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Respect and the role it plays in explaining the disproportionate number of African-Americans incarcerated

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**Nova Southeastern University
Abraham S. Fischler College of Education and
School of Criminal Justice**

Respect and the role it plays in explaining the disproportionate
number of African-Americans incarcerated

By
Tina B. Craddock

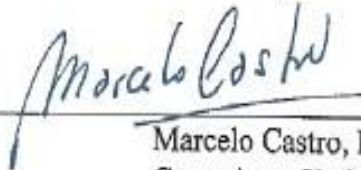
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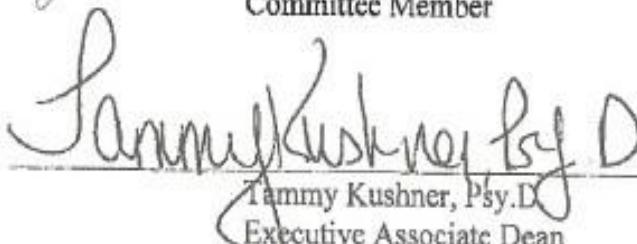
Approval Page

This dissertation was submitted by Tina Craddock, under the direction of the persons listed below. It was submitted to the School of Criminal Justice, Abraham S. Fischler College of Education, and approved in partial fulfillment of the requirements for the degree of Doctor of Philosophy at Nova Southeastern University.

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Abstract

Respect and the role it plays in explaining the disproportionate number of African-Americans incarcerated. Tina B. Craddock, 2019: Dissertation, Nova Southeastern University, Abraham S. Fischler College of Education, School of Criminal Justice. Descriptors: racial inequality, incarceration rates, African American, implicit bias, post-traumatic slave syndrome, group-value model.

This was a quantitative research study that examined the roles respect and self-esteem play within the African American population. There is no disagreement among social scientists that there is a disproportionate number of African Americans incarcerated. This study attempts to offer one possible explanation. This was a quasi-replication of a study conducted nearly two decades ago using African American adolescent males between the ages of 14 to 18. This research study identified a sample population consisting of African American males and females between the ages of 18 and 50. A cross-sectional analysis was utilized using convenience sampling. The research instruments used in this study included the African American Adolescent Respect Scale as well as the Rosenberg Self-Esteem Scale. Both are Likert type instruments that asked participants to indicate to what extent they either agreed or disagreed with statements pertaining to respect from the subcategories of peers, family, and society as well as statements pertaining to their own sense of self-esteem.

A total of 170 completed surveys were collected with (n=100) coming from the anonymous online platform SurveyMonkey and (n=70) coming from 3 detention centers located in rural North East North Carolina. The only additional information requested from participants was their gender and age. Of the total number of surveys that were completed, either online or through face to face contact, there were (n=52) female and (n=118) male respondents. Of those, (n=26) were between the ages of 18 to 24; (n=66) were between the ages of 25 to 34; (n=61) were between the ages of 35 to 44; and (n=17) were between the ages of 45 to 50. This study utilized a theoretical framework of the Group-Value Model.

Analysis showed there was a positive correlation between family and society. There was also a significant relationship between family and self-esteem as well as peers and self-esteem. The standardized coefficients Beta (β) indicated a negative relationship between family and self-esteem and a positive relationship between peers and self-esteem. This would support the literature that found as youths grow into adulthood, a higher level of importance is placed on feeling respected by peers than by family members. It also supports the group-value model in that individuals want to feel as though they are an equal member of a meaningful group. In this case it is the peer group, and when that occurs there are corresponding increases in one's overall sense of self-worth. Finally, the analysis showed gender had no significant effect when examining the importance of perceived respect between the studied subcategories.

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Chapter 1: Introduction **Nature of the Research Problem**

Confucius tells us that if we respect ourselves, others will respect us. Respect is a relatively simple word with complex connotations. It could be considered one of the most sought out commodities on the planet, yet it cost nothing. It is something individuals have strived for, prayed for, fought for, and died for every day as far back as history has recorded. There is a correlation between respect, how we are socialized to view the world around us, our own sense of self-worth and violence yet there seems to be little in the way of empirical research that proves it. This research reviewed the existing literature to show the existence of a relationship, primarily Leary (2001, 2005), and used an instrument that was specifically designed to measure the significance of that relationship within the African American population. Leary's (2001) work indicated that perceived respect equated to more prosocial and positive behaviors. Conversely, perceived disrespect equated to more antisocial and negative behaviors which substantially increased the likelihood that the individual(s) could experience negative interactions with members of the criminal justice system (Leary, 2005). The purpose of this research was to specifically examine the relationship between perceived respect and self-esteem, within the African American community, and determine how that relationship has the ability to positively or negatively influence interactions with others. These variables, working in tandem, have the potential to impact not only how the individual views him/herself, but how they view others in the world around them, which may serve as predictors for antisocial behavior (Leary, 2005). This researcher examined those variables within 2 distinct groups of individuals; those in an incarcerated or detained environment and those who are living freely in society. The goal was to see if there was a significant

relationship between the two, and if that relationship could offer one potential explanation for the disproportionate number of African Americans incarcerated.

This researcher re-examined the respect portion of a study initially conducted by Dr. Joy Leary (2001). It focuses on how the group an individual most identifies with has the potential to affect their overall perception of respect from others within that group as well as those outside of that group (Lind & Tyler, 1989). Where Leary (2001) studied this in the age group of 14-18-year-old males, this study sought information from participants between the ages of 18 and 50 to see if the level of importance placed on respect and the corresponding impact on their self-esteem changed as an individual got older.

Finally, with the substantial increase in incarceration rates for African American females as noted by Carson (2018), this researcher opted, as part of the volunteer sample base, to utilize African American females in an attempt to measure whether respect was valued similarly across gender lines. The findings from the female population would be a new addition to the empirical data available because Leary's (2001) study only used male participants. This research was undertaken because of the limited amount of empirical data available regarding the relationship between respect, within specific groups, and self-esteem- especially in the adult population. It should be noted that Briggs, Kothari, Briggs, Bank, and DeGruy (formerly Leary) (2015) adapted the African American Adolescent Respect Scale to include specific questionnaires for adult males and females. This, however, was for the purpose of examining the relationship between racial respect, health outcomes, and mental health adjustment and did not examine the relationship between respect and self-esteem specifically.

Background and Significance

Leary, (2005) offered conclusions as to why such a large number of the African American male population was being incarcerated. In her conclusions, she coined the term Post-Traumatic Slave Syndrome (PTSS) and concluded that African Americans continued to suffer from the indignities of slavery, which included racism. Racism, according to Leary (2005), ranged from being openly called demeaning or demoralizing names to being denied a service or opportunity for betterment solely based on the color of their skin. This show of disrespect ultimately led these individuals to become angry. While many protested unfair treatment, through prosocial and non-violent means, others allowed their anger to fuel them into antisocial and violent behaviors. This social inequality ultimately led to the disproportionate number of African Americans being incarcerated (Leary, 2001, 2005).

The term Post-Traumatic Slave Syndrome was based in part on the term coined for guilt-ridden Holocaust survivors referred to as Intergenerational/Holocaust Trauma (Kellerman, 1999a); and the term coined for the loss of cultural identity by Native Americans referred to as Historical Response Trauma (Brave Heart & DeBruyn, 1998). These theories hypothesized that unresolved anger, guilt, and loss had the ability to manifest in subsequent generations that were far removed from those who were initially affected. Leary (2001) utilized a multi-theoretical approach to form the foundation of the framework for Post Traumatic Slave Syndrome.

Social Learning Theory would be the most applicable theory previously used by Leary (2001) in that it posits that children and adolescents emulate actions and behaviors they witness from adults. Those actions become norms that are carried with the

adolescent into their own adulthood, and subsequently shared with the next generation. Leary (2001) examined the role that respect played in prosocial and antisocial behaviors in African American adolescent males between the ages of 14 and 18. This was accomplished through the administration of a Likert-style questionnaire referred to as The African American Adolescent Respect Scale (Leary, 2001).

In addition, the Rosenberg Self-Esteem Scale (1965) was utilized by Leary (2001) to examine the role self-esteem played in an individual's perception of (dis)respect and antisocial behavior. It was concluded that there was a correlation between feeling disrespected and a negative self-image (Leary, 2001). For this research study, both the African American Adolescent Respect Scale (2001) and the Rosenberg Self-Esteem Scale (1965) were administered and subsequently analyzed using the theoretical framework of Lind and Tyler's (1988) Group-Value Model to see if there was a correlation between perceived respect from specific groups and levels of self-esteem.

Lind and Tyler (1988) examined the roles of respect, socialization, and self-esteem within the context of the group setting. Their theory was founded on the premise that it is a basic human desire to belong to something greater than one's self and that desire is fulfilled by being part of a meaningful group or groups. For this research the term "group" was defined two-fold: intergroup represented mainstream society; and intragroup represented a group(s) that the individual closely identified with (i.e. family members and peers) although they may or may not be of the same ethnic origins. Both "groups", according to Lind & Tyler (1988) have a leadership hierarchy that consists of authority figures and peers. It was further noted that how an individual is treated by other group members, both authorities and peers, led to perceived liking and perceived social

status (Huo, Binning, & Molina, 2015; Lind & Tyler, 1988). Respect from these subgroups is important because it satisfies the desire to belong and meaningfully contribute to the group.

The group-value model further posits that it is not only the authorities and peers that individuals are concerned about their connections to, but there are third party relationships- either with authorities or institutions that are acting as third parties- that must be factored in. These relationships, according to Tyler (1989), are not one-time encounters but have the potential to significantly impact the individual's standing within their defined group(s) and therefore must be considered. These third-party relationships have the ability to impact the perceived neutrality within the group; the level of trust between peers within the group and between authorities and peers within the group; and the individual's perceived standing within the group.

Mayseless and Scharf (2009) discussed the concept of respect within the developmental context. They noted that there were primarily two types of respect; unconditional respect that would be afforded to an individual simply because they are a human being and it is our moral imperative to respect a human life. The other they refer to as contingent respect. In this, respect is afforded to individuals we perceive worthy of such admiration. These individuals embody qualities that we ourselves strive for. They hold a certain authority over us in that they are who we strive to become. They are held to a higher esteem and thought to be, in some way morally superior. When you respect someone, you value them and subsequently refrain from an act that may damage or harm them (Mayseless & Scharf, 2009). They further distilled the concept of respect into four

specific facets that are involved in either fostering or preventing aggression: respecting others, being respected, feeling disrespected, and the concept of self-respect.

Respect is not an emotion but rather is an attitude that has a behavioral component. An individual may display an outward appearance that would show respect, but internally despise the individual they are interacting with. Conversely, they may respect an individual internally yet fail to reflect that in their outward behavior (Mayseless & Scharf, 2009). When you respect others, you show through actions that they are valued, and you refrain from acting in a manner that would injure them physically or emotionally. Feeling respected fulfills a basic humanistic need to fit into a group, a sense of belonging to something larger than oneself. It also eliminates a source of aggression and replaces it with appreciation and mutual understanding.

Being respected is the sense that you are respected by those around you and is noted to be a strong inhibitor of aggression. If individuals feel respected, they have attained a certain status within that group and have a sense of belonging that satisfied that humanistic desire. Being respected, according to Mayseless and Scharf (2009), can serve as a buffer against aggression, even in situations that might otherwise lead to aggressive acts. Feeling disrespect is different than not being respected, because it is about the individual's perception of how they are being treated by others around them. As human beings, we feel entitled to equity, especially as it pertains to distributive and procedural justice. This equity equates to a voice and when that entitlement is absent there is a feeling of violation, hurt and frustration. These negative emotions give way to aggressive acts to restore self-esteem or to "save face".

The final facet Mayselless and Scharf (2009) note is the concept of self-respect. This is an internal concept that develops as children in how we are socialized by adults in authoritative positions, through modeling and imitation, and continues into adulthood in how we perceive our sense of self-worth within the concept of the group setting. If it is perceived that we are valuable to the group as a positively contributing member then there will be the corresponding sense of self-respect that will facilitate more efforts to interact within the group in a positive manner and motivate the individual member to do good in order to better the overall group experience. If it is perceived that we are not valuable to the group this lessens the perception of our sense of self-worth and subsequently the desire to contribute to the group experience is absent or minimal at best. This, too, can affect the overall group experience in a negative way.

There is no argument regarding Leary's (2001, 2005) assertion that there are a disproportionate number of African Americans incarcerated. In support, Garrison (2011) noted that tracing the disproportionate incarceration rates of African Americans goes back further than The War on Drugs of the 1980s and the Civil Rights Movement of the 1960s. He notes:

[I]n 1930, 77 percent of all the people admitted to U.S. prisons were white, 22 percent were African American and one percent were other racial and ethnic minorities. That ratio was virtually reversed by 2000, with African Americans and Latinos accounting for 62.6 percent of all Federal and State prisoners (p. 91).

Carson's (2014) analysis on the racial makeup of prisoners as of the end of 2013 seems to support this conclusion. It is noted that nearly three percent of Black males in the U.S. were incarcerated as opposed to their White counterpart, which was found to be one-half

of one percent. The question that continues to be posed is “why?”. Why is there a disparity in the data?

It is Leary’s (2001) position that the reason is due to urban hassles, racial socialization, and the residual effects of slavery- primarily in the form of racism. These would be consistent with other theories concerning the origins of crime including Bandura’s Social Learning and Self-Efficacy Theories as well as Merton’s Strain Theory. While neither of these theories were directly tested within this study, there are relevant elements that are applicable.

Ostrowsky and Messner (2005), and Baron (2006) both examined the effects of strain theory on young adults noting that the levels of strain an individual was subjected to varied across the life course, with a larger level being felt as an individual entered early adulthood. These had the potential to lead to increased instances of depression, diminished levels of self-worth, and subsequently anger, especially if there are perceived societal injustices including blocked opportunities for personal and/or professional success. This would support Leary’s (2001) findings as they pertain to the effects of racism within the African American population.

Akers and Jenson (2008), and Brauer and Tittle (2012) found that relative deprivation and the evolution of the oppositional culture have become the “norm” and are taught to the next generation thereby further normalizing the antisocial attitudes, beliefs, and behaviors among families and peer groups. For this research study, these would be considered “intragroup” in that they are the groups that would be more meaningful to the individual and therefore more influential. Adolescents learn by modeling the behaviors of those they look up to and respect. Brauer and Tittle (2012) noted that these behaviors

were based on an operant learning condition whereby there were rewards and punishments which were weighed with an individual being positively rewarded for negative behaviors. This further tends to positively reinforce and encourage those negative behaviors thereby increasing the likelihood of involvement with the criminal justice system. This, too, would support Leary's (2001) findings that adolescents learn and model their own behaviors from those they most admire. It also supports Lind and Tyler's (1989) group-value theory which noted the more meaningful the group association was, the more an individual would strive to fit in so that their association with peers and leaders, within that group, would be considered valuable.

Garrison (2011) noted that the disproportionate incarceration rates for African Americans was just part of the systemic racism that has continued to grow since the 1800s when the first incarceration rate reports were published. Data collected by Carson (2018) lends support to this statement by showing that while there was a decline in the overall imprisonment rates between 2015 and 2016, imprisonment rates for black females was almost double the rate for white females, and black males 18-19 years old were nearly 12 times more likely to be imprisoned over their white counterparts of the same age. This significant increase in the incarceration rates of African American females was the primary reason they were included in this study.

This research study utilized specific instruments, used by Leary (2001) in her initial study, to see if similar outcomes, as they related to respect and self-esteem within the participants groups, was found. This research was important to undertake due to the limited amount of empirical data available regarding the relationship between perceived respect, levels of self-esteem, and violence. Additionally, it was important because it can

be used as a platform for subsequent research studies that include other ethnicities to see if this is an anomaly occurring only in the African American population or if similar results would be found across racial lines.

The goal of this research was to quasi-replicate the respect and self-esteem portions of Leary's (2001) study to see if the roles respect and self-esteem played in adolescence were similar in adulthood. This researcher also incorporated females within the same age bracket to see if there was a significant difference between how males and females valued respect both inter and intragroup and how self-esteem impacted that perception. Since females were not used in the initial study conducted by Leary (2001), these findings would be used as a baseline for subsequent studies involving the roles of respect, self-esteem, and violence in the female population. Finally, this research will add to the relatively small amount of empirical studies in existence that examine the effects of (dis)respect, self-esteem, and incarceration rates within minority populations.

The relevance and significance in conducting this research is simultaneously simple and complex. There is relevance in quasi-replicating this study because, to date, no such replication has been attempted. The assumptions for any theory must be repeatedly tested and supported in order for that theory to eventually gain widespread acceptance (Edmonds & Kennedy, 2017). While this study cannot provide a definitive reason for the disproportionate number of African Americans incarcerated, it can provide empirical data that addresses whether perceived respect and levels of self-esteem are correlated with antisocial behaviors that may lead to more interactions with the criminal justice system. The argument can be made that among social scientists there would be unilateral agreement on the fact that there is an overrepresentation of African Americans

that are incarcerated. There have been numerous studies conducted that points to theories considered within the classical approach to criminology including strain theory and social learning theory. Examining this phenomenon through the lens of the Group-Value Model is looking at a more contemporary theoretical framework.

Barriers and Issues

The problem when attempting to answer a question of “why” as it pertains to research is that no one answer unilaterally fits. In dealing with human beings, there are no absolutes; there are only probabilities. The barriers and issues with undertaking this study primarily centered around obtaining an adequate sample that would fit within the search parameters and represent an accurate cross-section of the African American population. The initial proposal for this research sought volunteer participants, between the years of 18 and 25 from institutes of higher learning as well as from detention centers. These specific locations were chosen because they most closely matched the venues from which the participants from the original study were obtained.

The first barrier and issue was in obtaining approval to solicit volunteer participants. With both prospective venues consisting of vulnerable population, this significantly increased the amount of time needed to obtain the required full Institutional Review Board approval to conduct the research. During this process it was determined that volunteer participants from an anonymous survey through an online survey audience could replace the proposed volunteer participants from the university, which required its own full Institutional Review Board approval. It was also determined that soliciting volunteer participants from local jails and detention centers did not need state-level

approval but could be accomplished through obtaining on-site research permission from local law enforcement and detention administrators.

The second barrier and issue occurred while attempting to obtain an adequate sample size within the age parameters initially set within the proposal, which was 18 to 25. The original research consisted of a total sample size of 200. The age parameters initially proposed for this research proved to be too restrictive for both the online survey platform as well as within the jails and detention centers. To remedy this, an amended proposal was submitted to the Institutional Review Board to allow the age parameters to be modified from 18 - 25 to 18 - 50. This allowed for a significantly larger sample, totaling 170, to be collected. A total of 100 completed surveys were obtained through the online platform SurveyMonkey Audience. A total of 72 surveys were obtained by direct solicitation from individuals detained at pre-approved jails/detention centers. From that number, 2 were excluded due to either being significantly incomplete or for the participant's failure to sign the consent form attached to the survey.

The third and final barrier and issue relates to the truthfulness of the participants responses. This would be like any such research study whereby an individual is asked to provide responses. Rasinski, Willis, Baldwin, Yeh, & Lee (1999) noted that when responding to questions that pertained to sensitive or personal topics, respondents were concerned about risking that information and there was a greater likelihood of a respondent giving a less than truthful response out of fear. This research, however, did not ask respondents to divulge any personal or sensitive information but rather to provide their opinion as to whether they agree with statements pertaining to respect and their own self-esteem. While with any self-administered survey there is the risk of responses not

being honest, the assumption here was made that since every participant was given the choice of whether to participate or not, was provided a brief overview of the topic, was not asked to provide identifying information on the survey itself, and still made the decision to participate, then the responses were assumed to be truthful.

Definition of Terms

Antisocial behaviors: A term that, in the context of this work, will be defined as disruptive acts characterized by covert and overt hostility and intentional aggression towards others. The American Psychiatric Association notes that in many cases, if untreated, antisocial behaviors evolve into a DSM-IV TR diagnosis of antisocial personality disorder.

Historical Response Trauma: A term used by Yellow Horse Brave Heart (1998) to describe the psychological and emotional wounding of Native Americans across multiple generations subsequent to the actual wounding. Manifestations of this can include depression, self-destructive behaviors, anxiety, low self-esteem, anger, and difficulty in recognizing and expressing emotions. There is often corresponding co-dependencies that include alcohol and/or substance abuse in an attempt to avoid painful feelings.

Intergenerational Trauma: A term used initially by Kellerman (1999a) to describe the transmission of symptoms due to exposure of a profoundly traumatic event from one generation to subsequent generations. This term was used in reference to Holocaust survivors. This transmission is caused by multiple factors that would include biological predisposition, individual developmental history, family influences and social situation. This second-generation psychopathology is also referred to as “vicarious traumatization”.

Intragroup: This term will be used throughout this research and will be defined as being within the group/groups one identifies with as being the most important association(s) they have.

Intergroup: This term will be used throughout this research and will be defined as being within an environment that consists of members from other groups.

Group authorities: For this research, this term is defined as being someone holding a position of power within either the intragroup or intergroup. According to Huo, Binning, and Molina (2015) these individuals are typically held in higher esteem and subordinates seek their approval to validate their own position within the group context.

Group peers: For this research, this term is defined as being an equal or a member of the group holding similar status/standing within the group dynamics.

Racial Socialization: For this research, the conceptual definition is how an individual, typically during childhood and/or early adolescence, is taught to think about themselves as individuals and their place in society (status). This occurs through modeling/mimicking parents or those authoritative figures they hold in high esteem.

Perceived (dis)respect: For this research the conceptual definition is perceiving of whether peers and/or authority figures within the predefined groups are treating you unkindly and/or unfairly which leads to feelings of worthlessness, devalue, and perceived dislike. The operational definition includes, within the research instrument, measurements that reflect the participant's perceptions of whether they feel they are respected within specific group settings.

Self-esteem: For this research the conceptual definition is the value an individual places on him/herself both individually and within the context of the group setting; their

own sense of “self” respect. The operational definition includes, within the research instrument, measurements that reflect the individual’s perception of their own worthiness and/or worthlessness.

Post-Traumatic Slave Syndrome (PTSS): A term initially used by Leary (2001) to describe the beliefs, actions, and behaviors of African Americans due to continued racial oppression that began during the enslavement of Blacks in the U.S.

Summary

Chapter 1 laid the foundation of the research conducted to provide a correlation between (dis)respect, self-esteem, and violence using Leary’s (2001) African American Adolescent Respect Scale and Rosenberg’s Self-Esteem Scale. This is then use to offer one possible explanation to the disproportionate number of African Americans incarcerated. The goal of this study was to the review the existing literature to show the existing gap in the utilization of instruments, in empirical studies, that show any kind of correlation between perceptions of respect, levels of self-esteem, and violence- especially in marginalized populations. The hypothesis for this research was that there would be predictor variables with origins rooted in respect and self-esteem that could be used to make predictions pertaining to violence. This hypothesis was tested via non-probability convenience sampling. The research data was collected by the researcher via face to face interactions with paper questionnaires and through the online survey platform SurveyMonkey Audience.

This two-tailed non-directional hypothesis was appropriate when seeking measurable differences, whether positive or negative, between variables. This study is highly relevant because a quasi-replication, to this extent, has not been undertaken since

Leary (2001) published her own findings over a decade ago. The conclusions from this research will serve as a catalyst for subsequent researchers using other marginalized groups, and adds to the limited empirical data available. Barriers and limitations for this research were noted, but in no way diminished the relevance the results will offer to the current collective empirical data.

Chapter 2: Literature Review

Introduction

The goal of this review was to search for empirical studies relevant to the research questions in this study to either validate or falsify the conclusions made by Dr. Joy Leary as they pertained to the roles respect and self-esteem played in the disproportionate number of African Americans incarcerated. In her research, she referred to this as Post-Traumatic Slave Syndrome (PTSS). In 2005, Leary (under the name Joy DeGruy) published the conclusions from her research that examined the roles perceived (dis)respect and self-esteem played in contributing to antisocial behaviors in the adolescent African American male. The research used a multi- theoretical framework, including: psychology's Sociocultural Theory, that emphasized the contributions a society makes to an individual's development; Social Learning Theory, that posited individuals learn from modeling, observation, and imitation; Trauma Theory, that was used to show the effects of adolescents being exposed to violence either at home or in their community; and finally, a theory developed by Leary (2001) referred to as Post-Traumatic Slave Syndrome (PTSS) whereby she noted that descendants of slaves continued to suffer some of the indignities of slavery which included racism and limited employment opportunities.

Leary's (2001) findings noted that the perpetual exposure to these indignities made the everyday existence of African Americans seem burdensome and intolerable. In response, those affected were further disenfranchised and marginalized which contributed to low self-esteem. They became angry due to their inability to provide a sustainable existence for their families. With limited opportunities, they instead provided for their family in the only other means available to them; crime. This ultimately led to a

disproportionate number of African American males being incarcerated (Leary, 2001). This work, in quasi-replicating the respect and self-esteem portion of Leary's (2001) study, utilized a primary theoretical framework of Lind and Tyler's (1989) Group-Value Model which noted that membership, within a group that one holds as important to them, had the potential to positively or negatively impact that individual's perception of themselves and others. In examining the potential that an external factor, not within the control of the individual, is the probable cause for the overrepresentation of African Americans incarcerated, the issue of implicit bias on the part of members of the criminal justice system is discussed but not tested as part of this study.

The term Post-Traumatic Slave Syndrome is based, in part, on the term coined for guilt-ridden Holocaust survivors referred to as Intergenerational Trauma (Kellerman, 1999a); and the term coined for the loss of cultural identity by Native Americans referred to as Historical Response Trauma (Brave Heart & DeBruyn, 1998). These authors hypothesized that unresolved feelings of anger, guilt, and loss could manifest in subsequent generations far removed from those who were initially affected. In Leary's (2001) work, she examined the role that respect played in prosocial and antisocial behaviors in African American adolescent males between the ages of 14 and 18. This work quasi-replicated the initial research involving the relationship between respect and self-esteem in the African American adult population from 18 to 50. With little scholarly research published on the theory, other than what has been authored or co-authored by Leary herself, this literature review was more heavily weighted in examining specific aspects of the initial research study and was broken down into three main categories: the theory and basic concepts of Post-Traumatic Slave Syndrome; the concept of the Group-

Value Model and how it relates to an individual's perception of (dis)respect and self-esteem; and finally the effects of implicit bias within the criminal justice system. The relationship between respect and levels of self-esteem are the only variables measured in this study.

The Theory of Post-Traumatic Slave Syndrome

Mohatt, Thompson, Thai, and Tebes (2014) found that historical trauma typically consisted of three elements: a wounding or trauma; that is shared by a group of individuals; and is intergenerational. They further found that it was this shared history of oppression and victimization that bound them together. Gump (2010) further expounded that this kind of trauma affected the group's reality on subjectivity. She noted that individuals suffering from this kind of trauma may not be conscious of the effects and that the result of that could be the transmission of the trauma to subsequent generations through behaviors that over time have been normalized.

It is in Leary's (2001) doctoral dissertation entitled "*A Dissertation on African American Male Youth Violence: Trying to Kill A Part of You That Isn't Loved*", that the term "Post-Traumatic Slave Syndrome" as it pertains to ancestors of slavery, was first introduced. That research included a 20-question survey referred to as "The African American Adolescent Respect Scale", which was used to measure the importance of perceived respect from the sub-groups of society, family members, and peers. The sample population consisted of 200 African American adolescent males between the ages of 14 and 18. Of these, 100 were confined within a juvenile detention facility, and the rest were taken from a community outreach program for those adolescents designated as "at risk". The conclusions were that adolescent males, who didn't feel respected, tended to have

more aggressive and antisocial behaviors. Additionally they were found to have increased levels of hopelessness, low levels of self-esteem, and exhibited symptoms similar in nature to Post-Traumatic Stress Disorder (PTSD). This quasi-replication utilized the African American Adolescent Respect Scale as well as the Rosenberg Self-Esteem Scale, both utilized in the original research study.

Leary (2005) continued to discuss the importance and relevance of The African American Adolescent Respect Scale by noting that when a feeling of respect was perceived there were corresponding prosocial behaviors. Conversely, when there were perceived feelings of disrespect there were corresponding antisocial behaviors and attempts were made to force respect through aggression and/or intimidation tactics. These findings were ultimately published a book whereby it was asserted that African Americans suffered from Post-Traumatic Slave Syndrome due to the destruction of the family dynamics caused by slavery as well as the loss of cultural identify. It was noted by Leary (2005) that the continued cycles of racist actions occurring intergenerationally, had severely impeded the ability of African Americans to adequately provide for themselves or their families without resorting to criminal acts.

What Leary (2001, 2005) described could also be explained within both Selye (1950) and Lazarus' (2009) concept of Stress Theory. Selye's (1950) research, while nearly sixty years old, is relevant because it is founded on the physiological reaction to unspecified stressors, Lazarus'(2009) is more contemporary and examines the psychological reaction. Both Selye (1950) and Lazarus (2009) note that responses come in stages whereby the body and mind gain a conscious awareness, make determinations, and then respond. For Selye's (1950) theory, the first stage was referred to as the "flight-

or-fight” where the body is mobilized to meet the potential threat of danger. Next comes resistance, where the fight against the “stressor” is most evident. The third and final stage is that of exhaustion. This this as a time when the “stressor” continues beyond the body’s capacity, the resources become exhausted and the body becomes susceptible to disease (Selye, 1950).

Lazarus (2009) found there to be two primary cognitive responses to stressors; a primary and secondary appraisal. In the primary, the individual assessed how large the stressor was perceived to be; and in the secondary assessed their ability to deal (cope) with it. While some found the stressor a challenge that could be overcome with the ultimate ability to make them stronger, others found the stressor unimaginable or overwhelming to even attempt and therefore capitulated.

In applying Selye (1950) and Lazarus’ (1990) theories of stress to racism to Leary’s (2001) argument, the “fight-or-flight” stage is would be when the initial decision was made on how best to approach the issue of racism. The individual must decide if the challenge is winnable with the potential to make them stronger as individuals or if it is a situation destined for failure so therefore should not be attempted. To Selye (1950) this would be akin to a figurative death- the death of the spirit and drive of the individual. This is what Leary (2001, 2005) describes has having occurred within much of the African American population in the United States.

Leary (2005) offered a first-person narrative of her own experiences with racism, what she had experienced and witnessed in her own community and in the criminal justice system, as well as her viewpoint of the importance of family and community in the U.S. versus what she observed while on a trip to South Africa. Dollar (2014) offered

support to some of Leary's (2005) contentions by further finding that one of the reasons there had been so little in the way of published empirical support for this and other racial threat theories was due to insufficient attention scholars had given to the complexity of the issue. Dollar's (2014) work focused on what was referred to as four "state-sanctioned control mechanisms" that included: arrests; sentencing; police expenditures; and capital punishments. There is literature, however, that directly contradicts many of Leary's (2005) assertions as to the seemingly idyllic communal living conditions in South Africa as well as the underlying causes for the breakdown of the family unit within the African American community.

Gutman's (1976) work, while over four decades old, is relevant because it offers contradictions to some of Leary's (2001, 2005) assertions, specifically as they related to slavery being the root cause of the familial breakdown. Gutman (1976) found, through interviews with descendants of slaves, that substantial kin networks were prevalent during and post-slavery. It was also noted, contrary to Leary's (2001, 2005) assertions, that while men and women were not allowed to marry as slaves, there were, in fact, numerous instances of intact families. According to his research, the family structure began to collapse during the Depression, when husbands/fathers were forced to migrate into more urban areas to find work, leaving women and children behind (Gutman, 1976).

This same conclusion came from Hill (2006) who, while not condoning slavery as a humane act, noted that slavery could be more conducive to a stable two-parent family than freedom. After slavery ended, some families were forced to separate to survive, with the father looking for work in more heavily populated areas while the mother stayed behind to care for the family. The result of this, in many instances, was a single parent

household. Additionally, Lantz (1980) found, through examining slave-narratives, that in many instances former slaves could identify both parents as well as grandparents and the siblings of parents throughout their kin networks. While Leary (2001, 2005) noted that the institution of slavery itself was the blame for the lack of intact African American families and feelings of helplessness and hopelessness, Lantz (1980) found this to not be the case.

Leary (2005) also made comparisons in her book, *Post Traumatic Slave Syndrome: America's Legacy of Enduring Injury and Healing*, to the quality of life for African Americans in the U.S. versus what was found when she visited South Africa. Leary (2005) noted that in the U.S. there was dysfunction, disrespect, anger, and little opportunity for socioeconomic advancement for African Americans. In South Africa, however, the environment was noted to be one where patience, tolerance, kindness and understanding prevailed. It was also noted that rather than dysfunction there was a sense of community responsibility in that neighbors looked out for one another (Leary, 2005). A report published by the United States Department of State Human Rights and Labor (2012) noted stark contrasts to Leary's (2005) observations of South Africa by finding there to be corruption at all levels of government, restricted worker rights, the forced labor of children, inhumane prison conditions, human trafficking and violence, and discrimination against women and girls who are culturally socialized to be inferior and submissive.

Degruy, Kjellstrand, Briggs, and Brennan (2012) focused on linking disrespect to violence within Leary's (2001) originally sampled population. They noted that many African American youth considered an arrest to be a badge of honor by which respect

was attained. They also discussed two protective factors for reducing violence – racial socialization and racial respect. In defining these they found racial socialization to be guided by both family members and by community support, and as for racial respect, they noted that African American youths who perceive respect from peers, family, and society would be more hopeful about future aspirations. This, by its very definition, seems to point to a theory, other than that of Post-Traumatic Slave Syndrome. It is around racial socialization that Carson (2013) focused a portion of his research.

Carson's (2013) research subject population consisted of African Americans, Holocaust survivor offspring, and Japanese Internment camp offspring. The variables measured included assertions made by Leary (2001) that African Americans had diminished self-esteem, increased anger, and were, in fact, socialized to manage a racist society that existed during slavery and is still exists today. Carson (2013) found there to be no significant differences between the cultural groups apart from socialization practices which serves to add weight and possibly validity to the argument that will be made in this research study. Carson (2013) was unable to validate the assertions made by Leary (2001), especially as it pertained to low self-esteem and increased anger, but was able to show a relationship among his sample population as it pertained to socialization.

Graff (2014) found that only those who had suffered an emotional trauma of this magnitude were able to identify with the daily struggles of the victims. Others, she argued, lack any type of emotional engagement. They may sympathize with those traumatized groups, but they lack the ability to truly empathize because, while it may have been something they read about, it wasn't a part of who they were or who society dictated, through stereotypes, they had the potential to be. Graff noted that suffering in

silence, however, only served to minimize the trauma and increase the likelihood of that trauma, and its residual effects, being transmitted to the next generation.

Wilkins, Whiting, Watson, Russon, and Moncrief (2013) found that societal influences impact the residual effects of trauma in that the lingering psychological injuries, including the feeling of inferiority, continue to be reinforced. Additionally, they noted that those not part of the traumatized group were unable to fully consider the impact of slavery this far removed from the occurrence, yet, the effects continue to shape societal dynamics. They found that this may be, in part, because we live in a democratic society where the assumption is one of equality. They made the argument that equality was subjective term, based on your cultural group, and while it may be the case if one belonged to the dominant culture, those who are part of a subordinate culture had the potential to be discriminated against, even covertly, through limited opportunities for success. This, according to Wilkins et al. (2013) leads to continued emotional trauma, which could ultimately lead to individuals gaining success through illegal means and subsequent interactions with officials within the criminal justice system.

The Group-Value Model

The group-value model of respect is a merging of the group-value model of procedural justice (Lind & Tyler, 1988) and the relational model of authority (Tyler & Lind, 1992). This theory finds that perceived treatment by individuals in an authoritative role is crucial because “people desire to seek self-relevant information through evaluations of the quality of their interactions with important group representatives” (Smith, Tyler, Huo, Ortiz & Lind, 1998). If individuals feel they are being treated fairly (or equal to others within the group) they are more willing to accept even less favorable

outcomes. Fairness equates to respect and value within the group dynamics. This concept includes the ideology that individuals use groups and the authoritative figures within the groups as a means of determining their own sense of self-worth. If one feels respected by important members within a group it is directly linked to their level of self-esteem, their willingness to engage in group-benefiting activities, and to endorse and adopt the overall attitudes of the group.

Tyler (1989) found that individuals value group membership because it was psychologically rewarding and provided a sense of social belonging. It also allowed individuals to establish and maintain social bonds and served as a source of self-validation. In identifying a group, it could be something simple as family members or as complex as large-organizational workgroups composed of individuals around the world. Regardless of the size or the dynamics of the group, there are three main characteristics that are noted to be of importance in order to facilitate long-term group membership: neutrality, trust, and standing.

Neutrality is the assumption from group members, both intergroup and intragroup, that those in positions of authority have created a level playing field on which to resolve any group conflicts. Trust, according to Tyler (1989), is in the form of beliefs that group authorities are attempting to be equally fair. If that is perceived, group members are more willing to commit themselves long-term to the group. Finally, standing within the group relates to perceived status in that if individual group members perceives they are being treated rudely or (dis)respectfully by those in positions of authority, they regard themselves as having a lower status within the group. Conversely, polite and respectful treatment denotes the perception of a higher group status (Tyler, 1989).

Renger, Mommert, Renger and Simon (2015) examined the effects of equality-based respect and how it impacted the perceptions of self-dehumanization. This, they noted, was associated with feelings of shame, guilt, sadness and anger. It was found that when there was (dis)respect, intragroup, there were fewer positive emotions elicited, fewer human uniqueness traits exhibited, and a significantly higher potential for unethical and/or group demeaning behaviors exhibited.

In support of the importance of intragroup racial respect, DeGruy, Kjellstrand, Briggs, and Brennan (2012) concluded that racial respect could be used as a buffer against the effects associated with perpetual exposure to violence within one's own neighborhood. They further noted that perceived respect, of the individual, evolved into more instances of prosocial attitudes, which also served as deterrents to aggression and violence even if the individual continued to be exposed as a witness to it. This was found to be more evident in the African American male if the perceived respect came from an intragroup male authority figure.

In a series of studies conducted by Smith, Tyler, Huo, Ortiz, and Lind (1998) to test the importance of group affiliation, the researchers manipulated the variables of group affiliation of the authority, the type of treatment participants experienced, and the type of outcome they received against feeling respected and self-esteem. Using undergraduates from a psychology course as study participants, they randomly assigned participants to groups with 3-4 in each group and utilized a 2 x 2 x 2 factorial design. What they noted in their findings was that self-evaluations were impacted by how "ingroup" authorities treated them, but not how authorities outside of the "outgroup" treated them. There was a similar finding for self-esteem thereby supporting the argument

that perceived respect mediates the relationship between self-esteem and quality of treatment (Smith et al, 1998).

In a subsequent study they noted, unexpectedly, that rude treatment by an outgroup authority led to a feeling of greater respect than polite treatment. This only occurred, however, when there were negatives outcomes. The rationale behind this is hypothesized to be due to individuals considering negative behaviors from an “ingroup” authority to be more legitimate than negative behaviors from out outgroup authorities. Because of that, it would be easier to discount the negative feedback from them as their views/opinions would not be considered as critical as an “ingroup” authority figure (Smith et al, 1998). The third and final study of their research yielded similar results which led to the validation of their contention that there was a correlation between “ingroup” authority respect and levels of self-esteem.

Renger and Simon (2011) examined the role of social recognition as an equal and how that influenced an individual’s motivation to actively participate within their “ingroup”. What was concluded was that, in most instances, social recognition as an equal equated to being respected. Respect was subsequently associated with a stronger self-image and as a motivator for positive performance within group-serving tasks. It was ultimately concluded that group members found it was more important to feel as though they were respected as members than it was to feel as though they were liked (Renger & Simon, 2011).

Blincoe and Harris (2011) examined gender differences as it related to respect verses liking. They concluded that if given the choice between feeling respected and feeling liked, males were more likely to choose respect. This is supported by the

conclusions drawn by Renger and Simon, (2011). They further found, that men reported emotions including anger and sadness associated with (dis)respect, and feeling (dis)respected was more detrimental to their self-esteem than simply being disliked.

In the group-value model there is a level of importance placed on how and where we perceive ourselves as fitting in within the context of a group setting (Lind & Tyler, 1988). They further noted that this perception was akin to a social reputation and that there was evidence that linked perceived respect to a number of outcomes that affected group dynamics. This was in line with the previous findings from Maysel and Scharf (2009). The group-value model finds that status (i.e. how respected the individual is within the group setting) and belonging are two core motives of social life that play a critical role in not only the shaping of the individual emotional experience, but also the overall group dynamics.

When there is perceived status, within the group setting, the individual has a sense of worthiness. They feel competent and that they are held in high regard by both other group members as well as group authoritative figures. This, according to Huo and Binning (2008) can directly affect the physical as well as the psychological well-being of the group member. This status perception positively impacts the individual's willingness to contribute to the group welfare as they feel they have a personal stake in group's overall success. Conversely, when there is perceived (dis)respect there is the risk of retaliatory behaviors as a means of attempting to (re)gain status. As previously noted by Leary et al (2005) the less perceived respect an individual feels the greater the likelihood they will engage in violent behaviors.

Simon and Sturmer (2003) conducted research on how treatment and performance evaluation received from intragroup members affected the collective identification and the willingness of individuals to engage in group-serving behaviors. In this study the researchers were using 2 in-between variables of treatment (respectful versus disrespectful by fellow group members); and evaluation (positive versus negative evaluations by fellow group members). Using regression analysis on treatment and group evaluation (of performance), they concluded that respect significantly impacted both group-serving behaviors as well as the overall collective identification of the group. One unexpected outcome they identified was that there was indication that respectful treatment had the potential, over time, to diminish group member's willingness to continue engaging in group-serving behavior. A potential explanation offered was that it could be due simply to fatigue or it could be an instance where the individual essentially "slacked off" efforts once the perception of intragroup respect has been achieved.

Mayseless and Scharf (2009) discussed respect within the context of the developmental stage and found that socialization and self-esteem were both concepts learned by youth/children modeling and imitating group authority figures. Degruy (2012) had a similar assessment and further noted that this learning could be facilitated by family as well as by members of the community. African Americans, she noted, that learned these valuable skills had more hopefulness about future aspirations. Huo, Binning, Molina, and Funge, (2010) conducted research involving subgroup respect and well-being, personal respect (how an individual is positively evaluated by fellow group members) and found it was directly linked to self-construal. This was more clearly defined by the level of importance the individual attached to their group membership. If

membership in a particular group was more meaningful to the individual, positive evaluation by group members was more important.

Wilkins, Whiting, Watson, Russon and Moncrief (2013), however, made the argument that equality, which goes with socialization and perception of self, was a subjective term based on the individual's cultural group. Individuals who are part of a subordinate group have been socialized, over time, to perceive themselves to be inferior. This, they argued, had the ability to negatively impact self-esteem. Katz, Joyner and Kwon (2002) echoed the sentiment, especially if the individual identifies him/herself with a devalued group (i.e. ethnic minority, gay/lesbian, queer, transsexual). These individuals are at a greater risk for low self-esteem because they may internalize the negative stereotypes associated with their group or because they have not been socialized to develop protective attitudes. Ellemers, Doosje and Spears (2004) concluded that the likelihood of a diminished collective self-esteem was exponentially greater if those feelings of inferiority originated from within the group itself. Leary (2013) noted that parents attempt to socialize their children in an effort to foster both culturally appropriate behaviors as well as appropriate forms of expression. Those behaviors are typically grounded in the parental beliefs and are learned through imitation and modeling. Of those expressions comes the emotion of pride. This, Leary notes, is an emotion that gradually develops as the child becomes physiologically able to understand the concept of self-views. She noted that there was a significant association between a parental positive expressiveness in pride and the corresponding child's.

There are two distinct aspects of the self-concept: personal identity, which consists of specific attributes the individuals possess (i.e. talent and sociability); and

social (or collective) identity, which, according to Luhtanen and Crocker (1992) was derived from an individual's self-concept of his/her membership in a group (or groups) together with the emotional significance attached to those groups. As a measurement, they developed a scale to assess the differences between personal and collective esteem within the subscales of public collective self-esteem, membership esteem, private collective self-esteem, and importance to identity. They referred to this measurement as the 16-item Collective Self-Esteem Scale, which was subsequently incorporated by Smith and Tyler (1997) in studying the impact of group membership on both self-esteem and in group-oriented behaviors.

This research, using the group-value model, examined how pride and respect within the group dynamics worked to shape individual group member's behaviors as well as their self-esteem. The premise of this, according to Smith and Tyler (1997), was that individuals use both groups, and the authority figures within those groups, as sources of information about their own self-worth. They further noted that attributes individual group members value most from authority figures-especially identified were managers, judges, and parents- includes neutrality, trustworthiness, and respect. "The group value model proposes that treatment by authorities communicates two symbolic messages about group membership. First, it indicates whether the person is a valuable and respected member of the group (respect) and second, whether the group, as a whole, is a worthy group of which to be a member (pride)" (Smith & Tyler, 1997, p 147). Instruments for this research included the 20-item African American Adolescent Respect Scale instrument developed by Leary (2001) as well as Rosenberg's (1965) 10-item Self-

Esteem Scale to capture the relevant variables (i.e. self-esteem and respect) this research is studying.

Implicit Bias in the Criminal Justice System

Racism within the criminal justice system is not a new concept and, in fact, seems to be the driving force behind the latest social movements including #HandsUpDontShoot and #BlackLivesMatter. These movements continue to gain momentum when the media reports of unarmed black men being gunned down by police in what many argue is nothing but excessive uses of force. Implicit bias theory finds that “human thoughts, feelings, and actions are shaped by factors residing largely outside conscious awareness, control, and intention” (Hutchinson, 2014 pg. 35). These are largely unconscious acts that occur due to how individuals are socialized and represent past experiences, their own as well as those of prior generations, which work collectively to form perceptions. These acts are typically automatic and unconscious responses. There are several instruments that examine ways of detecting unconscious stereotyping, but the Implicit Association Test, or IAT, is the most well-known. James, Klinger, and Vila (2014) examined racial bias to provide an explanation for the disproportionate number of African American males who were shot by police. In conducting an experiment whereby participants were asked to push “shoot” or “don’t shoot” buttons while rapid still images of people with objects were displayed, many subconsciously paired blacks with weapons and whites with a more neutral object.

Cleve and Mayes (2015) noted that in a system that was purported to be of justness and colorblindness, there existed passive racism that attempted to create the illusion of racial equality. The numbers, however, are difficult to ignore and even with

overall declining crime rates, the racial disparity in the incarceration of African Americans over their White counterparts has risen from a 2:1 ratio thirty years ago to a 7:1 ratio today (Cleve & Mayes, 2015). One such study utilizing data collected from the Georgia Department of Correction indicated that blacks with darker skin typically received sentences that were 4.8 percent higher than those of white or of blacks with lighter skin (Burch, 2015). It was further noted by Mears, Cochran, and Lindsey (2016) that there had been observable differences in minority processing throughout every branch of the criminal justice system that did not stem from the merits of the case but rather from either intentional or unintentional discrimination. This speaks directly to the systemic issue of racial hierarchy and serves to continue the negative stereotyping of African Americans. Cleve and Mayes further noted that before justness could be achieved for all, there must be a shift in the focus of research from one of why blacks commit more crimes to how blackness and crime create one another.

Jones, Penn, and Davenport (2015) concurred with those conclusions by further noting that minority populations reported experiencing differential treatment by law enforcement including being watched and detained without probable cause, racial profiling, and increased instances of police misconduct. These activities have led to higher levels of mistrust between these populations and law enforcement. They noted that, according to the principles of social bond theory, the greater an individual's bond with society, the lesser the likelihood of deviant behaviors. Conversely, the weaker the bond with society, the greater the likelihood of deviant behaviors. This would tend to support the ideology of the group-value model.

Delsol (2015) found that the concept of race was nothing more than a social construct and that law enforcement were profiling individuals based on an individual's looks rather than what that individual had done. Not all of this profiling is done consciously, however. Some of it is instilled intergenerationally, through socialization practices, so that assumptions are automatic rather than factually driven. Examining instances of unconscious stereotyping, Graham and Lowery (2004) conducted a research study with a sample population of those who would be in a position of control or authority over juveniles – police officers and juvenile probation officers.

They conducted 2 experiments: one involving subliminally exposed words related to the category of “Black”; and the other, a hypothetical scenario involving a criminal act whereby race and gender were omitted. There was also a discussion on unconscious versus conscious beliefs and how those transferred and impacted the decision-making these professionals had in their contact with juveniles. What was determined by the research was, in fact, two-fold: firstly, that these individuals in positions of authority believed that black juveniles had a greater risk of committing more serious offenses than white juveniles, which served to render them more blameworthy and more deserving of a more severe punishment (Hutchinson, 2014). Secondly, was that at least a portion of the racial disparities were indeed due to unconscious racial stereotyping that could (through practice, education, and training) be suppressed (through learned behaviors) as to not affect their professional judgment during interactions. In examining the effects of negative interactions between juveniles and law enforcement, Nyborg and Curry (2003) found that with these interactions come exacerbated symptoms of hopelessness and lower self-esteem. The subsequence of this is manifested in anger, increased levels of hostility

towards those perceived to be the cause of their problems, and ultimately, deviant or criminal acts to either increase their self-concept or to merely survive in a socioeconomically-driven society where people are measured by their material possessions.

This same opinion is offered by Gibbons, O’Hara, Stock, Gerrard, Weng, and Wills (2012) who found that those negative perceptions greatly increased the likelihood of a an adolescent traveling down a road that leads to poor mental and physical health, and ultimately, to negative interactions with those within the field of criminal justice. Their longitudinal study examined the relationship between discrimination and self-control. What they concluded was that the continued feeling of being physically and emotionally depressed produced increased instances of anger-producing events, especially against those who were within positions of power and control. This tendency, that Gibbons et al. (2012) noted, begins at adolescence.

Implicit bias, according to Smith and Levinson (2012) is a cognitive process whereby minority individuals are classified by their socially disadvantaged group. This “classification” is, often an unconscious act that is ingrained in our socialization as children and reinforced into adulthood. In this, members of certain ethnic groups are automatically associated with a negative connotation (i.e. blacks associated with crime and middle easterners associated with terrorism). Smith and Levinson noted that there had been relatively few Implicit Association Tests (IATs) in the legal setting, but the ones that had been done showed “implicit racial biases are powerful and have broad effects” (p. 804). These effects are felt in the day to day decisions of prosecutors, in jury selection (especially during the voir dire process), and in sentencing recommendations.

Statistics show that prosecutors are more likely to charge a black suspect than a white suspect who has committed the same crime and are more likely to defend a police officer's actions against an unarmed black defendant by saying it was reasonable to assume the defendant had a weapon rather than a cellphone (Smith & Levinson, 2012).

James, Fridell, and Straub (2016) examined three lines of study as it related to a police officers' decision whether to use deadly force. This included a counter-bias study, black-crime implicit bias, and training to reduce bias in the application of force. What they concluded was that all three of the studies highlighted the human-bias factor every individual possesses. To counter that, especially in police officers, they noted that it was necessary and, in fact, critical that police officers be subjected to regular training that included computer-based use of force scenarios. Finally, they noted the importance of improving the relationship and environment between the police and the communities they serve.

Tonry (2010) found that black Americans had imprisonment rates that were 5-7 times higher than whites. This was due, in part, to police decisions to focus their concentrations on the drugs blacks sell and the places where they sell them. This was further aggravated by laws that prescribed sentence severity for offenses that blacks were disproportionately arrested for. He cited that approximately one-third of black men in their 20s were somewhere within the criminal justice system and one-third of black baby boys born in 2001 would suffer the same fate. The question we must ask ourselves is "how" and "why" we have come to this place in time. The "how", according to Tonry (2010), was through a combination of police practices and legislative and executive policies that, simply put, systematically treat black offenders more severely. The "why"

was a bit more complex but it is interwoven the culture of American race relations and includes stereotypes and mass media.

Tonry (2010) noted that mass media had historically portrayed criminals as black and victims as white. When individuals were asked to associate black and white with things such as dangerous and safe or pleasant and unpleasant, the response was overwhelming that danger and unpleasant was associated with black, while safe and pleasant was associated with white. These pairings, according to Rachlinski, Johnson, Wistrich, and Guthrie (2009) are referred to as “stereotype congruent” due to their consistency with associating negative stereotypes with black Americans. This, according to Rachlinski et al (2009) was further studied by Alexander & Green in their 2007 development of the Implicit Association Test (IAT). It was noted that implicit bias predominantly occurred unconsciously and almost instantaneously. Tonry (2010) noted that when the IAT was administered to black Americans, they typically responded in the same way.

Smith and Alpert (2007) argued that blacks and white were both conditioned to have self-images of superiority and inferiority. This social conditioning is something that, like social learning theory, is taught through modeling and imitation. This type of mannerism in the white population lead to instances of overt racism that was tolerated and, in some cases, encouraged. This culminated into the black population being further disenfranchised both socially and economically. Leary (also known as DeGruy, 2005) emphasized this in her own work by relating a story of being with her own mother in a bank as a child and being told to stand still while she witnessed a white child run around in the bank. She described it as an “appropriate adaption to an oppressive and danger-

filled environment that has been subsequently transmitted down through generations” (p.14). The unspoken lesson is that she would be expected to pass this knowledge down to her children through modeling and imitation which points more towards social learning.

The problem with this theory comes from the social conditioning of racist ideologies by the majority culture to individuals in positions of power. Smith and Alpert (2007) noted that within the history of policing in the U.S. there was evidence that officially sanctioned racism existed overtly until the 1960s at which time it became more covert in nature out of necessity. In police departments any blacks hired were exclusively assigned to black neighborhoods and were not permitted to arrest whites. Blacks were typically not promoted and were segregated from their white counterparts. Outwardly, at least, modern police cultures advocate against intolerance and discrimination. On the inside, however, the conditioning in a belief of superiority over an individual different from the majority is difficult, if not impossible, to overcome. This becomes more problematic for minority populations when an individual, in an authoritative position, possesses these biases which subsequently affect their professional decisions.

Very few major players have as much discretion and power as a judge presiding over a criminal case. Rachlinski, Johnson, Wistrich, and Guthrie (2009) studied the possibility of judges being guilty of holding the same implicit bias other criminal justice professionals have been found to have and whether those biases could potentially account for the disparate outcomes. In their study, they solicited volunteers from judges at judicial education conferences. Volunteers were came from large urban areas of the eastern United States, the western United States and from judges from various towns and cities

throughout the state in which the various conferences were held. Of those, some were appointed with renewable terms and some were in elected positions.

The study was administered in two parts: one part consisted of the computer administration of the IAT; and the second consisted of a paper questionnaire they were asked to complete. The IAT results showed that judges, like many individuals, harbored implicit racial bias. The questionnaire results showed that those implicit racial bias could influence their decision-making. When comparing the mean scores of the IAT between the racial mixes of the research participants, it was noted that white judges expressed a significantly larger white preference over their black colleagues.

Research Questions

This research was based on a central theory that revolved around the value and importance individuals placed on group memberships and how those perceptions had the potential to shape that individual's perceptions of authorities, peers, and self both inside and outside of the group settings. Lind and Tyler's (1989) Group Value Model noted that group membership fulfilled a basic humanistic need to belong and positively contribute to something bigger than one's self. How an individual perceives their position within the group can positively or negative impact their perception of themselves and other group members. If an individual feels they are a worthy and contributing member of a group and that there is equity within the group, they feel as though they are a valued stakeholder in the group. This would lead to higher levels of self-esteem for the individual who would be more likely to contribute to prosocial group-valuing engagements. Conversely, if they feel as though they are being treated unfairly (disrespectfully) by group members and/or group authorities, they feel as though they are a marginal (at best) member of the group.

This would lead to lower levels of self-esteem as they feel their contributions are not as integral to the group's success. This ultimately leads to feelings of shame, sadness and anger that can serve to negatively impact both the group and the individual.

Research Question 1:

Is there a relationship between the importance of perceived respect from the subgroups of “family” and “peers”, versus the subgroup of “society”?

H₁: If the research conclusions from Huo et al, (2010) involving intragroup respect being directly linked to self-construal is true, we would expect to see a stronger relationship between the family and peer subgroups (where group membership would be more meaningful) than from the subgroup of society.

This question utilized bivariate correlation analysis to determine whether a significant relationship between these variables exist. A linear regression analysis was performed to examine the coefficient determination (r^2).

Research Question 2:

Is there a relationship between perceived respect within the 3 subgroups of “family”, “peers”, and “society” and levels of self-esteem?

H₁: If the conclusions made by Huo, Binning, & Molina, (2015) and Lind & Tyler, (1988) are correct, and respect, intragroup, satisfies the desire to belong and meaningfully contribute to the group goals, then we would expect there to be a stronger relationship between perceived disrespect from “peers” and “family” subgroups and lower levels of self-esteem than from perceived disrespect from “society” and lower levels of self-esteem. This question utilized a multiple linear

regression with self-esteem being the outcome variable and the 3 respect subgroups being the predictor variables.

Research Question 3:

Is there a significant difference between how male participants versus how female participants value respect among the subgroup categories of peers, family and society?

H₁: Carson (2018) reported on a significant increase in the incarceration rates for African American females. If the research conducted by Blincoe and Harris (2011) is correct, and it is more important for males than females to feel they are being “respected” versus being “liked”, we would expect a stronger relationship to exist between males and perceived respect within the subgroups than in females and perceived respect within the subgroups.

This research question utilized a 2 x 3 mixed analysis of variance with gender being the between participants independent variable and the subgroups are the repeated measures independent variables.

Chapter 3: Methodology

This research study was a quantitative study utilizing non-experimental research. Participants were sought through convenience sampling within the target population at three local detention centers, including the Currituck County Detention Center; the Dare County Detention Center; and the Albemarle District Jail; as well as through the online survey platform SurveyMonkey Audience. The detention centers were all within a 40 mile radius of the researcher's residence in northeastern North Carolina. This was thought to be the most effective means of obtaining an adequate cross-section of the population and to ensure the data was an accurate representation of the overall population.

Participants

For this research study the target population consisted of African American males and females between the ages of 18 and 50. This target population was sought to avoid having to obtain parental consent for minors and to further test Leary's (2001) findings, as they related to the use of the African American Adolescent Respect Scale, with the adult population. Two-hundred study participants were initially sought utilizing a convenience sampling approach with one-half being sought from the online platform and the other half from area jails and detention centers. This number was chosen as it represented the number of participants in the original research study, which included one-half from a juvenile detention facility and one-half from individuals residing within the community. For the current study, the researcher ended up with a total sample size of 170 participants within the prescribed age parameters.

Of the total number of samples collected (n=100) were from the online survey platform and a total of (n=72) were collected from the detention centers, although 2 were omitted due to survey incompleteness. While it optimally would have been preferred to have an equal number of males and females, there was not a large population of female inmates at the approved detention centers. The online platform resulted in (n=48) female and (n=52) male respondents. Of those, (n=16) were between the ages of 18 to 24; (n=34) were between the ages of 25 to 34; (n=43) were between the ages of 35 to 44; and (n=7) were between the ages of 45 to 50. The detention facility visits resulted in a total of (n=72) respondents, of which 2 were omitted. Of the total number of surveys included, (n= 4) were female and (n=66) were male. Of those, (n=10) were between the ages of 18 to 24; (n=32) were between the ages of 25 to 34; (n=18) were between the ages of 35 to 44; and (n=10) were between the ages of 45 to 50.

On the day of the onsite visit to Albemarle District Jail, there was (n=4) African American females within the age parameters in custody. Of those, all volunteered to participate. On the day of the onsite visit to Dare County Detention Center there was only 1 African-American female, who was 67 years of age and outside of the age parameters for this study. On the day of the onsite visit to Currituck County Detention Center they had no African American females.

Male participation from the detention centers was considerably better as there was a significantly larger population from which to solicit volunteers. On the day of the onsite visit to Albemarle District Jail there was a total of 101 African American males. Of those, 73 were within the age parameters for this study and 60 volunteered to participate. At Dare County Detention Center there was a total of 18 African American males within the

age parameters. Of those, 8 volunteered to participate. At Currituck County Detention Center there was a total of 5 African American males within the age parameters. Of those, 4 volunteered to participate. At each onsite visit, volunteer participants individually completed the surveys on their own, without assistance from the researcher or staff to ensure internal validity of the study.

There is implicit understanding that individuals detained or incarcerated are a vulnerable population. This portion of the population, however, is important to the overall research as they represent a significant portion of the African American population that made different life choices which may provide a different perspective in this research study. The opinions of these individuals are important to ensure an accurate cross-section of the population is obtained. Utilizing this section of the population also ensures the external validity of the study.

Instruments

The African American Adolescent Respect Scale and the Rosenberg Self-Esteem Scale are the instruments used to gather data for all three research questions. These were both used in the initial research study conducted by Leary (2001). A copy of the combined instrument is provided in Appendix A. The African American Adolescent Respect Scale (AAARS), is a 20-question Likert scale survey designed to gather the participant's perception of how important feeling respected is within three main subcategories: peers; family; and society. The survey uses a 4-point rating scale for each question with "0" equating to "strongly disagree" and "3" equating to "strongly agree". The Rosenberg Self-Esteem Scale (1965), is a 10-item 4-point Likert scale that measures global self-worth through the examination of positive and negative feelings the individual

has about themselves. The combined research instrument was noted to have an acceptable reliability as evidenced by a Cronbach's α score of .677.

The questions within AAARS subgroup of "family" were developed to see the influence of esteem as it relates to the family membership. The questions within the subgroup of "peers" were designed to reflect how a youth may assert the need to demand respect by means that would include aggressive behavior or intimidation. The items within the "peer" section are reverse-scored to reflect the lack of perceived respect resulting in the participant's willingness to act aggressively in an effort to control that perceived disrespectful behavior. The questions within the subgroup of "society" measures the degree to which the participant felt respected individually within society as well as overall as an African American within the general culture (Leary, 2001). The possible score range is 0-60. Items 2, 3, 6, 10, 11, 14, 15, 18, and 19 of the questionnaire are reversed scored where "agree" represents an antisocial attitude/belief about respect. The only modifications that were made were the inclusion of space for the volunteer participants to indicate their gender and for age to ensure the researcher stayed within the approved age parameters.

The psychometric properties of the African American Adolescent Respect Scale are to measure perceived respect from respondents within the subgroups of family, peers and society. This is accomplished through a series of statements that respondents indicate to what degree they agree or disagree. For example, a respondent would be asked to what degree they either agreed or disagreed with the statement "It is difficult to get appreciation as a Black man" when attempting to gain insight into perceived respect from "society"; "My family admires and appreciates me" when attempting to gain insight into

perceived respect from “family”; and “People will admire me if I have expensive things” when attempting to gain insight into perceived respect from “peers”.

Similarly, the psychometric properties of the Rosenberg Self-Esteem Scale are to measure an individual’s level of self-esteem; or how one feels about one’s self. This, too is accomplished through a series of statements that respondents indicate to what degree they either agree or disagree. For example, a respondent would be asked to what degree they either agree or disagree with the statement: “I feel that I am a person of worth, at least on an equal plane with others”.

Procedures

This research was non-experimental and used a survey approach in a cross-sectional design. For each of the research questions a one-group posttest only was utilized as all variables were collected simultaneously and mean scores examined. At the recommendation of the detention center administrators there was no advance notification of the researchers visit. Additionally, the administrators would not approve any type of incentives for volunteer participants. On the day of the onsite visits, the researcher was met by the detention center administrators and safety was discussed. The researcher was escorted by a shift commander to various cell-blocks within the facility. Some of these were in a “lock down” and others allowed for detainees to roam freely within the cell-block. Once within the secured cellblock a second correctional officer gathered potential volunteer participants that fit within the parameters of this study.

The shift commander introduced the researcher and the researcher was then allowed to briefly explain the reason for the visit. The researcher explained that she was conducting research on how important respect was from family, friends, and people in

society as well as their own perception of self-respect. The researcher explained that she had a survey and was soliciting volunteers to complete. She reviewed the consent form, specifically emphasizing that participation was voluntary and would not impact their charges and/or sentences. Additionally, it was explained to prospective volunteer participants that the survey was opinion-based with no right or wrong answers. Individuals that indicated a willingness to complete the survey was given a packet that consisted of the “Consent Form for Prisoners” on the Nova Southeastern University letterhead with the IRB approval dates, as well as the blank survey. They were also given a pen to complete the survey. When participants indicated they had completed the survey, which included signing the consent form, the researcher collected the completed packets and pens.

This same process was repeated in each cell-block of the detention centers with individuals being repeatedly informed by both the officer as well as the researcher that participation was completely voluntary. The researcher found, especially at Albemarle District Jail, that there was an overwhelming willingness to complete the survey, specifically so their opinion could be expressed. Conversely, at the Dare County Detention Center it was noted that of the 2 blocks within the facility when 1 inmate, in the first block, indicated suspicion and an unwillingness to participate, the rest within that cellblock followed suit and declined. In the second cellblock there was 100 percent participation from the individuals that fit within the parameters of this study. At Currituck Detention Center, the smallest of the sites visited, there was only 1 block where detainees were housed and good overall participation.

For the other portion of the studied population the researcher turned to the online survey platform SurveyMonkey Audience. From that forum the researcher was able to upload the survey and provide specific criteria volunteer participants must meet in order to have access to the survey. For this research the criteria included that prospective volunteer participants had to be African American, between the ages of 18 and 50, and live within the United States. SurveyMonkey Audience participants were not paid to complete surveys but are incentivized by the website through discounts for their own research endeavors or through their name being added for a specified drawing where a charitable organization, of their choice, could receive a financial donation. Completed surveys from the detention centers were stored in a portable lockbox. Completed surveys from the online platform were saved in a password protected cloud-based storage file.

Data Analysis

When all surveys were being prepared for raw data entry into SPSS, the researcher coded items in the following way:

Gender: 1= male

2= female

Status: 1= individual detained

2- individual not detained

Age: 1= 18-24

2= 25-34

3= 35-44

4= 44-50

Additionally, each individual survey was coded with a numeric identifier from 001-170. This was done in the event a volunteer participant from one of the jails/detention centers changed their mind subsequent to completing the survey. This would allow for identification and omission of that individual's responses. Finally, each statement on the survey was given an identifying code with the statements from the African American Adolescent Respect Scale being coded as RS_1-RS_20 and the statements from the Rosenberg Self-Esteem Scale being coded as SES_1-SES_10.

The research questions were used to determine if a measurable relationship between perceived respect from family, peers, and society and levels of self-esteem exists, and if so, to what extent within these volunteer participants.

1. Is there a relationship between the importance of perceived respect from peers and family versus that of society?
2. Is there a relationship between perceived respect within the 3 subgroups and higher levels of self-esteem?
3. Is there a significant difference between how male participants versus how female participants valued respect among the subgroup categories?

For this study the subcategories of peers, family, and society serve as the predictor variables and levels of respect and self-esteem serve as the outcome variables. Statistical tools for all three research questions consisted of utilizing SPSS Standard Grad Pak 25 to run the descriptive analysis, correlations, multiple linear regression analysis, and repeated measures ANOVA. In order for these questions to be tested, the researcher had to first determine what factors to consider for each of the subcategories. This was accomplished through principal component analysis.

The African American Adolescent Respect Scale utilized multiple questions for each subcategory. For example, under the subcategory of respect from “family” there are 5 statements; from the subcategory of “peers” there are 7 statements; and from the subcategory of “society” there are 8 statements. First, the researcher checked for multicollinearity between the variables by running regression analysis between the variables. For each regression ran the variance inflation factor (VIF) was below the threshold of 3 which indicated multicollinearity was not an issue. The correlations for the statements related to family, peers, and society yielded high correlations. The researcher wanted to reduce the multiple statements from each subcategory into one aggregate component that could then be used as the single dependent variable in subsequent analysis. A principal component analysis was conducted on each of the subcategories. Table 1 shows the factor extracted components for each subcategory. The extracted factors were then renamed according to the subgroup category.

Table 1

Total Variance Explained- Family

Component	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.245	44.896	44.896	2.245	44.896	44.896
2	.861	17.219	62.115			
3	.731	14.619	76.734			
4	.593	11.859	88.593			
5	.570	11.407	100.000			

Total Variance Explained- Peers

Component	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.767	39.524	39.524	2.767	39.524	39.524
2	1.190	16.999	56.523			
3	.989	14.133	70.656			
4	.649	9.265	79.921			
5	.588	8.398	88.319			
6	.504	7.23	95.522			
7	.313	4.478	100.000			

Total Variance Explained- Society

Component	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.389	29.866	29.866	2.389	29.866	29.866
2	1.284	16.052	45.918			
3	.998	12.476	58.394			
4	.839	10.488	68.882			
5	.762	9.530	78.412			
6	.640	8.005	86.417			
7	.585	7.313	93.730			
8	.502	6.270	100.000			

The same process was done with the Rosenberg Self-Esteem Scale in order to extract the aggregate component regarding self-esteem that could then be used as a single dependent

variable in subsequent analysis. Table 2 shows the extracted component. The extracted component was then renamed as the single variable for measuring self-esteem.

Table 2

Total Variance Explained- Self-Esteem

Component	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.753	37.527	37.527	3.753	37.527	37.527
2	1.944	19.436	56.963			
3	.900	9.002	65.965			
4	.824	8.240	74.204			
5	.658	6.581	80.785			
6	.573	5.730	86.515			
7	.424	4.242	90.757			
8	.375	3.748	94.505			
9	.328	3.282	97.787			
10	.221	2.213	100.000			

Summary

Chapter 3 describes this dissertation as one time post-test quantitative study using a cross-sectional design. The participants, obtained through convenience sampling, consisted of individuals who volunteered to complete a survey pertaining to their perception of perceived respect from family members, peers, and society as well as their own level of self-esteem. Participants were solicited from the online platform SurveyMonkey Audience as well as from three local jail/detention centers. The criteria

for inclusion was that participants had to be African American- male or female- between the ages of 18 and 50, and live within the United States. Of the total number of surveys received (n=172), 100 came from the online platform and 72 came from the onsite jail/detention center visits. Of the 72 onsite surveys collected 2 were rejected due to incompleteness. Once collected, the data was analyzed through SPSS software and displayed in both paragraph and table forms.

Chapter 4: Results

Research Question 1:

Is there a relationship between the importance of perceived respect from the subgroups of “family” and “peers” versus the subgroup of “society”?

This research question was analyzed using bivariate correlation analysis to determine whether a significant relationship between these variables existed. The correlation between “society” and “family” was .479 with a sig. of .000. The r^2 is .229 which indicates a statistically significance in the correlation. For the purpose of the analysis a principal component analysis was conducted on each of the three main variables. Hereinafter the variable that was found to have accounted for the most variance with each factor was used within the correlation. The same is displayed in Table 3.

Table 3

Correlations between subcategories of respect

	Family	Society	Peers
Family- Pearson Correlation	1	.479**	-.007
Sig. (2-tailed)		.000	.930
Society- Pearson Correlation	.479**	1	.081
Sig. (2-tailed)	.000		.302
Peers- Pearson Correlation	-.007	.081	1
Sig. (2-tailed)	.930	.302	

**Correlation is significant at the 0.01 level (2-tailed)

Research Question 2:

Is there a relationship between perceived respect within the subgroups of “family”, “peers”, and “society” and levels of self-esteem?

This research question was analyzed using a multiple linear regression with self-esteem being the outcome variable and the respect subgroups (peers, family, and society) being the predictor variables. The analysis showed the correlation between family and self-esteem to be $-.300^{**}$ with Sig. (2-tailed) of .000, r^2 of .09; the correlation between society and self-esteem to be $-.167^*$ with Sig. (2-tailed) of .034, r^2 of .03; and the correlation between peers and self-esteem to be $.277^{**}$ with a Sig. (2-tailed) of .000, r^2 .77. For the purpose of the analysis a principal component analysis was conducted on each of the three main variables. Hereinafter the variable that was found to have accounted for the most variance with each factor was used within the correlation. These scores are reflected in Table 4.

Table 4.

Correlations

		Family	Society	Peers	Self-Esteem
Family	Pearson	1	.442**	-.052	-.300**
	Correlation Sig. (2-tailed)		.000	.513	.000
Society	Pearson	.442**	1	.049	-.167*
	Correlation Sig. (2-tailed)	.000		.534	.034
Peers	Pearson	-.052	.049	1	.277**
	Correlation Sig. (2-tailed)	.513	.534		.000
Self-Esteem	Pearson	-.300**	-.167*	.277**	1
	Correlation Sig. (2-tailed)	.000	.034	.000	

**Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

c. Listwise N= 162

The Model Summary showed R to be .402^a; R² to be .162, the Adjusted R² to be .146 and Std. Error of the Estimate to be .915. Predictors (Constant), Society, Peers, and Family.

ANOVA^a is shown in Table 5.

Table 5

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1					
Regression	25.569	3	8.523	10.174	.000 ^b
Residual	132.365	158	.838		
Total	157.934	161			

a. Dependent Variable: Self-Esteem

b. Predictors: (Constant), Society, Peers, Family

Output data from Coefficients^a is reflected in Table 6.

Table 6

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1					
(Constant)	-.017	.072		-.242	.809
Family	-.267	.085	-.257	-3.153	.002
Peers	.266	.073	.266	3.642	.000
Society	-.067	.082	-.067	-.818	.415

a. Dependent Variable: Self-Esteem

Research Question 3:

Is there a significant difference between how male participants versus how female participants valued respect among the subgroup categories of peers, family, and society?

This research question was analyzed using a 2 x 3 mixed analysis of variance with gender being the between participants independent variable and the subgroups (peers, family, society) are the repeated measures independent variable. For the purpose of the analysis a principal component analysis was conducted on each of the three main variables.

Hereinafter the variable that was found to have accounted for the most variance with each factor was used within the correlation. For the between-subjects factors there were 112 males and 52 females. Within-subjects factors are reflected in Table 7 with descriptive statistics in Table 8.

Table 7

Within-Subjects Factors

Respect	Dependent Variable
1	Family
2	Society
3	Peers

Table 8

Descriptive Statistics

	Gender	Mean	Std. Deviation	N
Regression factor score 1 for analysis 1	Male	.024	.952	112
	Female	-.066	1.101	52
	Total	-.005	.998	164

Regression factor score 1 for analysis 2	Male	.023	.987	112
	Female	-.038	1.046	52
	Total	.003	1.003	164
Regression factor score 1 for analysis 2	Male	.131	1.037	112
	Female	-.301	.853	52
	Total	-.006	1.000	164

For Mauchley's Test of Sphericity the within subjects effect respect had a significance value of .000. For the test of within-subjects effects, respect had an F value of .299 and significance value of .742 and respect*gender had an F value of 1.871 and significance value of .156. For Levene's test of equality of error variances the significance values were all greater than .05 indicating the variances are homogeneous for all levels of the repeated measures. The test of between-subjects effects is reflected in Table 9.

Table 9

Test of Between-Subjects Effects

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Intercept	.612	1	.612	.452	.503
Gender	4.029	1	4.029	2.973	.087
Error	219.553	162	1.355		

Chapter 5: Discussion

This study examined the relationship between perceived respect and self-esteem and how a relationship could positively or negatively influence interactions with others. This could ultimately offer one plausible rationale to the disproportionate number of African Americans incarcerated. The research utilized a theoretical framework of Lind and Tyler's (1989) Group-Value Model which hypothesized that individuals need positive group interactions in order to define themselves within and outside of the context of those groups. A perception, by the individual, of being a highly valued, equal, and entrusted member of a group he/she feels strongly about being part of has the potential to yield more prosocial behaviors and attitudes towards not only the group and group members but to overall memberships within groups (Lind & Tyler, 1988). Conversely, a perception, by the individual, of being devalued, unappreciated, and an inferior member of a group he/she feels strongly about has the potential to yield more antisocial behaviors and attitudes towards group members as well as to the concept of the overall group experience.

This study focused on the levels of importance placed on perceived respect from family members, peers, and from society. The participants consisted of African American males and females between the ages of 18 and 50. A portion of the group- nearly 59%- were obtained through the online platform SurveyMonkey Audience. The other portion was obtained through onsite visits to 3 local jail/detention centers. Volunteer participants who consented to participate in the research study completed a survey that consisted of 2 combined research instruments: the African American Adolescent Respect Scale and the Rosenberg Self-Esteem Scale. Both are Likert-scale surveys that provided statements pertaining to perceived respect and self-esteem. Each of the statements within the surveys

were opinion-based, and participants were asked to indicate to what extent they agreed or disagreed with each.

Research Question One:

Research question one explored the relationship between responses provided for the levels of perceived respect from the subgroups of “family” or “peers” where one would assume there would be a stronger emotional and/or familial tie versus the subgroup of “society”. This was initially defined by the researcher as being “intragroup”. A Pearson product-moment correlation coefficient was conducted to evaluate the acceptance or rejection of the null hypothesis (N=164). The data output showed a significant positive correlation (2-tailed) between family and society which would indicate that the higher the level of respect one perceived they were receiving from family members, the higher the levels of respect one would perceive from society. A scatterplot confirmed the existence of the positive relationship between these two variables. This would tend to support to the group-value model that noted if there was perceived respect “intragroup” then one was more likely to assume there would be respect “intergroup”.

There was not a significant relationship between family and peers, which was the other variable tested nor was there a significant relationship between society and peers. This too, would indicate that family respect was more important than peer respect and societal respect. $R=.479$, which, based on Cohen’s effect size would be considered a medium relationship (Huck, 2012). The coefficient of determination (R^2) was 22.94 which indicates nearly 23% of the variance in the DV (respect) is predictable from the IV (perceived respect from family). There was significant evidence to reject the null

hypothesis for this research question and conclude that there was a significant positive association between perceived respect from family ($M = -.005$, $SD = .999$) and perceived respect from society ($M = .003$, $SD = 1.003$), $r = .479$, $p < .01$.

The implications of these findings would indicate that if an individual feels they are respected by members of their family, that would carry over into how they perceive others in society view them. The inference could then be made that if the individual feels disrespected by members of their family, that too would carry over into how they perceive others in society view them. In turn, this would have the potential to evolve into antisocial behaviors directed at those the individuals. Even though this study did not indicate a relationship between perceived respect and the subgroup of peers, the line between family and peers could be blurred. In some instances extended family members are also considered peers. Family was not clearly defined as only immediate family members.

Research Question Two:

Research question two explored the relationship between perceived levels of respect within the 3 subgroups (family, peers, and society) and levels of self-esteem. The assumption would be that if one feels they are respected it would lead to higher levels of self-esteem and conversely, if one feels they are not being respected it could potentially lead to lower levels of self-esteem or to the individual resorting to antisocial behaviors (intimidation/bullying) in order to gain respect along with the corresponding increased levels of self-esteem. The null hypothesis for this research question was that there would not be a significant relationship between perceived respect and levels of self-esteem. This was, perhaps, the most surprising finding of the study.

The findings are consistent with Leary's (2001) findings which indicated there was a correlation between feeling disrespected and a negative self-image. Perception, however, is individually subjective as noted by Maysless and Scharf (2009). They further identified two types of respect that are especially appropriate for the outcomes of this research question; unconditional respect and contingent respect. While one is given freely with no conditions that must first be met, the other involves meeting certain expectations and is only given to those found worthy. The correlations between the variables indicated there were significant correlations between the DV (levels of self-respect) and the IVs (respect from subgroups). The model summary, adjusted R^2 (.146) indicate that 14.6% of the variance of the levels of self-esteem can be explained by the IVs. The ANOVA showed the p-value to be .000, which means the model explains a significant amount of the variance and therefore the null should be rejected.

The coefficients indicated the relationship between levels of self-esteem and family to be significant (.002). It also indicated the relationship between levels of self-esteem and peers was significant (.000). The standardized coefficients Beta (β) indicated a negative relationship between family and levels of self-esteem (-.257) and a positive relationship between peers and self-esteem (.266). This this means that for every unit increase in the predictor variable of family the outcome variable (self-esteem) will decrease by .257, and for every unit increase in the predictor variable of peers the outcome variable will increase by .266. This indicates that participant's levels of self-esteem were increase by perceived peer respect but decreased by familial respect. These results seem to confirm the "conditional" versus "contingent" respect theory offered by

Maysless and Scharf (2009) in that participants indicated perceived respect from peers was more genuine than respect from family resulting in higher levels of self-esteem.

Another consideration, as it pertains to the findings from this research question, is the role socialization potentially plays in self-esteem and self-respect. Maysless and Scharf (2009) noted that this developed as children in how individuals were socialized by parents or parental figures. Leary, herself, wrote about being socialized to be inferior which would have some unknown impact on how an individual perceives themselves in a group, regardless of how others perceive them. It was noted by the researcher, when entering the raw data, that there were numerous responses indicating respondents strongly disagreed with statements including “my father was a good role model” and “I am proud of my family’s achievements”.

The implications of these findings seem to indicate a transformation from the once intergenerational socialization that Akers and Jenson (2008) described as the evolution of the oppositional culture is occurring. If this is the case, the socialization practices of future generations of African Americans would be one of equality rather than the inferiority taught by their parents and grandparents. This could significantly impact findings of future research involving respect, self-esteem and socialization and should be studied.

Research Question Three:

Research question three explored the difference between how male participants versus female participants valued respect from the 3 subcategories. Carson’s (2018) report indicated that there was a significant increase in incarceration rates for African American Females. This question examined whether perceived respect could be

identified as a possible cause for this. Research studies were mixed in that some have indicated respect is valued equally across gender lines and others have indicated that females place a higher level of importance on feeling “liked” versus feeling “respected” and the opposite was true for males (Blincoe & Harris, 2011). The null hypothesis would be that there would be no measurable difference due to gender. Mauchley’s Test of Sphericity showed $p=.000$ which indicates that the assumption of sphericity has not been violated. For the test of within-subjects effects, respect had a significance of .742 and respect*gender had a significance value of .156 which indicate no significant effect.

Levene’s Test of Equality had significance levels greater than .05 indicating the variances for all levels of the repeated measures are homogeneous. The test of between-subjects effects shows gender to have a significance level of .087. The overall analysis of this research question is that gender has no substantial effect on the importance of respect in this study, therefore the null cannot be rejected. The implications of these results could be interpreted as similar to the results from research question 2 in that there is an evolution taking place. Where prior research may have indicated females preferred to feel “liked” over “respected”, they are now finding it more important to feel they are being respected. This, too, could significantly impact future research involving respect, self-esteem and socialization practices and should be studied further.

Limitations

Edmunds & Kennedy (2017) noted that threats to the external validity compromised our confidence in the ability to state that the results are applicable to other groups. To ensure there was external validity, the researcher obtained study participants that reflected an accurate cross-section of the population being studied. While the African

American Adolescent Respect Scale was initially developed to be tested on African American adolescent males, the researcher did not find there would be a threat to the external validity by administering it to African American adult males and females.

Additional research limitations would include the choice made by the researcher to utilize convenience sampling, the demographic area that the sample was collected from, and the time constraints imposed by the research to collect the sample. While there are numerous forms of non-probability sampling, convenience sampling was utilized as it was determined by the researcher this would provide an adequate cross-section of the overall population with the least likelihood of researcher bias. In the sample obtained, participants were from a multitude of geographic areas- particularly with the SurveyMonkey Audience portion. The detained participants were sought to strengthen the cross-section argument in light of the high incarceration rate for African Americans. This was done to ensure their views were analyzed and, in fact, strengthens the argument that the participants included an adequate cross-section of the overall population.

A similar argument could be made for the demographic limitation. This limitation would only be inclusive of the detained population as the online platform contained responses from across the United States. It is unclear if enlarging the demographics for the detained population would have made a significant difference. Detained individuals are not necessarily detained in their area of origin, but rather in the area from which their crimes were committed and from where they were charged and/or found guilty. The demographic area utilized for this study includes a large university, large military installation, and a large tourist area. There is a likelihood that a portion of the detained responses were not native to this area and would serve to further strengthen the argument

that the demographics utilized for this study provided an accurate cross-section of the overall African American population.

The final limitation referenced for this would be that of the time constraint. The online platform remained opened until the desired number of completed surveys was received. This process took approximately 5-7 days. There is no evidence to support that leaving the survey open longer would have yielded different responses to what was received, only potentially more responses. For the detention centers, there could have potentially been more volunteer participants identified as the stream of those detained and/or jailed changes almost daily in these facilities. The researcher chose to only make one scheduled visit due to the personnel required at each facility in order to ensure safety precautions were followed. There is no evidence that making return visits would have yielded different responses than the ones that were received, although future similar research attempts may contradict that.

Implications of Findings

The findings from this study support the data indicating there is a relationship between respect and levels of self-esteem. There was noted to be a correlation between perceived respect from the subgroups of “peers”, “family”, and “society” and levels of self-esteem. This supports Leary’s (2001) findings from the initial study where it was concluded that perceived respect from these groups led to more prosocial behaviors and higher levels of self-esteem. This is also supported by Mayseless & Scharf (2009) who identified facets involved in fostering or preventing aggression. Those noted to be most applicable were respecting others, feeling disrespected, and the concept of self-respect. They further noted that when an individual felt they were being respected they refrained

from acting in a manner that would injure another (i.e. antisocial behaviors) both physically as well as emotionally, even in situations that could be defined as aggressive acts against them.

The findings from this study also found respect to be associated with higher self-esteem, but only in a specific subgroup; peers. This would support the empirical data in the literature review that noted the importance of peer groups- especially within the context of the group-value model. Individuals in this study placed more weight on the actions, thoughts, and opinions of peers over those of family or of society. This would support the ideology of contingent respect. The assumption was made that participants identified the subgroup of “peers” as “intragroup” whereby their perceived respect would mean they had achieved a level of admiration and were therefore worthy. This was supported by the positive relationship between perceived respect from peers and increased levels of self-esteem.

While this research didn't specifically study the relationship between respect and antisocial behaviors the literature overwhelmingly showed that there was a correlation between these variables and that if one felt respected, even in an aggressive situation, the likelihood of antisocial behaviors was significantly diminished. The inference would then be that if an individual felt they were being met with disrespect, even a minimal amount of controversy could lead to aggressive behaviors. This study did not specifically test Leary's (2001) theory of post-traumatic slave syndrome but rather specific elements of her study as they related to respect and self-esteem.

What was derived from these findings were the importance of intervention programs, at the juvenile level, that, according to Okeke-Adeyanju, Taylor, Craig, Smith,

Thomas, Boyle, & DeRossier (2014) “celebrate the strengths of black youth”, thereby increasing their sense of self-esteem as well as their racial identity. To be effective in changing how African Americans perceive themselves and how they believe others perceive them requires a large-scale initiative that begins with juveniles. Doyle et al (2016) discusses the transmission of values from African American fathers to their sons. These are instances where fathers want better for their children, which again, reiterates that we are perhaps part of a shifting in how African Americans of this generation are socializing the next. This includes having the frank and open discussion about racism and that it is and will always be a part of their daily lives that must be acknowledged but must not define who they have the potential to be. Doyle’s, et al (2016) research was entitled “Don’t wait for it to rain to buy an umbrella”, and it was relevant because it emphasizes the importance of the underlying message in that it is more efficient to be proactive than to have to rush to be reactive.

Finally, the argument can be made that the findings show the need and importance for mentoring programs in the schools and in the community. This would be especially critical in more rural areas where youths are more spread out and resources can be more limited. An initiative has been undertaken by three major African American fraternities; Alpha Phi Alpha, Kappa Alpha Psi, and Omega Psi Phi. These organizations are actively working with their international brotherhood to get more men involved in the lives of African American youths as both volunteers and mentors. This mentoring relationship, according to Lindt and Blair (2017) are crucial, especially at the middle school level when adolescents are an important transitional period. Mentor volunteers, especially in

the African American community, can offer a struggling at-risk youth an alternate reality to crime.

Directions for future research:

In light of these findings there are several avenues that should be further explored. One such avenue would be to examine how real time news and social media movements including #blacklivesmatter , #handsupdontshoot, and #metoo have impacted how future generations will be socialized and how that change in socialization could potentially impact the interactions with officials in the criminal justice system. With the responses provided from this research sample population, there was not a consensus of familial pride that has been historically noted. That would infer that no longer are the next generation willing to follow in the subordinate role previously occupied by their ancestors, which would be noteworthy research for the future.

Additionally, future research should include other ethnic groups to see if this phenomenon is only evident in the African American population or if it exists, similarly, across ethnic lines. Similarly, future research should examine whether there is a difference between how detained versus non-detained individuals value respect within the three subcategories. The data collected from this research included this specific information and will be analyzed and discussed in a further study.

Finally, future research should focus on the socialization of criminal justice professionals. There was overwhelming evidence presented in the literature review supporting the argument that racial bias, even unconscious, can and does impact those in positions of power within the criminal justice system. The question then becomes to what extent those biases negatively impact minority populations when they interact with these

individuals, and what must be done to revise training and departmental policy. Suggested future research should be undertaken because we, as social scientists, have an obligation to empirically study and report on how these political and social evolutions are impacting society- especially those identified as marginalized groups. Additionally, those findings must be shared and discussed with other stakeholders so that corrective measures to implement policy changes within our evolving criminal justice system reform can occur.

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Appendix A

African American Adolescent Respect Scale

Age: _____

Gender: _____

Directions: Here is a set of statements that tell what a person thinks about respect. Read each statement and decide whether or not it describes what you think about respect. Please do not circle more than one answer per question. Remember: There are no right or wrong answers.

0= strongly disagree 1= disagree 2= agree 3= strongly agree

EXAMPLE: If you strongly agree that fights can start when people raise their voices you would circle number 3 below:

Fights can start when people raise their voices 0 1 2 3

Item#

- | | | | | | |
|----|---|---|---|---|---|
| 1. | I admire my family | 0 | 1 | 2 | 3 |
| 2. | People treat me well because they are afraid of me | 0 | 1 | 2 | 3 |
| 3. | It is difficult to get appreciation as a black Man/woman | 0 | 1 | 2 | 3 |
| 4. | The police trust and appreciate me | 0 | 1 | 2 | 3 |
| 5. | I listen to and appreciate the guidance my parents give/gave me | 0 | 1 | 2 | 3 |
| 6. | No one will respect you unless you demand it | 0 | 1 | 2 | 3 |
| 7. | African Americans are highly regarded in America | 0 | 1 | 2 | 3 |

- | | | | | | |
|-----|---|---|---|---|---|
| 8. | I am/was valued and appreciated by teachers | 0 | 1 | 2 | 3 |
| 9. | I am proud of my family's achievements | 0 | 1 | 2 | 3 |
| 10. | A girl appreciates a young man that takes control | 0 | 1 | 2 | 3 |

Directions: Here is a set of statements that tell what a person thinks about respect. Read each statement and decide whether or not it describes what you think about respect. Please do not circle more than one answer per question. Remember: There are no right or wrong answers.

0= strongly disagree 1= disagree 2= agree 3= strongly agree

Item #

- | | | | | | |
|-----|---|---|---|---|---|
| 11. | People will admire me if I have expensive things | 0 | 1 | 2 | 3 |
| 12. | Sales people are happy to assist me in the department Stores | 0 | 1 | 2 | 3 |
| 13. | My father is/was a good role model | 0 | 1 | 2 | 3 |
| 14. | I may hurt someone if they try to embarrass me In front of people | 0 | 1 | 2 | 3 |
| 15. | If someone curses at a member of my family I Might hurt them | 0 | 1 | 2 | 3 |
| 16. | I have a good chance of getting good jobs that I qualify for | 0 | 1 | 2 | 3 |
| 17. | My family admires and appreciates me | 0 | 1 | 2 | 3 |
| 18. | Someone can offend me by the way they look at me | 0 | 1 | 2 | 3 |

19. You can get respect if you are in a gang 0 1 2 3
20. When I am in a bank or other places of business
People are helpful and pleasant towards me 0 1 2 3

Rosenberg Self-Esteem Scale

Instructions:

Below is a list of statements dealing with your general feelings about yourself. There are no right or wrong answers. We are interested in your honest reactions and opinions. For each of the statements, please indicate how strongly you agree or disagree with each statement:

		Strongly Agree	Agree	Disagree	Strongly Disagree
1.	On the whole, I am satisfied with myself	1	2	3	4
2.	At times I think I am no good at all.	1	2	3	4
3.	I feel that I have a number of good qualities.	1	2	3	4
4.	I am able to do things as well as most other people.	1	2	3	4
5.	I feel I do not have much to be proud of.	1	2	3	4
6.	I certainly feel useless at times.	1	2	3	4
7.	I feel that I'm a person of worth, at least on an equal plane with others.	1	2	3	4
8.	I wish I could have more respect for myself.	1	2	3	4
9.	All in all, I am included to feel that I am a failure.	1	2	3	4
10.	I take a positive attitude toward myself.	1	2	3	4