wide web (Smith, 2014). The feelings provoked by the negative representation of people of color are ones of hopelessness and it is simply a continuation of what has been taught over the years (Gray, 2015). While several studies have addressed the issues between media and its representation of the black community as a whole (Hall & Smith, 2012; Squires, 2014; Jenny, 2014) there is a gap between whether this representation causes a greater eruption in

conversation on social media sites (specifically twitter) amongst African Americans (Black Twitter) between the ages of 18-25.

**Correlation Between Media and Self-image.** Previous research suggests that there is a connection between the self-confidence of young African Americans and what they see as a representation of themselves in mass media. The actual impact of negative and positive representation depends on the type of media, the overall usage of media, and the characteristics of the individual viewing the media (Ward, 2004). Many African American girls and boys are faced with growing up in world that portrays them in a majority negative light. Some become desensitized while other are vulnerable due to their character.

According to Muhammad and McArthur (2015), “Identity formation is a critical process shaping the lives of adolescents and can present distinct challenges for Black adolescent girls who are positioned in society to negotiate ideals of self when presented with false and incomplete images representing Black girlhood.” Children of color have to grow into their racial identity while caucasian Americans do not have to think about how they are being perceived or portrayed. When your brain is not fully developed and all other parts of your identity are being attacked, this can cause a higher “risk among Afro-Americans” (Gandy, 2001, 200).

**Representation on Social Media Outlets.** Black Twitter is a central community gathered to express minority frustrations, movements, and similarities that are shared amongst black Americans. Being that most mass media only shows white faces, black individuals, mostly between the ages of 18-25, decided that it was time for black culture to become more influential not only in society, but online. This type of social representation makes up for the negative mass media coverage that is portrayed upon African American citizens. Black millennials’ turn to social

media, allows them to express their opinions on movements and other societal doings freely and without legality issues.

As Black Twitter consists of Millennials, representation calls for political and social issues to be advocated and interpreted into a way they better understand. According to Milkman (2017), “[Millennials] confront persistent racial and gender disparities, discrimination against sexual minorities, and widening class inequality--all of which [millennials] understand in the framework of “intersectionality.” This “digital age” generation believes in equality and room for everyone to be included, despite of race, color, creed, background and more.

**Millennials and Social Media Activism.** Considering that social media is a popular outlet for expressing one’s social and political opinions, Black Twitter has taken advantage of this opportunity by promoting #blacklivesmatter and other social media movements. In mass media, news is continuously misconstrued for an audience to think that what they morally believe is right, isn’t the “popular opinion.” The ongoing killings of black lives questions whether or not mass media is conveying their messages fully and effectively to their viewers. According to Lee (2017), “The media is central to what comes to represent many people’s social realities and also is central to the spread of ideas worldwide.” By America placing black lives on the backburner, the world continues to recognize how inferior and bias our mass media really is. Social media activism arose in 2012 whenever 17-year-old Trayvon Martin was shot and killed in Sanford, Florida. This killing not only sparked Floridians into an outrage, but led the world-renowned hashtag blacklivesmatter to come about.

Black Twitter was ignited during the #blacklivesmatter movement and is continuously operating as a social media representation for all people of color who feel that their voice is being limited and targeted throughout mass media. Not only Trayvon, but Eric Garner, Sandra

Bland, and many more were affected by police killings and were unfortunately made a hashtag to invoke civil rights on their behalf. This decentralized interaction with the movement is called “distributed framing” (Ince & Davis, 2017).

**The Past, Present and Future of Minorities in the Media.** The way to make change that the Black Twitter community would like to see is to understand how they arrived at there current destination. Mainstream media catered predominantly to White audiences, representing the ideology and identity needs of this group in ways that further marginalized and alienated ethnic minorities. Specifically, Blacks, Latinos, Asian Americans, and Native Americans were often underrepresented in the media, and when at all present, they were cast in a narrow set of typically negative roles as buffoons, criminals, or hypersexual nonprofessional individuals (e.g., Mastro, 2015; Tukachinsky, 2015).

The image portrayed of minorities have historically been a misrepresentation of an entire culture. The only images that have been portrayed have been the ones producers, actors and directors have been taught that exists and they assume are accurate depiction because their communities or life styles do not intertwine with minorities, which has created a millennial generation eager to right what a narrowed minded media has wrong an entire race.

**African American men in college.** The question of “why we are here” is important, but one cannot neglect the importance of asking the question “who is here”. The college educated black male is just as rare today as it was in 1979. Pick up any recent recruitment brochure for college or course catalog. In vibrant, four-colored splendor, one likely will encounter a Rockwellian portrait of the racial diversity of U.S. college campuses. Stereotypically, this will include: the smiling, friendly faces of nearly every color, with the college brand emblazoned on notebooks, sweatshirts, caps, coats and floating majestically above a softened background that

keeps the eye trained on the diversity of individuals in the frame. This overt portrayal of diversity exists because higher education is under constant pressure to adopt practices to make it appear more effective, modern, inclusive, and desirable to attend (Birnbaum & Umbach, 2001). The image of inclusion is only a image. There has not been an increase in black males in the college in the last 40 years. These practices are market-driven metrics derived from the commoditization and globalization of higher education (Giroux, 2002, Williams, 2012). This method of portrayal of inclusion has the same negative effects as the negative generalization of African Americans in the media. The way this is negative it gives a false image that universities and communities are giving equal opportunities to Black males to attend universities and they are actually making it into college. Which is not true the financial status and barriers African Americans combined with the negative generalization of the race hinders an entire race from success when the system believes it is doing what needs to be done for everyone to succeed.

Through the many illusions of media, communication and imaging, a few things remain constant. Many in the African American community feel that, as people of color, they are misrepresented in the mass media. By bonding themselves together in virtual clusters and taking to a mass media outlet where they feel their voices are actually heard, in unity, they rise (Manjoo, 2010). At times it seems as if certain outlets of mass media glorify aspects of the African American culture, such as music, fashion, and even body features (Srivastava, 2012). Yet it never fails, though the culture is idolized and, often, appropriated, the African Americans form a community that relies solely on each other so that they themselves may be esteemed and edified.



### **Research Question and Hypotheses**

The purpose of this study is to examine responsive interaction on social media for black students between the ages of 18 and 25. For the purpose of this study responsive interaction is generally defined as the reaction provoked by positive or negative representation of a group with whom you associate. The research group hypothesized that black representation in mass media causes both positive and negative interaction on social networks among black students between the ages of 18 and 25. The breakdown works in a three part manner. Starting with either negative or positive representation of an ethnic group, the process of responsive interaction begins. The second step is the reaction that is brought about by that particular representation whether it is a video, photograph, or posts. Lastly, that reaction is shared with people of the same community where they will then congregate over experiences, thoughts and ideas based around the topic brought about by mass media.

## Methodology

### Qualitative Study

**Sampling and Recruitment.** Field interviews are structured conversations conducted by researchers in an effort to gain a deeper knowledge and better understanding of the phenomenon of interest from the participant's point-of-view. For the purpose of this study, the phenomenon of interest is *responsive interaction*. As previously stated, *responsive interaction* is defined as "the reaction provoked by positive or negative representation of a group with whom you associate."

In order to examine how the phenomenon of responsive interaction relates to the initial research question, the researchers, posted tweets on Twitter as a means of gathering a sample of participants for the field interviews. The tweets were purposefully designed to receive a response from black, University of Louisiana at Lafayette students between the ages of 18 and 25 who consider themselves members of Black Twitter. We immediately screened the respondents to insure that they fit our target sample frame using the question: Are you African American? Are you between the ages of 18 and 25? Do you attend UL? and Are you an active twitter user?

Using the same screener questions, we expanded our recruitment focus by interviewing certain individuals in our personal networks, which include friends and coworkers who fit the criteria of the desired sample population. The interviewed included five males and four females

**Data Collection.** In order to make the in-depth interview process as consistent as possible, only two of the researchers conducted interviews. A total of nine interviews were conducted. Each lasted between about two to five minutes. In an effort to get the most honest responses from the interviewees, researchers conducted interviews in locations that made the participants the most comfortable (homes, school, work, etc.).

**Key Questions.** The interview questions revolved around being an active member on Black Twitter and trying to understand each participant's perspective on how being involved on this outlet makes them more aware of social issues. Key questions that our participants responded to were: "Define what you consider an active member of Black Twitter to be" and "Name three of the most recent trending events that you have seen on twitter that impact the black community." The participants responded to these questions the best because (1) it allowed them to state their own individual opinions, and (2) each of their answers were similar and relatable to the researchers, since we are also members of Black Twitter.

**Data Processing.** Our recordings were not transcribed. Each participant gave a regular audio interview with no transcription, just consent.

### **Quantitative Study**

**Sampling and Recruitment.** For the selection of participant in this portion of the study a purposive sampling method was used. A total of sixty-four participants chose to begin the survey based on their own personal interest in the topic being studied. After completion of the screener only thirty-nine participants completed surveys that were used in the research. For the purpose of this study, each individual is currently enrolled at the University of Louisiana at Lafayette, between the ages of eighteen to twenty-five, and active on social media. Because the purpose of was to examine responsive interaction on social media, sampling procedures were intentional and strategic with the desire to select individuals who understand social media.

**Data Collection.** In order to gather the information needed to complete our study, the researchers conducted a survey that was taken by a total of 39 participants. All of the participants were instructed to answer all of the questions (Appendix B) truthfully. The survey consisted of

16 questions that were all created to help us find out the phenomenon that is responsive interaction.

**Key Questions.** The survey questions consisted of closed ended question that touched on topics surrounding responsive interaction, mass media, and Black Twitter. While some touched on the more negative representation of the black community, some spoke on the positive affects of Black Twitter. One of the questions asked whether negative representation has an affect on the mental health of the black community as a whole. Overall, the questions spoke to a variety of the questions the researchers had surrounding the research question.

**Data Processing.** The answers to the survey are included in Appendix B. Proceeding to finish the survey (through the screeners) was the way the participants consented to the researchers use of the data collected through Qualtrix.

## **Results**

### **Qualitalitative Study**

**Data Analysis.** Although the interview recordings were not transcribed, our codes/themes were developed based on the audio/recorded responses from the participants. Reoccurring codes/themes during the interviews were: family, family reunion, jokes, relatability, unity, connection, memes, angry, extreme, “n-word,” and perception. After developing these codes/themes, it was clear that there was a correlation between certain events and topics that occur on Black Twitter. Many of our participants were able to relate to each code/theme and the purpose behind it.

**Informed Consent.** Before conducting field interviews, we the researchers, carefully created a written consent form which had to be signed by each participant. This form allowed the participants to be aware of the purpose of the study, as well as risks and benefits, their rights

to participate or not participate, contact information if questions should arise, etc. It is understood that written informed consent was given by each participants before interviews began.

**What Black Twitter Means to Members.** When defining Black Twitter, most of the words used to describe it were words that related to family, connection, relatability and unity. Everyone had the overwhelming sense of a “family reunion” type feeling when expressing what it meant to be a part of this twitter community. This is extremely important in the way that things are handled on Black Twitter. From standing up to racism on the app to figuring out how exactly we all “have the same experiences”, these were defining points of the conversation on how to define and explain Black Twitter to most of the subjects. Below are some of the main adjectives or keywords that came out in the participants answers. In the left column, you will find words used in the questions asked. These words include Black Twitter, activity, and media/representation. In the right column you will find the words that were brought up the most in correspondence with the the questions asked.

**Active Twitter Member.** While we were expecting more number-based answers for what makes someone an active member (for example: you must post ‘n’ amount of times a day to be active), most of the answers consisted of how much a person can relate to the topics being brought up on Black Twitter. Many people expressed the opposite of what we thought the finding would be. Tweeting all day, everyday isn’t what makes you a part of Black Twitter in many of the subjects eyes. What does make you part of Black Twitter is that when you log on, you are greeted with topics relating to the black community and are interacting with these topics. Being knowledgeable seemed to be more important to the interviewees. It appears that the Black Twitter platform has access to information that even the mass media neglects to report on or does

not have access to it. The Black Twitter community uses their resources to ensure that no information goes unreported. Below is a quote from one of our participants about what they consider an active member of twitter to be.

**Racially Driven Tweeting.** Racially driven tweets seem to be a big part of what Black Twitter comes across. While a lot of the time the tweets are “roasting” someone or poking fun at certain topics/people, a lot of the tweets are in response to injustice, racists banter by non-POC and speaking up for the rights of all people of color/minorities. Immediately when asked about racially-driven tweets, most of the subjects were able to think of an instance where they had tweeted something based in racial division.

**Viral Videos and Police Brutality.** Something that did not surprise us is how certain images and videos of police brutality that have gone viral make the subjects feel. Many of them went on short or long rants about why it is wrong. A lot of them thought it was sad and shameful. One of the subjects even mentioned that he feels as if some caucasians still look at black individuals as their property. The strongest emotions were evoked by this question and I think this truly provides evidence that the way the black men and women are shown in mass media truly does affect how people feel overall about themselves.

**Tweeting & Televised Events.** Tweeting while watching televised events was something that evoked some of the strongest positive emotions. Many people laughed and mentioned how important it was to tune in and comment on some of the award shows. The subjects used the term “family reunion” once again as a way to describe what it is like to weigh in (alongside many other Black Twitter members) about, for example, the BET awards. This is when the most fun part of Black Twitter comes out because people are truly able to interact with people as if they are sitting in one big room watching it together on a big screen television.

**Platform.** Results from one interview with Mike Mitch revealed the coexistence of a connection between what happens in real life and correlation to social media. When a member of Black Twitter does something in real life then it is posted on social media it can have an amplifying effect which can affect mass media. The example Mitch made was when a student wrote “Gives Us tops” on a white board last year during a UL basketball game and it made it to social media. The power of social media then lead that student to be recognized by the local newspaper and asked for an interview. It gave a member of Black Twitter a platform in the mainstream media that may have not been an option before social media.

**Mass Media and Negative News.** When the people interviewed were asked about Black Twitter it was clear that it amplified the community’s voice. One that is often drowned in a negative tone. The mass media has a heavy incline towards negative media. In fact 77% news reported daily is negative (journalism.org). This heavy statistic can weigh on minorities drastically. Considering minorities are not populated throughout the United States as the majority if the majority had never met an African American and all they know about them is through mass media which is proven mainly negative. It would construct an over criminalization of a people or group. This is where the open access of social media balances the scales. People who have never actually held a conversation with a minority have a platform to connect in ways never before possible via the social media platform.

**Negatives to Black Twitter.** The description of Black Twitter was not all positive. Some of the individuals interviewed described black twitter as “Messy”. Stating drama is drawn out on social media between people with different views. Since the internet can connect any and every one that has access to it there are people of the black community that appear to abuse it. While Black Twitter can be a way to spread news and get information out to a vast amount of

individuals, it can be hard, psychologically, on the minds of the users. Constantly seeing the graphic killings of black men and women by police officers can traumatize individuals and cause serious distrust in the government and its authorities. Some of our participants mentioned the emotions they felt when a viral video showing obvious police brutality. Many of these emotions included feeling like property or feeling dehumanized in some way.

### **Quantitative Research**

**Results Analysis.** The results from the quantitative study show that the respondents find the black community to be most prominent and unified on Twitter. These findings are in correspondence with the previous results found by other researchers in the studies mentioned in the literature review. Of the thirty-nine respondents, seventy-percent respond most to social injustice. Showing the positive aspect of responsive interaction, respondents say that when posting on social media, they are most driven by happiness and hopeful emotions.

**Informed consent.** When sharing the link for the survey online. The link was shared with a disclaimer. This disclaimer notified possible participants that by choosing to access the survey and participate they were giving full consent for the data to be used for the study. The link was shared on social media platforms that provided an avenue for two-way communication, allowing participants the opportunity to voice question, comments or concerns with the researchers.

### **Discussion**

Following the result following the research the research group discovered the following about Black twitter. There are negative and positive information portrayed via social media. Social media is not always used in a serious manner. People can get lost in in saying more than doing. The internet allows a balance to information portrayed negatively and positively. The world is affected by Black Twitter's opinion it is more powerful than it realizes. Everyone does not take



social media seriously or use it in the same manor.

Typically mass media reports on the negative information 90% of the time. When a minority of a country is only shown on the news doing something negative and the majority do not have a personal connection with the group it can create a negative image for that group based on the information portrayed in the media. The media has spread now to social media when any and everything (positive and negative) is reported on or shared with the masses. This gives those whom have been bombarded by the negative news cycle an opportunity to share a community that would not have the opportunity due to the negatives news. The research found shows that in concurrence with the project's hypostasis that Black Twitter has the power to change the image of a culture.

The research also shows that social media can hinder the advancement of the Black Twitter community. Members may not take their voice serious and belittle situations or just use social media in an unproductive manner. While social injustices came in 1<sup>st</sup> place in the research as things Black Twitter reacts/ tweets to. Televisions shows about drama or staged reality came in second. People should enjoy social media how they please but that data combined with statements made in interviews suggest that some members do not appreciate/use their voice and squander it talking and interacting with subjects that have no substance on a constant bases.

Lastly, there is power and real life reflection. There are leaders of social media opinion just like in real life. However, social media leaders can only inspire words. Through interviews and research it is stated that actions rarely happen during social media rants and riots. They stay what they are rants and statements. It raises the question, "how can we translate online outrage to real life actions?" all opinions are being heard but not much is being done about them. There are times where people will be fired from their job for something they did via social media or

sometimes positive things like raising money for someone's cause or problems. However, there lacks any large change with societies problems instead of isolated ones.

**Conclusion.** Social media has the power to become the most powerful entity in the world. If everyone worked together in real life on the problems discussed via social media. Moving forward research needs to be done on how social media can be improved especially amongst Black Twitter. How can a social community communicate amongst each other to plan and enact actions that actually better the community instead of only coming to an agreement about how things are currently.

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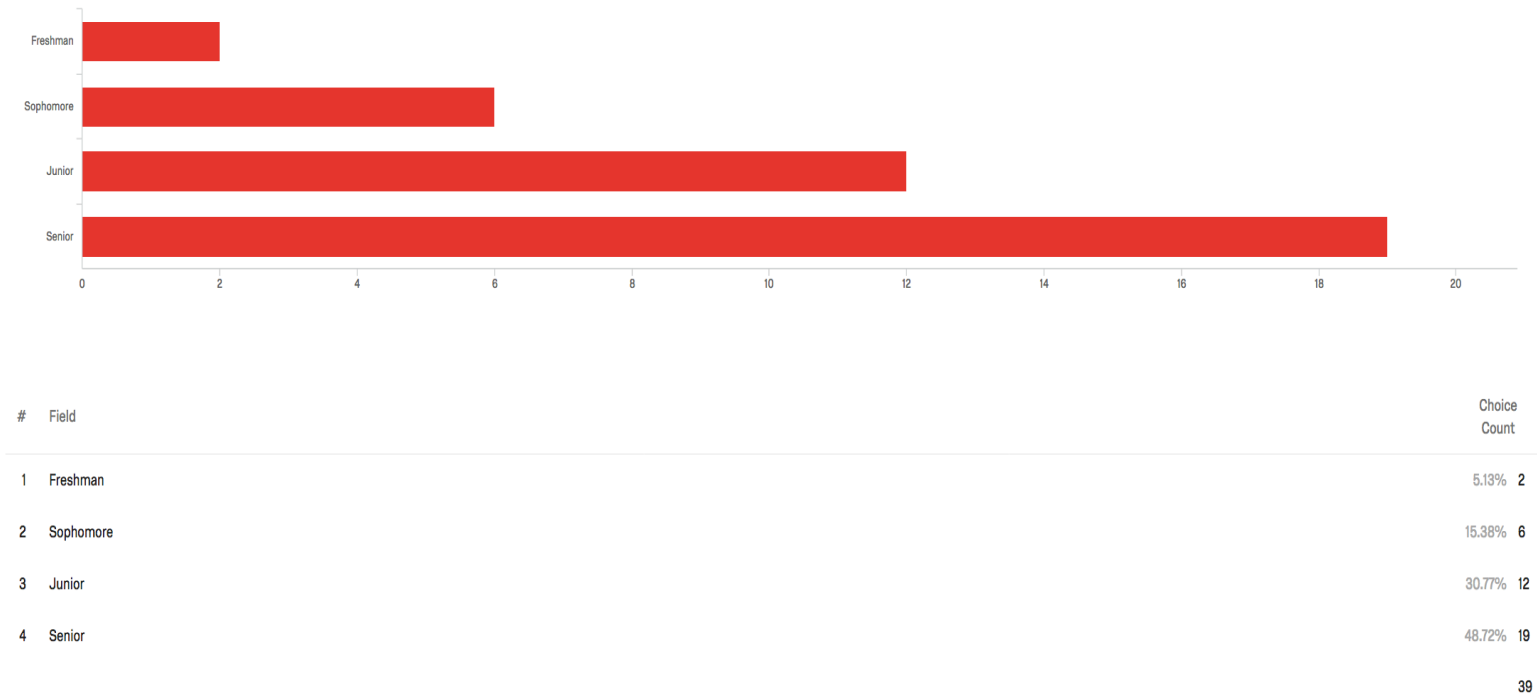
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Appendix A

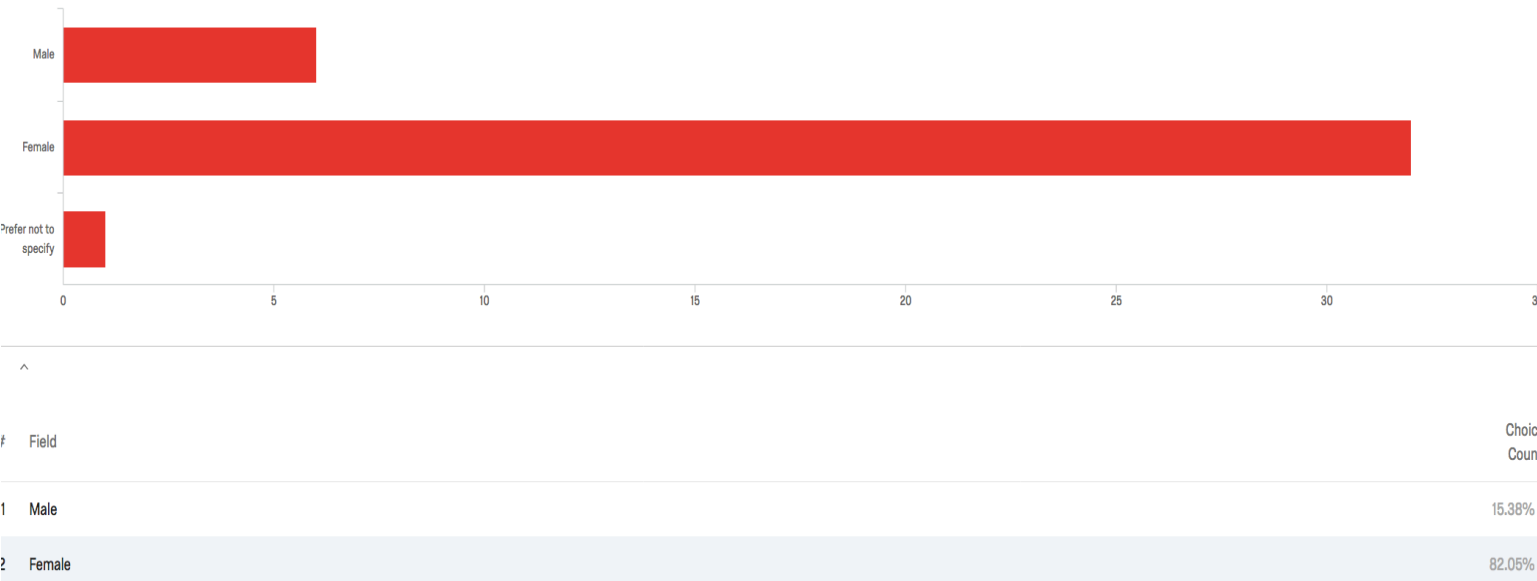
Q3 - What's your classification?

Page Options ▾



- What's your gender?

Page Option



## Appendix B

**Interview Questionnaire:**

- Are you African American?
  - Are you active on black twitter?
  - Are you considered a UL student?
1. What do you think of mass media representations of African Americans?
  2. In your own words describe black twitter?
  3. Define what you consider an active member of black twitter to be?
  4. What do you think is the purpose of black twitter? Why?
  5. Do you consider yourself an active member of black twitter? Why or why not?
  6. When did you become an active member of black twitter?
  7. Was there a particular incident that caused you to become an active member of black twitter?
  8. When would others be most active on black twitter? Why?
  9. What is the relationship between black twitter and mass media representations of African Americans?
  10. Does black twitter have an effect on representations of African Americans? Why/why not?

**Survey Questionnaire:**

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Start of Block: Default Question Block

Q1 Are you a UL student?

☐ Yes (1)

☐ No (2)

*Skip To: End of Survey If Q1 = No*

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Q2 Select your age group.

- ☐ Under 18 (1)
- ☐ 18 - 25 (2)
- ☐ Over 25 (3)

*Skip To: End of Survey If Q2 = Under 18*

*Skip To: End of Survey If Q2 = Over 25*

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Q3 What's your classification?

- ☐ Freshman (1)
  - ☐ Sophomore (2)
  - ☐ Junior (3)
  - ☐ Senior (4)
- 

Q4 What's your gender?

- ☐ Male (1)
  - ☐ Female (2)
  - ☐ Prefer not to specify (3)
-








Q5 Are you active on social media?

☐ Yes (1)

☐ No (2)

Q6 How many estimated hours per day so you spend each social media outlet?

0 1 2 3 4 6 7 8 9 10

Twitter (1)	
Facebook (2)	
Instagram (3)	
Snapchat (4)	
Other (Pinterest, MySpace, etc) (5)	

Q7 On a scale of 1-5 (1 being most prominent, 5 being least prominent), rank which social media platform you find the black community most unified/prominent.

\_\_\_\_\_ Twitter (1)

\_\_\_\_\_ Facebook (2)

\_\_\_\_\_ Instagram (3)

\_\_\_\_\_ Snapchat (4)

\_\_\_\_\_ MySpace (5)

Q8 On a scale of 1-5 (1 being least likely and 5 being most likely), when are you most likely to live tweet?

\_\_\_\_\_ Love & Hip Hop (1)

\_\_\_\_\_ BET Awards (2)

\_\_\_\_\_ CNN Newscast (3)

\_\_\_\_\_ VH1 Hip Hop Honors (4)

\_\_\_\_\_ Keeping Up with the Kardashians (5)

Q9 Indicate your opinion by selecting the bubble in the appropriate column.

Think about your posts on social media. What type of posts do you share?

	Strongly agree (1)	Somewhat agree (2)	Neither agree nor disagree (3)	Somewhat disagree (4)	Strongly disagree (5)
Racially-Driven (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Political (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Entertainment (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Motivational/Spiritual (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q10 Indicate your opinion by selecting the bubble in the appropriate column.





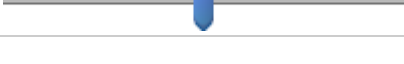
Think about your posts on social media. I post in response to....

	Strongly agree (1)	Somewhat agree (2)	Neither agree nor disagree (3)	Somewhat disagree (4)	Strongly disagree (5)
Social Injustice (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Politics (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Trending Hashtags (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sports (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q11 Think about the emotions that motivate you to post on your favorite social media platform.

Assume that you have 20 points, divide the points among the following emotions to indicate the relative importance of each. The more points you give something, the more important it is. You can give as many or as few as you wish to each emotion. Please make sure the total equals 20.

0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

Anger (1)	
Sadness (2)	
Guilt (3)	
Happiness (4)	
Hopeful (5)	

Q12 How often does social media, especially black Twitter, influence your decisions on black related situations?

For example: Considering that most blacks disagree with Trump's presidency, do you think if you weren't an active member on social media other black people's negative stereotyping of the president would/wouldn't influence you?

- ☐ Always (1)
- ☐ Sometimes (2)
- ☐ Never (3)

Q13 Do you think social media's quick access to news/societal information is a positive benefit for seeing how black lives are being mistreated in America?

- ☐ Yes (1)
- ☐ No (2)
- ☐ I prefer not to answer. (3)

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Q14 In regards to African Americans, do you think the mistreatment of this ethnicity has a negative effect on their mental illness while they watch these videos circulated on social media of police brutality and racism?

- ☐ Yes (1)
- ☐ No (2)
- ☐ I prefer not to answer. (3)
- 

Q15 On a scale of 1-5, how important do you think black representation is in the media? (i.e. black reporters, black actresses, black athletes, etc).

0      1      2      3      3      4      5

Importance (1)	
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Q16 Rank the following in the order of importance to you.

- \_\_\_\_\_ Debating on social media when you feel that another person doesn't have the same opinions as you. (1)
- \_\_\_\_\_ Black Twitter reunions during the BET awards. (2)
- \_\_\_\_\_ Becoming a social media sweetheart/couple by getting multiple likes and retweets. (3)
- \_\_\_\_\_ Stating facts about America and hoping other people of the same race can relate. (4)
- \_\_\_\_\_ Bashing the Trump Administration and their "fake news" (5)

End of Block: Default Question Block

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## Consent Form:

### Responsive Interaction Research Consent Form

You are being asked to take part in a research study of how black students between the ages of 18 and 25 interact on social media, specifically Twitter. For the purpose of this study responsive interaction is generally defined as the reaction provoked by positive or negative representation of a group with whom you associate.

**What this study is about:** This study is about the representation of the African Americans in mass media and how black students respond to that imaging on social media platforms (i.e., Black Twitter).

**What we will ask to do:** If you agree participate in this study, you will be interviewed. The questionnaire will include questions about your social media presence, mass media imaging of African Americans, interaction with other individuals on a certain social media outlet, and how often you engage in conversation about those topics on social media platforms. The interview will take about 10 minutes to complete. With your permission, we would also like to tape-record the interview.

**Risk and benefits:** There is a risk that you make find some questions about mass and social media sensitive. There are no benefits to you.

**Your answers will be confidential:** The records of this study will be kept private. In any sort of report we make public, we will not include any information that will make it possible to identify you. Only researchers have access to this information. If we tape-record the interview, we will destroy the tape after it has been transcribed. If you decide to take part, you are free to withdraw at any time.

**Taking part is voluntary:** Taking part in this study is completely voluntary. You may skip any questions that you do not want to answer.

**If you have any questions:** The researchers conducting this study are Kyia Young, Tre' Jan Vinson, Jha'da McKinney, and Joanna McKee. Please ask any questions you have now. If you have any questions later, please contact Kyia Young at kby3530@louisiana.edu.

You will be given a copy of this form to keep for your records.

**Statement of Consent:** I have read the above information, and have received answers to any questions I asked. I consent to take part in the study.

Your Signature \_\_\_\_\_ Date \_\_\_\_\_

Your Name (printed) \_\_\_\_\_

*In addition to agreeing to participate, I also consent to having the interview tape-recorded.*

Your Signature \_\_\_\_\_ Date \_\_\_\_\_

Signature of person obtaining consent \_\_\_\_\_ Date \_\_\_\_\_

Printed name of person obtaining consent \_\_\_\_\_ Date \_\_\_\_\_