2020

Impact of Race-Related Stress and Intraracial Microaggressions on Self-Efficacy of African Descendants

Samina Long
Walden University

Walden University

College of Social and Behavioral Sciences

This is to certify that the doctoral dissertation by

Samina N. Long

has been found to be complete and satisfactory in all respects,
and that any and all revisions required by
the review committee have been made.

Review Committee
Dr. Tracy Marsh, Committee Chairperson, Psychology Faculty
Dr. Jill Barton, Committee Member, Psychology Faculty
Dr. Delinda Mercer, University Reviewer, Psychology Faculty

Chief Academic Officer and Provost
Sue Subocz, Ph.D.

Walden University
2020

Abstract

Impact of Race-Related Stress and Intraracial Microaggressions on Self-Efficacy of African Descendants

by

Samina N. Long

MS, Walden University, 2017

MA, Texas Southern University, 2011

BS, Texas Southern University, 2006

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Clinical Psychology

Walden University

March, 2020

Abstract

Race-related stress such as ancestral trauma and experiences of out- and in-group microaggressions can be intergenerationally transmitted from parent to child. The current study was conducted to address the need for research on race-related trauma and out- and in-group discrimination by providing evidence-based research on whether African descendants experiencing and witnessing race-related stress and intraracial microaggressions results in low self-efficacy. The purpose of this quantitative, multiple regression design was to explore the relationships among race-related stress, intraracial microaggressions, and self-efficacy, which may provide clarity on the psychological impact of these stressors. This study addressed the question of whether race-related stress and intraracial microaggressions predicted the internal self-efficacy, powerful others self-efficacy, and chance self-efficacy of African descendants. The theoretical framework was based on three theories: epigenetic transmission, racial identity development, and social learning theory. The study consisted of a random sample of 119 African Descendent males and females 18 years and older. A regression analyses was used to identify the relationships among these three variables. Results of this study revealed that though a great percentage of African Descendants may have high internal self-efficacy, they believed that external factors determined their outcomes. Understanding the transmission of generations of race-related stress and intraracial microaggressions is important for healing future generations. These results may encourage the development of educational and professional programs that promote empathy, engage diverse agencies, and prompt positive social changes.

Impact of Race-Related Stress and Intraracial Microaggressions on Self-Efficacy of African Descendants

by

Samina N. Long

MS, Walden University, 2017

MA, Texas Southern University, 2011

BS, Texas Southern University, 2006

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Clinical Psychology

Walden University

March, 2020

Dedication

I was introduced to dream interpretation by my mother my seventh-grade year, which led me to Sigmund Freud, father of psychoanalysis. That summer, I was exposed to the film Sybil (1976). Though unaware of her tittle, I aspired to be the kind of doctor Dr. Cornelia B. Wilbur (1908–1992). Then I wised-up, and knew PSYCHOLOGIST was for me.

I dedicate this dissertation to my mother, Safiyyah for her indirect as well as her direct influence on my decision to become a psychologist. She conveyed to me the intelligence of my father in his absence and insisted I took after him. I thank her and my father, Saheeb, for their wisdom, insight, intelligence, resiliency, encouragement, and support.

I give a special thanks to my patient and genius husband (Sam), intelligent son (Ilyaas), and talented daughter (Safiyyah) for being enduring with any low frustration tolerance I may have exhibited, and I appreciate the unconditional love and support you have shown me throughout this process. I hope you are inspired and hope to encourage you to pursue, complete, and conquer your aspirations.

Acknowledgments

I would like to first acknowledge and thank my dad, Craig. If it were not for him, this dissertation topic would not have been research by me. Thank you for always assisting, encouraging, supporting, and believing in me.

The completion of my dissertation could not have been accomplished without the knowledge, patience, guidance, determination and team effort of my dissertation chair, Dr. Tracy Marsh. Thank you for your willingness to take me on as a student, for being generous with your time working with me, and for your courage in me. To my committee member, Dr. Jill Barton, thank you assisting me with this process.

I wish to thank my predoctoral internship supervisor, Dr. Head, for having an open ear any time I needed; for the incredible suggestions, writing tips, and time management you granted me to work on this project; and for showing belief in me.

To Dr. Leach, you are by far one of the most fluent psychologists and most extraordinary brains I have encountered. Thank you for pushing me and evoking enthusiasm in me.

Thank you, Dr. Diebold, Dr. Gredler, Dr. Hickman for providing me with all the ends and outs to completing this dissertation. With a special feeling of gratitude to Dr. Trimble and Dr. Cottrill for the time you took out to assist me.

Last, and definitely not least, thank you to me cohorts Tasha, Selena, and Takellia. You ladies were my *go-to* and your support helped me get through this dissertation. With a special thanks to the latter (now, Dr. Darden), for being so gracious with providing steps and material regarding the completion of this dissertation.

Table of Contents

List of Tables

List of Figures

Chapter 1: Introduction to the Study

Introduction

"Stress is one of the major environmental factors that trigger epigenetic change" (Voisey et al., 2014, p. 878). Race-related stress such as ancestral trauma (Hartmann & Gone, 2016), experiences of microaggressions (Hall & Fields, 2015), and intraracial microaggressions are transgenerationally transmitted from African slaves to their offspring, and their descendants vicariously carry these experiences through memories, awareness, conditioning, and observation within several generations (Berger, 2014; Graff, 2017). Historical race-related stress responses are presently transmitting multigenerationally, through interpersonal transmission, from grandparents and parents to their children and grandchildren (Graff, 2017; Hartmann & Gone, 2016). Populations that have a history of being marginalized continue to lack research coverage (Matthews, Banerjee, & Lauermann, 2014). But understanding the transmission of historical trauma and the aftermath of generational race-related stress is important for healing future generations (Cromer, Gray, Vasquez, & Freyd, 2018). This study was conducted to provide data on the impact of race-related stress and intraracial microaggressions on the self-efficacy of African descendants. The term *African descendant* is used throughout this study to represent offspring of Western African slaves who were brought to North America that identify as African American or Black.

Providing evidence-based research relating intraracial microaggressions and race-related stress to self-efficacy can provide clarity on the psychological impact of these stressors. This research may contribute to understanding African descendants' behaviors

in areas of self-value, self-ability, and usefulness as a result of generations of and everyday trauma. Additionally, it can create a dialogue for identifying and treating behaviors of African descendant clients regarding self-value, self-ability, and productivity. The implications of the current study have potential to offer validation and promote value within African descendants and their culture by out and ingroup members.

This chapter introduces the background of transgenerational trauma and environmental conditioning African descendants may encounter. Transgenerational trauma, historical loss, and race-related stress and socially learned attitudes and behaviors that lead African descendants to discriminate against one another is presented as well. Other major sections of this chapter include the purpose and theoretical framework and the research questions (RQs) that guided the study.

Background

African descendants demonstrate trauma-oriented behaviors appropriate to the DSM-5 diagnostic criteria for post-traumatic stress disorder (PTSD; Anderson, McKenny, Mitchell, Koku, & Stevenson, 2018). African descendants may have developed trauma-oriented behaviors through transgenerational trauma (Graff, 2017; Kellermann, 2013), historical trauma (Cromer et al., 2018), experiencing and witnessing racial discrimination (Anderson et al., 2018), and ingroup discrimination (Gasman & Abiola, 2016). Collectively, these behaviors may impact self-efficacy as well as lead to PTSD. PTSD is a mental health condition triggered by experiencing or witnessing a terrifying event (American Psychological Association, 2013). Accordingly, the children and grandchildren of slaves witnessed their parents suffer symptoms of PTSD and the

children and grandchildren were vicariously affected or conditioned by their parents' symptoms (Berger, 2014). Although not a formally recognized diagnosis, this phenomenon is sometimes referred to as *post traumatic slavery disorder* (Reid, Mims, & Higginbottom, 2004, p. 52) or *post traumatic slave syndrome* (DeGruy, 2005, p. 105).

In addition to generational trauma, African descendants may experience race-related stress in their daily lives. According to Utsey and Ponterotto (1996), "Everyday racism is often covert and can be subtle, elusive, or seemingly intangible to those who experience it in their everyday lives" (p. 491). Chester M. Pierce (1970), a psychiatrist and Harvard University professor, later coined a term for everyday race-related stressful encounters: *microaggressions*. Each encounter sends the message to the person of color that they, their abilities, behaviors, experiences, or values are uncommon or peculiar and are not of value, nor welcomed (Edwards, 2017). Studies have shown that race-related stress may trigger worry, anger, self-doubt, and other psychological influences including anxiety disorders, clinical depression, personality disorders, and PTSD (Adams, 2015; Arrington, 2015; Braveman et al., 2017; Polanco-Roman, Danies, & Anglin, 2016).

Further, trauma proliferation and stress generation is the forming of trauma developed from early life experiences (i.e., early infant and childhood traumas form the dynamic of trauma development; Kira et al., 2018). Two trauma types can develop from early life experiences: attachment disruptions and identity traumas. Identity trauma is triggered by experiences of discrimination (Kira et al., 2018). The current study adds to the literature by researching how trauma from historical loss and continuous race-related stress impacts African descendants' self-efficacy.

Race-related stress experienced from outgroup and ingroup encounters are important to address. Historically, African descendants with lighter skin, more European facial features (thin vs. wide nose), and hair texture (fine and straight vs. tight curls), were more likely included into White society (Cutter, 2016; Uzogara, Lee, Abdou, & Jackson, 2014). For example, African descendants with these characteristics were viewed as more intelligent (Gasman & Abiola, 2016), and darker African descendants with bigger or fuller facial features and course hair were perceived as more threatening or less trusting (Vazquez, 2014). In addition to experiencing outgroup race-related discrimination and microaggressions based on these characteristics, African descendants experience microaggressions from ingroup members through sociopolitical history (Vazquez, 2014) and family socialization (Thelamour & Johnson, 2017; Vazquez, 2014). Intraracial discrimination has its foundation in the United States since slavery; colorism experienced on plantations through labels and actions of borderism continues to be exhibited today (Busey, 2014). Colorism is discrimination regarding skin complexion (Gasman & Abiola, 2016; Steele, 2016; Turner, 2013). Borderism is the choice not to claim or identify as one's own racial ethnicity or align themselves with behaviors associated with their ethnic culture (Busey, 2014).

The level of cruelty African descendants endure through the behaviors of out- and in-group members conditional to their Afrocentric attributes are experiences that damage the psyche (Ellis-Hervey, Doss, Davis, Nicks, & Araiza, 2016) and cripple social integration and performance (Vazquez, 2014). Some African descendants may exhibit cultural hegemony and embrace White culture to their detriment (Jeffries & Jeffries,

2014), because victims of trauma are known to adopt their abusers' identity (Cuadra, Jaffe, Thomas, & DiLillo, 2014). Identifying with the aggressor is an influential factor of intergenerational transmission of trauma (Berger, 2014). This trauma leads to detriments that include African descendants segregating from one another (Jeffries & Jeffries, 2014). Culturally, this behavior ignites the cycle of oppression (Jeffries & Jeffries, 2014). For example, hair is an identity like class and gender is an identity, but that African descendant hair is marginalized, and African descendant women are oppressed due to Eurocentric ideas of beauty and attraction (Jeffries & Jeffries, 2014). The proposed legislation in California advocates to protect African descendants from natural hair discrimination is an example of continued racial microaggressions and marginalizing concerns and illustrates potential intraracial microaggression influences (Díaz, 2019). The current study acknowledges African descendant hair as an oppressed identity as well as skin and facial features and examines their relationship to self-efficacy.

Self-efficacy (as a construct of self-esteem) can be related to the constructs of identity theory by integrating sociology and psychology to enhance the literature on social behavior and interactions (Brenner, Serpe, & Stryker, 2018). For example, research has shown evidence of moderated mediation between self-regulated learning and academic self-efficacy (Matthews et al., 2014). The current study adapted this integrated theory to examine how self-efficacy is impacted in terms of race-related discriminatory social interactions. Additionally, Vancouver and Purl (2017) provided different models of control theory, self-efficacy, and goal choice and addressed the computational model of goal choice regarding positive, negative, and null effects of self-efficacy. The current

study explored how self-efficacy (i.e., control theory, goal choice) is impacted by race-related stress (discrimination and microaggressions).

Researching intergenerational transmission can provide understanding for working with individuals and families with a history of collective traumas such as slavery and racism (Berger, 2014). Considering little research has examined African descendants' experiences with historical trauma together with historical and ongoing discrimination (Kira et al., 2018), intergenerational trauma, and how it may impact offspring's self-efficacy, there is a persistent gap in the literature. The current study addressed this gap to open discussions and reflect on topics of out- and in-group discrimination (Busey, 2014), Such as considering low productivity (efficiency or efficacy) among African descendants (Arrington, 2015; Carter, Muchow, & Pieterse, 2018; Feliciano, 2016; Gasman & Abiola, 2016; Gómez, 2015; Hasford, 2016; Hoff, 2016; Huber & Solorzano, 2015; Orelus, 2013; Ward, 2013).

Problem Statement

The problem being addressed in the current study is the lack of research on the impact of discrimination on self-efficacy among African descendants. In this study, whether African descendants who have witnessed and experienced racial discrimination (race-related stress; Anderson et al., 2018) and experienced ingroup discrimination (Gasman & Abiola, 2016) exhibit low self-efficacy. Self-efficacy and locus of control are interrelated through individuals' belief in their power to conquer a planned outcome (Marr & Wilcox, 2015). Prior research suggests that African descendants doubt their ability (low self-efficacy) of "succeeding" (being perceived successful in accomplishing

societal goals) as an African descendant person in the United States due to cultural disadvantages (external locus of control) such as poverty, racial discrimination, unemployment (Kang, Chang, Chen, & Greenberger, 2015) and academics (Womack, 2016). However, no current research exists that specifically addresses the relationships between race-related stress, intraracial microaggressions, and self-efficacy of African descendants.

Purpose

The purpose of this quantitative, correlational multiple regression design was to explore the relationships among race-related tress, intraracial microaggressions, and self-efficacy. A regression analysis was used to identify the relationships among these three variables. Race-related stress and intraracial microaggressions were the predictor variables. The dependent variable was internal self-efficacy, powerful others, and chance self-efficacy. Gender was a potential covariate.

Research Questions and Hypotheses

The following RQs and hypotheses guided the study:

RQ1: What is the relationship between race-related stress and intraracial microaggressions in predicting the internal self-efficacy of African descendants?

$H_0$1: There is no relationship between race-related stress and intraracial microaggressions in predicting the internal self-efficacy of African descendants.

H_a1: There is a relationship between race-related stress and intraracial microaggressions in predicting the internal self-efficacy of African descendants.

RQ2: What is the relationship between race-related stress and intraracial

microaggressions in predicting the powerful others self-efficacy of African descendants?

$H_0$2: There is no relationship between race-related stress and intraracial microaggressions in predicting the powerful others self-efficacy of African descendants.

H_a2: There is a relationship between race-related stress and intraracial microaggressions in predicting the powerful others self-efficacy of African descendants.

RQ3: What is the relationship between race-related stress and intraracial microaggressions in predicting the chance self-efficacy of African descendants?

$H_0$3: There is no relationship between race-related stress and intraracial microaggressions in predicting the chance self-efficacy of African descendants.

H_a3: There is a relationship between race-related stress and intraracial microaggressions in predicting the chance self-efficacy of African descendants.

Race-related stress was measured by the Index of Race-Related Stress (Utsey, 1999), which refers to witnessing and experiencing generational and current oppression through cultural racism, institutional racism, and individual racism, and intraracial microaggressions were measured by the Measure of Ethnic Teasing (MET; Reddy & Crowther, 2007a), which refers to ethnic teasing in areas of hair, dress, skin color, and facial features. The outcome variable, self-efficacy of African descendants, was measured by the Multidimensional Locus of Control Scales (MLCS; Levenson, 1974), which refers to emotions and coping skills concerning optimistic self-beliefs and life challenges, and work satisfaction regarding internal, powerful others, and chance. Gender was used as a potential covariate.

Theoretical Framework

The theoretical framework used for this study was based on three theories: epigenetic transmission, racial identity development (e.g., internalized racism), and social learned theory. The first theory, epigenetic transmission, relates to the transgenerational transmission of race-related stress. Epigenetic transmission implies that repetitive, prolonged trauma may influence the development of an organism through gene alteration (Kellermann, 2013), and may change an offspring's stress hormone profiles (Bolten, 2015). Research has shown that environmental factors epigenetically modifications gene expression (Bolten, 2015). Early life (peri or postnatal) encounter, other than DNA sequence, alter the body's stress systems (the hypothalamus-pituitaryadrenal-axis and the autonomic nervous system) and affects organisms' response and adaptation (Bolten, 2015). This in turn influences early life stress, meaning previous encounters effect future responses. For decades, research has presented evidence that early life stress influences mental health (Bolten, 2015). The theory of epigenetic transmission relates to the current study, as it provides clinical explanations of how African descendants pass their memories, behaviors, and experiences of race-related stress to their offspring and how the impact influences offspring's daily responses. The current study sampled some of the experiences that African descendants have in the United States regarding cultural racism, institutional racism, and individual racism.

The second theoretical framework, racial identity development, relates to intraracial microaggressions. According to William Cross's (1991) stages of racial identity development model for people of color, African descendants in the early stage of

this model assume the belief that White is better and Black is bad, inferior, and "wrong" and therefore conform to the values of White Americans (Cokley, 2002). Thus, racial–ethnic identity thrives on social identity theory (Smith, Levine, Smith, Dumas, & Prinz, 2009), which suggests that individuals' thoughts of self are derived from perceived connections with peers (e.g., whether someone fits in). Experiencing prejudice and discrimination may lower self-esteem and confine the ability to develop a healthy identity (Thomas, Caldwell, Faison, & Jackson, 2009) among ingroup members and/or other group members.

The racial identity development theory provided an explanation of how African descendants conform to societal beliefs and standards through the conditioning of their environment and respond by internalizing and projecting the beliefs and standards onto themselves and others. In the current study, conformity, in relation to ethnicity and intraracial microaggressions, is the act of adopting a colorblind lens and taking on the attitudes, values, and behaviors of White American group norms. Elements of acculturation and socialization African descendants adopted from the Western European society were indirectly examined in this study through measuring the manifestation of internalized racism, self-value, identity, and self-esteem. The current study also measured experiences and frequency of ethnic teasing (intraracial microaggressions) by asking questions regarding specific types of general appearance related to the individual's ethnicity (skin color, hair, facial features, and cultural dress) and the severity of its impact.

The third theoretical framework, social learning theory (Albert Bandura, 1977),

relates to self-efficacy. Social learning theory suggests that image and motivation is shaped by society (Grusec, 1992), so individuals learn how to behave through observing others model behavior (Bandura, 1977). They use these observations (social comparisons) to estimate how well they will performance, which promotes their idea if how to behave (Bandura, 1977; Kretchmar, 2018b). Additionally, Rotter's (1975) theory of internal and external locus of control, which is derived from social learning theory, helps explain methods of self-evaluation (together with generalized self-efficacy and self-esteem) that are measured as a personality trait (Boysan & Kiral, 2016). Based on the theory of locus of control, social learning theory and behavior is an integration, and performance is influenced by psychological expectancy of a behavior through the reinforcement gained in a given situation and how much the reinforcement is valued (Rotter, 1975). Self-efficacy and locus of control interrelate under the social learning theory, and in its most simple manner, they connect on the power of an individual's beliefs (Marr & Wilcox, 2015).

The social learning theory provided an explanation of how African descendants' beliefs about themselves and their future outcomes and daily motivations are shaped by societal expectations of African descendants, stereotypes, and environmental treatment; and therefore, response as expected (e.g., poor self-regulation, maladaptive responses, low motivation, and low social and economic productivity and success). The current study measured emotions and coping skills regarding optimistic self-beliefs and life challenges and work satisfaction regarding internal, powerful others, and chance. A more thorough explanation of the current research is presented in Chapter 2.

Nature of the Study

The nature of this quantitative, correlational, multiple regression study was to analyze the relationships among race-related stress, intraracial microaggressions, and self-efficacy. Utilizing a quantitative approach was consistent with examining the relationship between two or more variables and it endorses predictions (Osborne, 2015). Additionally, a correlational approach was effective for examining how race-related stress and intraracial microaggressions impact the self-efficacy of African descendants. Race-related stress and intraracial microaggressions were the predictor variables. The dependent variable was the self-efficacy of African descendants. Gender was a potential covariate.

A regression analysis was used to identify the relationships among these three variables. A regression analysis design was conducted on a random sample of African descendant males and females 18 years and older. To recruit participants, I posted announcements and obtained approval from my dissertation committee. Participants were recruited based on whether they identified as African American or Black, have been told their ancestors may have been slaves, and were 18 years old and older. Surveys were used as a form of collecting data, which has the advantage of convenience. Race-related stress was measured by the Index of Race-Related Stress-Brief (IRRS-B; Utsey, 1999), intraracial microaggressions was measured by the MET (Reddy & Crowther, 2007a), and the self-efficacy of African descendants was measured by the MLCS (Levenson, 1974).

Definitions

African descendants (also referred to as African American or Black): An ethnic

group of offspring of enslaved Africans with total or partial ancestry from any of the Black racial groups of Africa brought to the United States and whose offspring were born and raised in the United States.

Borderism: The choice not to claim or identify as one's own racial ethnicity or align oneself with behaviors associated with their ethnic culture (Busey, 2014).

Colorism: Discrimination regarding skin complexion usually between members of the same ethnic group (Gasman & Abiola, 2016; Steele, 2016; Turner, 2013).

Epigenetic modifications: A form of intergenerational transmission through the process of DNA methylation (changes activity of DNA or the functional expression of genes) in response to environmental influences (Kellerman, 2013; Yehuda & Bierer, 2009).

Epigenetics: Gene expression influenced by environmental experiences and represents differences in individual cognition, personality, behavior, and mental wellbeing (Bolten, 2016; Bridgett, Burt, Edwards, & Deater-Deckard, 2015; Kellerman, 2013).

Historical trauma: Cumulative wounding across generations with group affiliation that is caused by an external agent such as human-initiated violence (Cromer et al., 2018; Hartmann & Gone, 2016).

Intergenerational trauma: The transmission of trauma from grandparents, parents, and children to following generations that is observable via trauma-oriented behaviors (Berger, 2014; Graff, 2017).

Intraracial microaggression: Microaggressions between members of the same

racial or ethnic group. An example is discrimination based on skin complexion (Gasman & Abiola, 2016), facial features (Ratner, Dotsch, Wigboldus, van Knippenberg, & Amodio, 2014), and hair texture and styles (Oyedemi, 2016).

Locus of control: The contrast in dynamic levels to which individuals perceive themselves as being the regulators of their own individual lives (Rotter, 1966, 1975, 1990; Shifrer & Sutton, 2014).

Race-related stress and trauma: Behavioral responses, often similar to post-traumatic stress, following a discriminatory encounter midst of an identity entrenched in a culture of oppression and subsidiarity (Carter et al., 2017; Utsey, 1999; Utsey & Ponterotto, 1996).

Racial microaggressions: Covert or overt racism, often denied or dismissed by the perpetrator, that leaves the victim feeling belittled, degraded (Allen, 2013; Sue & Sue, 2013), and may cause inner dissonance (Orelus, 2013).

Self-efficacy: The belief individuals have in their abilities to perform specific or progressive behaviors (Bandura, 1997) and belief in control overreaching their goals and objectives (Brittian & Gray, 2018).

Transgenerational transmission of race-based trauma: Epigenetic inheritance, gene by environment interactions, gene expression and modification, and observable behaviors relating to victims transferring experiences of racial traumas to their offspring (Berger, 2014; Carter et al., 2017; Cromer et al., 2018; Hartmann & Gone, 2016; Kellerman, 2013).

Transgenerational trauma: Repetitive, prolonged trauma (enslaved ancestors,

brutality, killings, and fear stemming from being African descendant) experienced by first generation survivors and is passed epigenetically on to second and further generations of offspring of the trauma survivors (Kellermann, 2013) via complex PTSD mechanisms (Yehuda & Bierer, 2009).

Assumptions

It was my presumption that experiences of slavery impacted African descendants' and their psyche (unconscious mind, attitude, personality, intellect) is a manifestation of untreated post-traumatic stress and race-related trauma and stress. It was assumed that participants in this study are descendants of slaves and have been impacted by race-related trauma and microaggressions. This assumption is critical to the significance of this study, as being a part of an ethnic group that has been exposed to historical and collective trauma and generations of ongoing racial discrimination. This leads to the third assumption that African descendants are in need of treatment to establish mental health healing from their exposure of generations of ongoing racial discrimination. Additionally, it was assumed that participants were able to read the surveys and responded truthfully. Lastly, it was assumed that each measure is valid and reliable for the selected population.

Scope and Delimitations

The current study addressed whether race-related stress and intraracial microaggressions impacts African descendants' self-efficacy. Race-related stress includes witnessing and experiencing generational and current oppression through cultural racism, institutional racism, and individual racism and is proposed as a predictor of poor self-efficacy in African descendants. Additionally, intraracial microaggressions relating to

ethnic teasing in areas of hair, dress, skin color, and facial features was also proposed as a predictor of self-efficacy. Other related problems include low academic and financial success, the ability to obtain and maintain employment, and the impact of slavery, historical and collective trauma, microaggressions, and colorblindness.

The purpose of this study was focused on the relationships amongst race-related stress, intraracial microaggressions, and self-efficacy. African descendant individuals who did not identify as African American or Black and were not raised with the belief their ancestors were slaves were not included in the current study. Additionally, salience of race and the level of racial importance were not measured. Gathering descendants of enslaved West Africans raised in the Caribbean, Haiti, Spain, Mexico, Puerto Rico, Canada, and South America would be an extensive process and outside of travel and time constraint of the current study; therefore, they did not participate in the current study. The participants in this study were sampled from African descendants living in the United States and are not generalizable to populations outside of African Americans and Blacks.

Limitations

The current study relied on self-reported data and although surveys and data collection were completely anonymous and participants were encouraged to provide honest responses, self-reported data unavoidably presents the limitation of honest responses as participants may omit due to the sensitivity of the questions or may have difficulty recalling experiences in question. This potentially serves as a threat to validity of the current research.

The current study aimed to measure the relationship among race-related stress,

intraracial microaggressions, and the self-efficacy of African descendants while controlling for the presence of confounding variables (i.e., ethnic identity). Nonprobability sampling presents the possibility of selection bias. Selection bias was reduced by clearly defining the population being studied. Confounding variables were also controlled early in the study to reduce any bias or confusion, therefore affording a more accurate measurement and interpretation of the relationship among the three variables. There was also potential for errors such as researcher bias, as I am an African descendant female and have personally experienced, vicariously experienced, and witnessed race-related stress. Scholarly trained and competent dissertation committee members were in place to control for my biases.

Another limitation was that the MET was originally developed and normed on South Asian women and questions did not discriminate between out- and in-group experiences of ethnic teasing. However, it measures ethnic teasing in areas of skin complexion, hair texture and styles, and facial features. In the current study, the MET was modified by adding instructions that specify questions' focus are on ingroup teasing (i.e., intraracial microaggressions).

Significance

African descendants suffer from post-traumatic stress that is generational and found within the family (Graff, 2017; Wilkins, Whiting, Watson, Russon, & Moncrief, 2013). Conducting this research contributes to the literature and assists with better understanding of African descendants' psychological dismay and restrictions and provides insight on the impact of out- and in-group interactions and their low social and

behavioral performance. The hope was to examine whether race-related stress is linked to African descendants' odious behaviors toward themselves, one another, and the general population as well as their lack of improved self-efficacy. Educating African descendants on African descendants, teaching the importance of having and claiming a racial and ethnic identity can decrease the use of and impact of microaggressions, and increase self-efficacy (Brittan & Gray, 2014; Derlan & Umaña-Taylor, 2015; Ufkes, Calcagno, Glasford, & Dovidio, 2016). The social change aspect in this study involves individual self-reflection and to motivate African descendants to confront their history, get to know their history, understand their history, and integrate their history with their identity to develop a centered self. According to Carter et al. (2017) and Grills et al. (2016), a balanced ethnic and racial identity and self-esteem creates positive self-efficacy, motivation, performance.

Summary

Presented in this chapter was an introduction to the experiences African descendants endured historically and currently regarding slavery, racism, internalized racism and belief in self. Also presented, was a brief description of problems that may arise due to these experiences as well as the purpose, nature, and significance for conducting the current study. The research design and its delimitations and limitations include an exploratory and observational correlational quantitative method, multiple regression, and a random sample of African descendant males and females 18 years and older living in the United States. The following chapter engages an in-depth review of the literature describing theoretical frameworks the current study was driven by, including

epigenetic transmission, racial identity development, and social learning theory. Race-related stress, intraracial microaggressions, and self-efficacy are factors that are analyzed in Chapter 2.

Chapter 2: Literature Review

Introduction

Descendants of enslaved West Africans have been the victims of the constant environmental, emotional, and cognitive dissonance of slavery; family and ancestors being lynched; and the aftermath of slavery: racism, discrimination, and being treated as nonequals the day they are born through a system of perpetual oppression (Cutter, 2016). Being exposed to historical and current daily racial disparities (whether by out- or in-group) and being deprived from impartial and institutional laws can present traumatic experience for African descendants (Gomez, 2015). These traumatic experiences can be passed transgenerationally and intergenerationally to following generations (Bolten, 2015; Graff 2017; Womack, 2016). Ingroup discrimination by members of African descendants are conditional to their Afrocentric attributes (skin complexion, hair texture, and facial features). Experiencing ingroup discrimination, known as intraracial microaggressions in this study, can damage the psyche (Ellis-Hervey et al., 2016) and social integration and performance (Vazquez, 2014). African descendants may have developed trauma-oriented behaviors through the transmission of (Graff, 2017; Kellermann, 2013) as well as through out- and in-group witnessing and experiencing of race-related stress (Anderson et al., 2018) that may impact their self-efficacy.

The low productivity of African descendants in academics, education (Arrington, 2015; Gasman & Abiola, 2016; Hoff, 2016; Huber & Solorzano, 2015), socioeconomics (Feliciano, 2016; Orelus, 2013), employment (Hasford, 2016), and mental and medical stability (Carter et al., 2018; Gómez, 2015; Ward, 2013) continues to challenge

researchers. Generations of collective traumatic experiences may influence self-efficacy, as interpersonal insecurities (insecurities between others) affect intrapersonal stability (insecurities within self; Kira et al., 2018). Therefore, individual and collective traumatic experiences impact self-control (Kira et al., 2018). Further, trauma of personal and role identity, secondary, and survival trauma are outcomes of trauma in attachment and trauma experienced as a group (collectively; Kira et al., 2018). Exposure to insults, being humiliated, and threats to self-worth that occurs when subjected to intraracial microaggressions may also influence self-efficacy. In this literature review, self-efficacy and locus of control were investigated, as they are interrelated under the social learning theory, and describe individuals' beliefs in their ability to control outcomes in their lives (Marr & Wilcox, 2015).

This chapter begins with the literature search strategies and theories that provide the framework for exploring transgenerational transmission of race related stress and intraracial microaggressions relationship with the self-efficacy of African descendants. The Jewish Holocaust is the forerunner of epigenetic transmission and affords clarity on collective trauma; therefore, it is be briefly discussed to promote the impact slavery and colonialism had on the psychological schema of African slaves and their descendants. This chapter also includes encounters African descendants experienced from out- and in-group members based on social meanings and stereotypes relating to skin color, facial features, and hair textures and styles. These encounters are discussed to present African descendants' social experiences that influenced their negative internalizations and conformity. Finally, locus of control, expectancy and perception of control, and

mainstream environmental experiences and impact are examined to explore the foundation of self-efficacy.

Literature Search Strategy

The articles that were used for the literature review were published within the last 5 years and were both peer-reviewed and scholarly. Seminal articles beyond these constraints were also used (primarily in the theoretical foundation section). The databases that were used include ERIC, PsycARTICLES, PsycINFO through EBSCO, and other Walden Library databases. The key terms used to search the literature were different forms of epigenetic transmission (*intergenerational transmission, transgenerational trauma, collective trauma*); ethnic discrimination (*slavery, colonization, microaggressions, racism, colorism, color-blindness, prejudice*, and *stereotypes*); *racial, ethnic, and social identity* and *identity formation*; *cognitive development*; *belonging*, as it related to discrimination; and aspects of self-esteem theory as it related to *self-efficacy, performance, motivation, confidence*, and *choice*. These studies were limited to the study of these concepts independent of one another and between concepts not examined in the current study (e.g., transgenerational trauma and self-efficacy without studying colorism or discrimination, identity, and medical diagnosis rather than studying slavery, discrimination, and locus of control). Quantitative and qualitative research articles were used to formulate the current literature review.

Theoretical Foundation

The current study was based on three theories presented through a psychological lens. The first theoretical framework, epigenetic transmission (Kellerman, 2013),

supports transgenerational transmission of race-related stress. Psychological, emotional, behavioral, and social factors develop from generation to generation through epigenetic transmission (Bridgett et al., 2015). The second theory, racial identity development (Cross, 1971, 1991; Cross & Fhagan-Smith, 2001), supports the concept of intraracial microaggressions. Racial identity development is presented to demonstrate the impact different types of racial discrimination may have on African descendants' social identity development and how African descendants interact with one another due to acculturation and conformity. The third theoretical framework, social learning theory (Bandura, 1977), supports the importance of self-efficacy. Social learning theory proposes that individuals behave in a manner they believe they are viewed by others (Cooley, 1902; Synder, 1974; Vancouver & Purl, 2017). This theory was presented to explore African descendants' perceived belief in their ability or power to control reaching efficacious and productive successes, defined by North American standards.

Epigenetic Transmission

Epigenetic transmission (transgenerational transmission and epigenetic modifications; Kellerman, 2013; Yehuda & Bierer, 2009) refers to acquired characteristics (i.e., individual differences in behavior, cognition, personality, and mental health) that are influenced by the environment and transmitted from one generation to another through gene expression (Bolten, 2016; Bridgett et al., 2015). Michael Meaney, a psychobiologist known for his research on stress, maternal care, and gene expression, found that maternal care effects offspring's responses to stress, learning, and memory expression (Bolten, 2015). Epigenetic alterations influence the fetal period of prenatal

brain programming regarding diverse illnesses and prompts stress-related mental disorders (Bolten, 2015). Gene-environment interactions illustrate variability in genetic psychosocial or behavioral effects (Kremen et al., 2016) and may determine resilience to environmental factors (Voisey et al., 2014).

Epigenetic transmission in the current study relates to how African slaves parented children while experiencing psychological and physical stress (Womack, 2016). Children of parents who endured a collective trauma (e.g., slavery, forced labor, racism) may experience dreams as if they too endured the trauma the parents endured (Berger, 2014). For example, Bloome (2014) illustrated that the inequality African descendants experience and their inability to move between different levels in society or employment is a disadvantage that is intergenerationally transmitted and reproduced within families. Additionally, Braveman et al. (2017) showed that 36.9% of African descendant women, compared to 5.5% of White women, reported chronic worry about racial discrimination. Braveman et al. also found that chronic worry about racial discrimination in African descendant women was significantly related to preterm birth before and after adjustment for covariates (i.e., social, demographical, behavioral, and medical factors). Buckholdt, Parra, and Jobe-Shields (2013) also demonstrated intergenerational transmission of emotion regulation, finding that adolescent emotion dysregulation was associated with parent emotion dysregulation and proposing that difficulties with regulating emotion may be passed through gene by environment interactions from parent to adolescent. Other areas such as life expectancy have shown to be epigenetically transmitted (Kellermann, 2017).

Racal Identity Development

William Cross's Black American racial identity model (originally developed as the Nigrescense model of African American identity), his revised version (Cross, 1991), and Cross and Fhagen-Smith's (2001) life span model are presented in Table 1 to describe the formation of identity as each model emphasizes the process by which minorities come to understand their identity.

Table 1

Model of Black Identity Development

	1971 Original Model	1991 Revised Model	2001 Lifespan Model
Sector One	PRE-ENCOUNTER: *Pro-White/Anti-Black*	PRE-ENCOUNTER: *Assimilation/Anti-Black*	INFANCY & CHILD: *Assimilation, Miseducation, Self-hatred*
Sector Two	ENCOUNTER: *Reality of Racism and Group Marginalization*	ENCOUNTER: *Reality of Racism and Group Marginalization*	PRE-ADOLESCENCE: *Emergent Low/Internalized/High Race Salience Patterns*
Sector Three	IMMERSION/EMERSION: *Pro-Black/Anti-White*	IMMERSION/EMERSION: *Black Involvement and Social Activism/Anti-White*	ADOLESCENCE: *Exploration and Commitment (Diffuse, Foreclosure, Moratorium, Achievement)*
Sector Four	INTERNALIZATION: *Humanistic*	INTERNALIZATION/ COMMITMENT: *Black Nationalist Biculturalist Multiculturalist*	EARLY ADULTHOOD: *Emergent Low/Internalized/High Race Salience Identities*
Sector Five	INTERNALIZATION/ COMMITMENT: *Humanistic/Social Activism/Black Involvement*		ADULT NIGRESCENCE: S1. *Pre-Encounter (Assimilation/Anti-Black)* S2. *Encounter (Reality of Racism and Group Marginalization)* S3. *Immersion/Emersion (Black Involvement and Social Activism/Anti-White)* S4. *Internalization/Commitment (Black Nationalist Biculturalist Multiculturalist)*
Sector Six			NIGRESCENCE RECYCLING: *Foundational Black Identity, Lifespan sector encounters, Enhanced Foundational Black Identity*

Note. Cross's original (1971) and revised (1991) black identity model, and Cross and Fhagen-Smith's (2001) life span model

Sector 5 of Cross and Fhagen-Smith's (2001) life span model includes Cross's (1991) revised stages of Nigrescence model and consists of four stages: pre-encounter, encounter, immersion/emersion, internalization and commitment. Pre-encounter (conformity), encounter (dissonance; Atkinson et al., 1998; Sue & Sue, 2013), and internalization (Cross,1971; Vandiver et al., 2001) are the stages of racial identity development most appropriate to present for the current study. With the racializing of people socially, economically, and politically occurring for centuries, it is inevitable for African descendants to contract their beliefs based around them (Orelus, 2013). African descendants are influenced by their racial experiences putting them at risk for race-based traumatic stress as well as with ingroup psychological differences (Carter et al., 2017). Consciously and unconsciously, people absorb aspects of their surrounding environment and internalize social norms (Esprey, 2014). Thus, African descendants conform to the beliefs surrounding racialized areas (i.e., phenotypes, skin colors, and hair textures) and serve against cultural identities and ingroup connection (Orelus, 2013). Ingroup comparisons occur with an influence of the dominant ideology (Esprey, 2014), resulting in intraracial distrust (Carter, 2007), tension (Gasman & Abiola, 2016), discrimination (Busey, 2014; Turner, 2013), and segregation (Jeffries & Jeffries, 2014).

Social Learning Theory

The third theoretical framework relates to self-efficacy. The ecological systems theory (Bronfenbrenner, 1979), perceptual control theory (Powers, 1973), the looking glass theory (Cooley, 1902), and the self-monitoring behavioral theory (Synder, 1974) suggest that personal image and motivation is shaped by society, meaning that people

will believe things about themselves and act in ways base on how other's treat them. The ecological developmental framework proposes that interactions involving personal relationships affect children's growth and how they will respond to others (Bronfenbrenner, 2000). Perceptual control theory helps explain how race-related stress and intraracial microaggressions are perceived discriminations that the victim may have difficulty proving. The theory of the looking glass self proposes that people see themselves through the eyes of other people (Cooley, 1902). When teachers of African descendant youths and/or society pose negative stereotypes or act toward African descendant youths in a way that is demeaning, the possibility of taking on the expected behavior (poorly educated, underperformance, criminal, etc.) may be adopted. Self-monitoring behavior theory proposes that individuals are affected by how others view them and people who constantly self-monitor, also constantly watch others' behaviors (Synder, 1974).

Social learning theory illustrates how children of African descendant parents learn to cope with race-related stress and oppression. For example, African descendants' respect and expectations for themselves decrease from being physically punished for exhibiting any type of dignity for themselves (Womack, 2016). Through punishment, the idea of inadequacy has been socially learned, and now today African descendants are viewed as inadequate by society and are taught that they must work twice as hard to prove themselves as adequate (Womack, 2016). Another example of social learning is that "Black students with college degrees only have two-thirds of the wealth of White high school dropouts" (Womack, 2016, p. 121). This demonstrates that regardless of

whether African descendants have a college degree, African descendant students are still likely to be behind their White peers with no education. These inequalities experienced in societal and educational institutions' affect African descendants' view of themselves, the world, and their self-efficacy (Womack, 2016).

Further, individuals' ability to thrive is contingent on their belief in the ability to generate cognitive and behavioral resources to thrive; however, this is contingent on relationships with others (e.g., peer relationship and peer acceptance; Kang et al., 2015) and environmental interactions (Howardson & Behrend 2015; Vera et al., 2014) like cultural values (Kang et al., 2015). Self-esteem, self-efficacy, and locus of control are processes of self-evaluation determined by reciprocal experiences and conceptualizations of well-being, and they measure the same general conceptual framework (Boysan & Kiral, 2016). African descendants as a cultural group do not exhibit a high sense of control, independence, and internal locus, and they exhibit more external locus of control thought to be a method for working through daily disadvantages (e.g., poverty, unemployment, and discrimination). Therefore, their personal well-being, happiness (Boysan & Kiral, 2016), and success (Jung et al., 2017; Kang et al., 2015) are at risk.

Literature Review

The literature review includes a discussion of the experiences, witnessing of, and memories African slaves endured during slavery and post-colonial slavery and the collective and historical trauma the experiences slavery had on their descendants. The literature review also describes the trauma slavery and untreated PTSD had on the identity and adaptability (or lack thereof) of descendants of African slaves. Victimization

of African slaves and their descendants in America such as multigenerational racism and ethnic teasing, cultural assimilation and conformity practices, and cultural perception of controlled outcomes are presented. Developing an identity through social groups and experiencing colorism potentially act as a catalyst to internalized racism and influence ideas of standards regarding skin complexion, facial features, and hair texture and styles. Therefore, social identity theory was discussed to highlight how social ideas regarding skin complexion, hair texture and styles, and facial features are significance to African descendants' daily identity and impact their belief in self and about their environment. Self-efficacy was discussed in the current research to investigate whether it is an outcome variable of race-related stress and intraracial microaggressions. Locus of control was highlighted in this review as it is interrelated to self-efficacy through the social learning theory and provides further insight into internalized beliefs in the ability to regulate outcomes influenced by environmental encounters.

Race-Related Stress

Transgenerational transmission of trauma is a phenomenon that has been given several terms, including intergenerational, multigenerational, historical, and collective trauma. Research on trauma does not typically focus on racism and discrimination and how PTSD can be developed due to these experiences (Carter et al., 2013). Transgenerational trauma was first explored after witnessing its symptoms in Jewish Holocaust victims (Kellermann, 2013; Hartmann & Gone, 2016). Arrington (2015) highlighted that African descendant's health was neglected until the illnesses began to effect White Americans (e.g., Civil War, post-slavery, and the Reconstruction era).

According to Coleman (2016), experiencing microaggressions have the potential to trigger historical traumas, threatens the individual, and negatively impacts mental health.

Race-based traumatic stress theory (Carter, 2007) proposes that racial discrimination can be experienced as psychological trauma and may evoke symptoms presented in posttraumatic stress disorder (Polanco-Roman et al. 2016). Studies on racial discrimination and effects of stress have demonstrated worry, anger, self-doubt (Braveman et al., 2017), and other psychological influences including anxiety disorders, clinical depression, personality disorders, and PTSD. Research on trauma has shown that not only do physical or violent encounters evoke trauma, but that psychological or emotional encounters alarming enough to produce intrusion and numbing has potential to produce trauma as well.

Holocaust. The impact of slavery on generations of offspring's mental health is less researched than the impact produced by the Jewish Holocaust. Any PTSD slaves might have experienced was not treated and was likely passed to their offspring. The Jewish Holocaust is widely known, socially, its impact is widely studied, and its experiences closely parallels to the experiences West African slaves endured in America. Therefore, it is presented in this section to provide understanding to experiences of West African slaves in America.

In their qualitative phenomenological study on a sample of 20 Jewish Holocaust survivors, Band-Winterstein and Fein (2014) found that forced labor in holocaust victims resulted in long-term effects (i.e. troubling memories, excessive fears, poor trust, anxiety, and depression) that present themselves in posttraumatic symptoms and posttraumatic

growth. Such experiences initiate long-term psychological effects amongst offspring (i.e., insomnia, anger outbursts, and high suicide rates) and problems with self-concept (i.e., "perceive themselves as different, isolated, inferior, and lacking control of their lives;" Band-Winterstein & Fein, 2014, p. 409). Although Jewish Holocaust survivors experienced psychological traumas, they have been able to adapt and exhibit social and employment achievements par to the public (Band-Winterstein & Fein, 2014). The question then becomes, why Jewish holocaust survivors illustrate social and employment achievements and middle passage colonial slave (i.e., Africans and their descendants) survivors show narrow efficacy?

Slavery. "Who can imagine what could be the feeling of a father and mother, when looking upon their infant child whipped and tortured with impunity and placed in a situation where they could afford it no protection" -Henry Bibb, 1849 (ex-slave; DeGruy, 2005, p. 99). The conditions of slavery and post-slavery is analogous to Jewish Holocaust victims' experiences (Berger, 2014; DeGruy, 2005); as well as, the American Indian experience (colonization, acculturation, institutional betrayal, genocide, ethnic cleansing, and oppression; Cromer et al., 2018). Approximately 12 million slaves entered the Atlantic trade, over 1.5 million Africans died during the middle passage, and nearly 10.5 million slaves arrived in America. For three centuries, Africans were enslaved and for one century, they subsisted under the Jim Crow Law.

Granted slavery and colonialism can be viewed as "the norm" when reviewing the course of history, economics, and politics; however, when exploring productivity and efficacy of African descendants in the United States it is critical to consider its

generational impact (Adams, 2015; Graff, 2017; Womack, 2016). Africans who experienced slavery in their motherland were traded by their natives to invaders, enslaved by the invaders, and were colonized in their motherland and in an unaccustomed homeland. Further, reconstruction (e.g., sharecropping), Jim Crow (e.g., segregation), continued racism, discrimination (Arrington, 2015; Graff, 2017), and police brutality followed. Additionally, African descendants were products of medical experimentation and mass incarceration (Berger, 2014; DeGruy, 2005). This history exemplifies multiple layers of dehumanization and oppression (Graff, 2017).

The legacy of slavery conditioned African descendants to feel excluded, anxious, fearful, and adaptation of forged identity (Adams, 2015). Post traumatic slave syndrome exemplified in African slaves and their descendants (Adams, 2015). Post traumatic slave syndrome demonstrates an effect that has resulted in internalized oppression and marginalization (Adams, 2015; Degruy, 2005); and continues to show through the multigenerational maladaptive behaviors of African descendants (Degruy, 2005).

Institutionalized racism. "Institutional betrayal occurs when betrayal trauma is perpetrated by an institution toward individuals who are dependent on that institution, including failure to prevent or to respond supportively to wrong doings by individuals who act within the context of the institution" (Cromer et al., 2018, p. 101). African descendants face systematic alienation regarding education, employment, housing opportunities (Adams, 2017; Graff, 2016), and health treatments (Arrington, 2015). The very society African descendants were sacrificed for and grew dependent on, continued to deny their productivity, crippling them from fully recovering from their cumulative

traumas (Graff, 2017).

Historical loss. Historical loss is a concept of historical trauma and it affects descendants through thoughts, memories, awareness, and perpetual reminders of this traumatic event (Cromer et al., 2018) influencing self-destructive behaviors and maladaptive coping (Hartmann & Gone, 2016). Like cultural genocide (loss of home, community, and culture) experienced by Native American Indians, the collective identity of African descendants is harmed, shaped, and defined by traumatic phenomena (Arrington, 2015). According to Utsey's et al (2015) study regarding psychological consequences of internalized colonialism on adults in Ghana, colonial mentality can present through denigration of the self and culture (traditional cultural values) and effecting ethnic identity and mental health.

Intraracial Microaggressions

Social identity theory. Social identity theory (Tajfel & Turner, 1979) posits that the social groups in which individuals belong, influence their self-concept. For example, minority adolescents with a positive sense of their ethnic racial identity, which may motivate them to resist peer (Derlan & Umana-Taylor, 2015). Brewer's (1991) optimal distinctiveness theory suggest similar facts that individual self-concept is based on interactive encounters of daily life (Umana-Taylor et al., 2014). Outgroup and ingroup are only known when the other, is distinguished. A person of color learns about being part of the outgroup though social learning process when the ingroup designates the person of color as a minority (Umana-Taylor et al., 2014). Perpetual social identities such as outgroup and minority only preserve permanent outgroup identities and preserve

subjection to intentional and unintentional acts of discrimination and marginalization (Umana-Taylor et al., 2014).

During slavery, slave owners divided slaves by color complexion: Light skin and Dark skin (Womack, 2016). Separateness and distrust were perpetuated through slave owners' ordering some slaves to physically punish family, friends, and peers. Currently, many African descendants distrust ingroup members in positions of power (Womack, 2016). African descendants demonstrate colorism through illustrating prejudice towards people in their community with darker skin such as not choosing darker women for a romantic partner or perceiving darker men as bad boys, dangerous, unprincipled, terrifying, and with strong physique (Uzogara et al., 2014).

Colorism. Colorism is discrimination regarding skin complexion (Gasman & Abiola, 2016). Color difference is one of various legacies of slavery politics. The self-identity of people of color is marginalized when characterized as less authentic when they do not comprise "original" attributes of their ancestral ethnicity (Feliciano, 2016) by ingroup members. Comparing levels of Blackness may result in internalized racism (Busey, 2014). Internalized racism may emerge in darker skin individuals for not being valued while in lighter skin individuals for not being Black enough (Maxwell, Brevard, Abrams, & Belgrav, 2015). According to Busey (2014), classroom intraracial discrimination has been demonstrated through nepotism and bullying based on skin tone, hair type and styles, physical features, economic status, and academic achievement. Children and adolescents' identities and relationship development is impacted by intraracial bullying, intraracial microaggressions, and peer pressure (Busey, 2014). Skin

tone and hair texture was the bases for if an individual was allowed to enter ingroup churches or eligible to enter ingroup social organizations.

Skin complexion and self-esteem. Gasman & Abiola (2016), examined the significance in skin tone prejudice at Historically Black Colleges and Universities (HBCUs). They found that intraracial forms of stratification were frequently seen within student leadership positions, sororities and fraternities, and homecoming queen competitions. Feliciano (2016) investigate skin tone stratification in health including biomarkers, self-rated health, and fatal chronic diseases. Results indicated poorer quality of health across multiple health measures in darker complexioned versus lighter complexioned African descendant women and men. However, other studies on colorism suggest that light skin African descendants that are socially treated as less than Black, nonblack, or not Black enough experience health problems comparable to darker complexioned individuals (Hargrove, 2016; Monk, 2015). Both light and dark African Descendent individuals suffer unconscious and internalized stratification that impact health and that is not explained by socioeconomic status (Feliciano, 2016). According to Uzogara et al., (2014), skin tone effects African Descendent men's quality of life. Out- and ingroup experiences influenced by stereotypes and racial profiling due to skin tone weighs on an individual's sense of belonging and self-esteem.

Natural hair and self-esteem. Hair plays a role in racial identity, self-perception, and self-esteem (Ellis-Hervey et al., 2016). When African Descendent females are discriminated against by Whites and criticized by ingroup members for wearing their natural hair, they may suffer disparity, distress, poor positive self-image, and low self-

worth (Ellis-Hervey et al., 2016). This creates the burden of wearing perms or long straight hair to look more European (Jeffries & Jeffries, 2014; Beauty is Pain, 2017). Adopting European standards of beauty, which is by far contrary to their natural phenotype result in internalized oppression (Carrington, 2017). For generations, African descendants have altered their hair through ironing, perming, and dying; and masking their appearance through wearing wigs and weaves (Ellis-Hervey et al., 2016). These practices are not only violent of the individual, it placates a "culture of violence regarding identity and acceptability" that have been intergenerationally transmitted (Oyedemi, 2016, p. 539), and placates a biased perception of beautiful hair (Ellis-(Hervey et al., 2016; and Oyedemi, 2016). According to Oyedemi (2016), although other ethnicities utilize chemical and heat treatments it is to augment their natural hair; whereas, African descendant women's reasons are enmeshed with beauty standards and erasing identity associated with African descendant natural hair.

Facial features and self-esteem. Like skin complexion and hair texture, people of color with more European features were historically treated with favor and acceptance and benefited socioeconomically (Steele, 2016). Feliciano (2016) presented several research studies support that when showed a photo, Black-White biracial individuals are described as African descendant. Feliciano's study found that African descendants that have stereotypical African phenotypes and that self-identified as "Black", encounter more negative treatment. King and Johnson (2016) study demonstrates an example of how phenotype discrimination transmits on the prison level. King and Johnson proposed that offenders with Afrocentric facial features were indicators of being prone to longer

sentencing. King and Johnson found that even White offenders with Afrocentric facial features received longer sentencing. Essentially, how individuals see themselves has lower significance then how others see them.

Self-efficacy and Locus of Control

Self-efficacy illustrates the confidence and certainty in the control individuals believe they have over their outcomes (e.g. motivation, performance, and social situations (Rotter, 1990; Shojaee & French, 2014). Efficacy expectation is belief that one can successfully perform a skill essential to reaching an outcome (Bandura, 1977). Incidentally, individuals may not believe they can obtain the goal and their behavior may be observed as lack of motivation or lack of skill (Bandura, 1977). Internal locus of control has been defined as individuals' belief that their behavior determines their daily outcomes, and external locus of control as one believing his or her outcomes are determined by others or uncontrollable factors (Ahlin & Lobo Antunes, 2015; Kang et al., 2015; Rotter, 1966).

Brown, Rosnick, and Segrist (2017) examined the relationship between internalized racial oppression, education values, locus of control regarding academics, and gender utilizing a sample of African descendant participants. They found that individuals who experienced lower internalized racial oppression had higher values for higher education while those who experienced greater internalized racial oppression had lower value concerning higher education and demonstrated an external locus of control regarding academics. Additionally, Kang et al., (2015) investigated ethnic differences in relation to locus of control and peer relationships utilizing African descendants, Asian,

Caucasian, and Hispanic adolescents and found that culture is correlated to the locus of control in peer relationship; and that due to social class differences (i.e. “the majority” rules, discrimination, and social segregation), ethnic minority youth may experience distinctive challenges when interacting with peers.

According to Langerian mindlessness theory individuals may limit their perception of control by relying on past distinctions for present situations (Pagnini, Bercovitz, & Langer, 2016). An example of social cognitive learning and drawing from past distinctions (i.e. generational transmission of historical trauma), regarding African descendants, are the symptoms of vacant esteem (DeGruy, 2005; Womack, 2016; Zulu, 2017). It is characterized by a sense of no or low self-worth enhanced by group and societal declaration of inferiority. Individuals who experience a traumatic event sometimes feel as though their life will somehow be cut short, and individuals with a vacant self-esteem do not expect to have a career, lasting marriage, or normal life span (DeGruy, 2005; Womack, 2016).

Mainstream social and economic role in social learning and efficacy. African descendants face race-related stress daily through Western European popular culture such as social capital, mainstream social and economic presentations, and the media that brake down, strip, and violate African descendants’ racial cultural identity (Hoff, 2016). For example, European customs govern the educational environment through “White” dialect, clothing, behavior, and political views (Hoff, 2016). African descendants internalize the idea that their culture is secondary and learn that they must portray White customs and perform to the standards of Whiteness in order to progress (Hoff, 2016).

Adopting these standards increase their chances of productivity; however, decrease their racial cultural values (Hoff, 2016).

According to Pleck's (1995) gender role strain paradigm, males hold a traditional idea of the behavior and physical appearance men possess that represents masculinity (Uzogara et al., 2014). Thus, minority males in particular, face constant threats associated with belonging that create stressors and are injurious to their self-esteem (Uzogara et al., 2014). African Descendent females are perceived as emasculating, unattractive, and unfeminine (Gómez, 2015); and are condition by messages in society and emphasized by their caregivers that they do not measure up to standards of beauty (Ellis-Hervey et al., 2016; Oyedemi, 2016).

Researching the influence of media industry, Adams-Bass, Stevenson, and Kotzin (2014) utilized the Black Media Messages Questionnaire to measure racial socialization, racial identity, Black history knowledge, body image, and self-esteem of 113 African descendant youth ages 14 to 21. They found African descendant youth believed the African descendant stereotypes to be valid. Each negative stereotype TV images of African descendant people negatively impacting their identity and self-esteem they also found that youth with higher racial ethnic socialization did not identify more positive messages about African descendant people when watching TV (Adams-Bass et al., 2014). Minorities are conditioned to learn they are inferior to Whites and their identities are tainted. Additionally, minorities begin to devalue their culture and ignore their cultural identity, and self-hatred and low self-esteem is embedded.

Environmental learning impact on efficacy. Neurobiological research provide

evidence that there is an area in the right hemisphere of the brain that houses the earliest experiences of an individual that potentially influence one's self-concept and sense of others and world (Esprey, 2014). Subjectivity is influences by psychodynamic and environment stimuli and therefore cannot possibly be exactly independent (Esprey, 2014). Therefore, sociohistorical conditions and identity and subjectivity are inevitably intertwined (Esprey, 2014).

In their study of 135 African descendants young adults attending a White educational institution, Hollingsworth et al, (2017) highlighted six areas racial microaggressions impact African descendants young adults: feelings of invisibility, criminality, low achieving/undesirable culture, sexualization, foreigner/not belonging, and environmental invalidations. They found that perceived burdensomeness mediated the relationship between each microaggression dimension and suicide; and thwart belongingness did not mediate any of the microaggression dimensions and suicide ideation. The greater African descendant college students felt they were a burden, the higher they were at risk for having suicidal ideations (Hollingsworth et al, 2017). Additionally, feeling invisible lead to issues of poor self-identification, negative coping strategies, and increased stress reactions (Evans, Hemmings, Burkhalter, & Lacy, 2016).

Liao, Weng, and West (2016) sampled 126 African descendants in their study regarding social connectedness and intolerance of uncertainty to investigate whether they are risks factors or protective factors in association between perceived racial microaggressions and anxiety symptoms. Liao et al., 2016 found that ethnic social connectedness and intolerance of uncertainty were moderators for anxiety symptoms.

African descendant participants that felt social connectedness to their ethnic community were better able to safeguard again perceived microaggression while intolerance of uncertainty exacerbated factors associated with perceived racial microaggressions and anxiety symptoms (Liao et al., 2016). In their study regarding racism, ethnoviolence, and trauma, Helms, Nicolas, and Green (2012), found that direct and vicarious or witnessed cataclysmic racial, ethnic cultural events and racial and cultural microaggressions may result in immediate or delayed PTSD symptoms. Essentially, race-related stress affect self-worth, emotional intelligence, and psychological stability (Evans et al., 2016).

Summary and Conclusions

This chapter described the three theoretical foundations used to guide this research. Research findings revealed that traumatic experiences impact African descendants' physical health and psychological wellbeing (Bolten, 2016; Bridgett et al., 2015; Carter et al., 2013; Cromer et al., 2018; Hartmann & Gone, 2016; Pagnini et al., 2016) and how responses to trauma (behaviors) can be passed from generation to generation (Kellerman, 2013). Additionally, research findings revealed that many African descendants internalize racism (Busey, 2014; Maxwell et al., 2015) and social norms surrounding skin colors, hair textures and styles, and phenotypes (Beauty is Pain, 2017; Cutter, 2016; Esprey, 2014; Jeffries & Jeffries, 2014), compare these attributes to out- and ingroup members (Beauty is Pain, 2017; Jeffries & Jeffries, 2014; Orelus, 2013), and exhibit an intergenerational cycle of assimilating and conforming to White societal culture (Busey, 2014; Johnson, 2014; Womack, 2016). Also, research findings revealed that individuals' idea of self and their motivation are shaped by how others view them

(Howardson & Behrend 2015; Kang et al., 2015; Vancouver & Purl, 2017; Vera et al., 2014; Womack, 2016).

Integrating research on transgenerational transmission of race-related stress and intraracial microaggressions in examining self-efficacy can bring us closer to understanding individuals and their family's biosocial behaviors during assessment and treatment (Berger, 2014). The current study endeavors to bond the gap by giving attention to the relationship among and the possible effects race-related stress and intraracial microaggressions may have on the self-efficacy of African descendants. In chapter 3, I present the research design and rationale, my role as the researcher, and the methodological approach for the current study. Additionally, the data collection and analysis plan, threat to the validity, and ethical procedures is presented in the following chapter.

Chapter 3: Research Method

Introduction

The purpose of this quantitative study was to explore the psychological impact race-related stress and intraracial microaggressions have on African descendants' self-efficacy in the United States. This nonexperimental, correlational design was intended to examine race-related stress, intraracial microaggressions, and their relationship to self-efficacy. The research design and rationale, role of the researcher, methodology, participant selection, data collection approach and data analysis plan, and ethical considerations are presented in this chapter.

Research Design and Rationale

In this section, I first present the RQs that guided the study. I then discuss the rationale for my research design selection and address the theme for not selecting other methods. In the next section, I describe my role as the researcher in a quantitative multiple regression design.

Research Questions

This study was designed to answer the following:

RQ1: What is the relationship between race-related stress and intraracial microaggressions in predicting the internal self-efficacy of African descendants?

$H_0$1: There is no relationship between race-related stress and intraracial microaggressions in predicting the internal self-efficacy of African descendants.

H_a1: There is a relationship between race-related stress and intraracial microaggressions in predicting the internal self-efficacy of African descendants.

RQ2: What is the relationship between race-related stress and intraracial microaggressions in predicting the powerful others self-efficacy of African descendants?

$H_0$2: There is no relationship between race-related stress and intraracial microaggressions in predicting the powerful others self-efficacy of African descendants.

H_a2: There is a relationship between race-related stress and intraracial microaggressions in predicting the powerful others self-efficacy of African descendants.

RQ3: What is the relationship between race-related stress and intraracial microaggressions in predicting the chance self-efficacy of African descendants?

$H_0$3: There is no relationship between race-related stress and intraracial microaggressions in predicting the chance self-efficacy of African descendants.

H_a3: There is a relationship between race-related stress and intraracial microaggressions in predicting the chance self-efficacy of African descendants.

The most appropriate method to address these questions was a multiple regression quantitative approach because it allowed for investigating how African descendants' self-efficacy is impacted by race-related stress and intraracial microaggressions. Thus, a multiple regression design suited the purpose and necessary guidelines for this study. This design was also appropriate to test the RQ, as it allows measurement of the impact on one continuous dependent variable from multiple continuous independent variables (Osborne, 2015) to determine a linear relationship between a continuous dependent variable as well as between each other (Frankfort-Nachmias & Nachmias, 2008). This approach helped explain the relationship between one continuous dependent variable (i.e., self-efficacy) and two or more independent variables (i.e., race-related stress and

intraracial microaggressions). The dependent variable (self-efficacy) and each independent variable (race-related stress and intraracial microaggressions) are on the ratio level of the measurement. Self-efficacy is continuous; however, it can be measured using an interval scale. Although interactions between race-related stress and intraracial microaggressions have some association, each of these variables are independent of one another. Additionally, because a relationship between variables is being measured, a correlational design was appropriate. Potential reasons for time constraints included participation motivation and priority. There were no foreseen reasons for resource constrains, as the use of social media provides access to a mass number of participants.

Role of the Researcher

My role as the researcher for this study was to collect and analyze data to answer the RQs. In quantitative research the researcher investigates evidence for correlational relationships. As an African descendant female, I have personally experienced, vicariously experienced, and witnessed out- and in-group microaggressions. Obtaining education in psychology, I have learned and been trained on self-reflection in order to decrease subjectivity and bias and I have been taught to understand that research is vulnerable to bias. Therefore, I followed the design's empirical procedures and collection procedures, utilizing a data program (Intellectus Statistics Online Computer Software, 2020) to code and interpret and employing unbiased terminology. Additionally, I had no affiliation with any of the agencies being utilized for research and had limited interaction with participants. I also had scholarly trained and competent dissertation committee members controlling for biases.

Methodology

In this section of Chapter 3, the participant selection and participation criterion are presented. Second, the data collection method and rationale for the approach being used is presented. Finally, the process for analyzing the data is also described.

Participant Selection

To optimally define the sample and collect the data for a research, the population of interest must be defined, the sampling frame must be specified, the sampling method must be determined, the sample size must be established, and the data collection type must be established and used (Anastasi & Urbina, 1997; Kline, 2005). The population consisted of adults who identify as African American or Black and who have not received previous therapy for race-related stress or trauma. The sampling strategy was convenience sampling, as focus in this study was to obtain a diverse sample of African descendants with varied background, experiences, and ideas. The target sample size was 119 African descendants aged 18 or older. The rationale for this sample size was determined by using G*Power software (Faul, Erdfelder, Buchner, & Lang, 2009) by calculating significance level (alpha) = 0.01, power = 95%, medium effect size 0.15, five predictor variables (IRRS-B: cultural racism, institutional racism, individual racism, and global; MET: intraracial ethnic teasing) and three outcome variables (MLCS: internal, powerful others, and chance). I planned to close the study at a 15% increase to 132 participants to allow for potential incomplete or missing data and losses during the data collection phase.

This study involved convenience rather than random sampling. The focus was on

African descendants whose ancestors were possibly enslaved in the United States and who felt that they experienced ingroup discrimination. Nonprobability convenience sampling is less time consuming and less expensive than probability sampling techniques. Nonprobability convenience sampling seeks to include participants who are accessible and within proximity; however, this presents a disadvantage because it restricts representation of the population being studied. The selection of the study population was nonrandom based on characteristics of experiences specific to the RQs, which a randomized sampling technique might not capture.

I planned to recruit participants through flyer distribution at community organizations, churches, and hair solons. These sites were chosen because they have a historically and culturally significant the African descendant community. I recruited participants through electronic announcements to social media organizations catering to African descendants such as African American Heritage, Celebrating the Legacy of Black Excellence, and African American History and similar groups. These organizations were chosen because they acknowledge the experiences of African descendants. The announcements described who was eligible to participate (identify as African American or Black and 18 and older) as well as instructed interested participants to type in the link or click on the link to access the survey. The consent form was the first page of the online survey and participants was instructed to click “Next” to imply consent and to complete the survey through Survey Monkey. The plan for individuals interested in completing a hard-copy paper consent and surveys in-person were to return them by postage paid envelope by way of U.S. mail to me.

I planned to collect data in person, through the mail, and via Survey Monkey. In person locations were church classrooms, public libraries' private rooms, and hair shops in proximity of the participants or in a place at the discretion of the participant. Privacy was intended through Dallas community settings where data could be collected from participants at locations that were secure and during times that do not overlap. Mailed responses were collected through postage paid envelopes by way of U.S. mail and Internet responses collected through Survey Monkey. No identifying information was on any version of the data collection tools. All participants were offered a $10 virtual thank-you gift card for compensation of their time.

Utilizing a self-report survey was the most appropriate method to use for this study. The data collected from this type of survey provides information that can be analyzed, and empirical answers may be built (Anastasi & Urbina, 1997; Kline, 2004). The advantages of utilizing the survey type of data collection is that it is easy to administer, can be administered individually or in group settings, and can be given to a numerous number of participants as a whole (through internet, mail, e-mail, phone, etc.; Kline, 2004; Naglieri et al., 2004) or at one given time.

Other advantages of using a survey is that they are cost effective, questions can be asked several times in several different manners to receive accurate result, and several subjects of data can be tested (e.g., identity, self-esteem, inferiority complex, attitude, behavior, etc.). Lastly, surveys that are standardized have lower risk of having the many types of errors (Frankfort-Nachmias & Nachmias, 2008), and computer software (i.e., such as Intellectus Statistics, 2020) can analyze survey data to determine validity,

reliability, and statistical significance for analyzing multiple variables (Naglieri et al., 2004).

The disadvantages of utilizing the survey type of data collection is that some participants may have questions, may not understand what the question is asking, and may have an inability to answer the questions accurately (Frankfort-Nachmias & Nachmias, 2008). Participants may be bored, disinterested, have no motive to answering accurately, and questions and answers may lead to unclear data. Additionally, with surveys, it is difficult to truly validate the study, as the survey study cannot be repeated (Frankfort-Nachmias, & Nachmias, 2008). All participants who completed the surveys were provided a debriefing letter reiterating the procedure of confidentiality and their rights as participants.

Instrumentation

Surveys were utilized as a form of collecting data, which included the IRRS-B (Utsey, 1999), the MET (Reddy & Crowther, 2007a), and the MLCS (Levenson, 1974). Race-related stress was the predictor variable, which was defined as the witnessing and experiencing of generational and current oppression through cultural racism, institutional racism, and individual racism. It was measured by the IRRS (Utsey, 1999). Intraracial microaggressions was also a predictor variable, defined as the experiencing of ethnic teasing in areas of hair, dress, skin color, and facial features and measured by the MET (Reddy & Crowther, 2007a). The outcome variable, self-efficacy of African descendants, was defined as emotions and coping skills concerning optimistic self-beliefs and life challenges, and work satisfaction regarding internal, powerful others, and chance. It was

measured by the MLCS (Levenson, 1974). Furthermore, gender was analyzed as a potential covariate.

Index of Race-Related Stress-Brief (IRRS-B). The IRRS-B (Utsey, 1999) is a 22-item, multidimensional measure of race-related stress experienced by African descendants (Utsey, 1999). It was initially developed with 264 participants, including 239 African descendants and 25 European Americans, in which the 25 European Americans was used for a group comparison and the subsample was not included in the data analysis. Of the 239 African descendant participants 138 were women and 78 were men. The IRRS-B is comprised three scales: cultural racism, institutional racism, and individual racism. The total of the weighted subscales; as well as, each independent subscale were examined. Each is scored on a 5-point Likert scale ranging from 0 ("This never happened to me") to 4 ("This event happened & I was extremely upset").

Construct validity, based on confirmatory factor analysis, was significant. Higher scores indicate greater experiences of specific form of racism and higher levels of distress. Cronbach's alpha for the Cultural Racism subscale and Individual Racism subscale was .78 and .69 for the Institutional Racism subscale (Utsey, 1999). Pearson product-moment correlation coefficient determined intercorrelation within the subscales of .56 to .74. A global score can be computed to determine an overall level of race-related stress regarding the three aspects of racism. The Global Racism measure ($p < .01$) of the subscales was .84 to .90. The measure is scored by summing the total of the weighted subscale scores. Overall, the subscale measured "related yet distinct aspects of the same construct: African Americans experiences with racism" (Utsey, 1999, p. 569).

Measure of Ethnic Teasing (MET). The predictor variable, Intraracial microaggression, is defined as blatant or covert exclusions, indignities, insults, invalidations, and slights towards same group members (e.g. family members, friends, peers, educators, employers, etc.) which communicate culture shame, criminality, invisibility, poor achievement, sexualization, segregation, and perceived burden. The MET (Reddy & Crowther, 2007a) was used in the current study to examine how the experiences of ethnic teasing impact the outcome variable, self-efficacy, among African descendant participants. The MET is a 29-item instruments that measures ethnic teasing in four areas: hair, dress, skin color, and facial features (Reddy & Crowther, 2007b). The MET was administered to a small sample of South Asian women prior to its use in Reddy and Crowther's (2007b) study to establish significance. Seventy-four South Asia women were assessed in their study measuring general appearance, thin-ideal internalization, acculturation, cultural conflict, body dissatisfaction, and maladaptive eating attitudes. Internal consistency of the measure was high ($\alpha = .91$). The measure demonstrated convergent validity [$r = .40$, $p < .01$, with the Rosenberg Self-Esteem Scale; Rosenberg, 1965; Reddy & Crowther, 2007b).

Although the original measurement was developed and normed on South Asian women, this tool measures ethnic teasing in areas of skin complexion, hair, and facial features; which the current study is assessing. In the current research study, the MET was modified by adding instructions that specify the questions' focus are on ingroup teasing, reading: "This survey questionnaire is intended to sample the experience of ethnic teasing by same ethnic group members (i.e. Black on Black discrimination/colorism) in four

areas: hair, dress, skin color, and facial features. Below you will find questions regarding these experiences and you are to indicate those that have happened to you by other African Americans/Blacks. Please circle the number on the scale (1 to 5) that best describes your experience with same ethnic group members. Do not leave any items blank."

Examples of questions on the MET include, "Did other people ever make jokes about your hair because of your race or ethnicity," "If you did wear cultural dress, were you made fun of by others," "When you were a child, how often did others make jokes about your skin color because of your race or ethnicity," and "When you were a child, how often did people make fun of the size/shape of your nose, mouth, or lips because of your race or ethnicity?" (Reddy & Crowther, 2007a). Frequency of and distress from being teased is evaluated by querying how often teased occurred, how upsetting they were at the time, and how upsetting it is now (Reddy & Crowther, 2007b). A 5-point Likert scale ranging from *never* to *frequently* and *not at all upsetting* to *very upsetting* is used (Reddy & Crowther, 2007b). Higher scores indicate greater ethnic teasing (Reddy & Crowther, 2007b).

Multidimensional Locus of Control Scales (MLCS). The outcome variable, self-efficacy, is defined as one's perceived capability to achieve, control, or perform a set goal (Vancouver & Purl, 2017). As a measures of self-efficacy, internal locus of control is characterized by belief in having control of outcomes (Kang et al., 2015) while, external locus of control is defined as outcomes beyond one's control (Ahlin & Lobo Antunes, 2015; Kang et al., 2015). Therefore, to capture the self-efficacy of African

descendants, Levenson' (1974) MLCS was used. The scale was normed to sociopolitical activists of conservative and liberal ideologies and its questions appear more identifiable with encounters of everyday racial situations. It is acknowledged that this study is dated (1974); however, recent studies (Akkaya & Akyol, 2016; Chaturvedi, 2015; Malhotra, 2017; Williams & Francis, 2010) used this measure validating its significance and reliability.

The MLCS is a 24-item psychometric scale that assesses emotions, coping skills concerning optimistic self-beliefs and life challenges, and work satisfaction (Levenson, 1974) in three areas: Internal, Powerful Others, and Chance. Each scale is comprised of eight items in a Likert format on a 6-point scale (Levenson & Miller, 1976). Several items were adapted from Rotter's I-E scale and other items were new. The three scales are statistically independent of one another and were examined independently. For Levenson & Miller (1976) study, the Cronbach's alpha for the internal scale was .77, the Powerful Others scale was .71, and the Chance scale was .73. The Cronbach Alpha internal consistency coefficient is found as .78 (Akkaya & Akyol, 2016) to 0.81 (Malhotra, 2017) for this scale. According to Williams and Francis (2010), "a confirmatory factor analysis found a goodness of fit index of .90 for the three factor model of the scale" (p. 233 and 234). Examples of questions include "When I get what I want, it's usually because I worked hard for it," "Getting what I want requires pleasing those people above me," and "When I get what I want, it's usually because I'm lucky." Permission to use each scale in the current study was requested and granted (Appendix A).

Data Analysis Plan

I used Intellectus Statistics Online Computer Software (2020) to analyze the data. Pearson correlation analysis was utilized to examine the relationships between race-related stress, interracial microaggressions, and self-efficacy. Each questionnaire are interval or dichotomous scales; therefore, parametric statistics were utilized to analyze data scored from the Index of Race-Related Stress for race-related stress and the MET for interracial microaggressions. A descriptive analysis including mean, standard deviation, variation and others to summarize the demographics of each of the participants were also be applied. Nonparametric statistics were utilized for categorical (e.g., demographic variables) and nominal variables (e.g., male and female) were utilized. A multiple regression analysis, hierarchical regression, and covariate correlation was included. Samples and data were confirmed to be sure to meet the statistical assumptions of the aforementioned methods.

Threat to Validity

Threats to external and internal validity is addressed in this section of chapter 3. The issues of trustworthiness for this study is also described. Lastly, ethical considerations and procedures are discussed.

Trustworthiness

One avenue to establish credibility in the current study was through providing rich operational definitions of the key concepts grounded in literature on race-related stress, intraracial microaggressions, and self-efficacy. A second method was to have participants go through an inclusion process to be sure they identify as African American, Black, or

an African descendant and had not participated in counseling for race-related stress. In regard to instrument reliability, assessments are self-reports and subjective measures.

Threats to construct and statistical conclusion validity is low as each measuring tool demonstrates acceptable to excellent (0.7 to 0.9; Tavakol & Dennick, 2011) statistical power and is consistently accurate in measuring content in question. It should be noted that Cronbach's alpha (α) is sensitive to the number of items in a test (Tavakol & Dennick, 2011). A larger number of items can result in a larger α, and a smaller number of items in a smaller α. This can result in incorrectly discarded tests or tests wrongly labeled as untrustworthy (Tavakol & Dennick, 2011). The IRRS-B has 7 and the MLCS has 8 items for each subscale. The IRRS-B has two out of three and the MLCS has three out of three subscales illustrating alphas between 0.7 and 0.8. According to Tavakol and Dennick (2011), this is acceptable internal consistency. One subscale on the IRRS-B was .68 presenting questionable internal consistency; however, as illustrated above, the IRRS-B's overall global subscales was .84 to .90 demonstrating good overall internal consistency.

One threat to external validity in the current study was the degree to which results were applicable to other regions and populations. Credibility was established regarding this concern by presenting no assumption of transferability between regions or generalizability amongst populations. One threat to internal validity in the current study was the possibility of episodic trauma (e.g. loss due to illness). Transgenerational trauma was not specified when measuring race-related stress; however, race-related stress has been experienced in everyday social interactions for generations and its association to

witnessing and experiencing racial discrimination affords suitable proclivity.

Additionally, statistical software was used and my committee, particularly, my methodology expert reviewed the data and my analysis. Findings are reported in solid and descriptive language and my committee assisted with interpreting results to minimize chances of any personal bias. Each of the aforementioned strategies were used to increase credibility and trustworthiness in the current study.

Ethical Procedures

The nature of the study should present minimal risk to the participants. Before contacting agencies and collecting data, I obtained authorization to conduct my research from Walden University's Institutional Review Board (IRB). IRB approval presented confidence in my competence to implement procedures for protecting participants, gather data, and maintain confidentiality in an ethical manner.

I posted announcements to social media group organizations in order to access participants. There were no personal affiliations with any of the group organizations or participants involved in reason of minimizing any possibility of conflict of interest or bias. An informed consent was provided to participants informing them of confidentiality and the option to withdraw at any time. Participants that consented to the informed were offered the opportunity to present any questions or concerns; and with clarity, sign the agreement. I acted alone when collecting data and took the necessary steps to protect the confidentially of the data and secure data in a locked HIPPA compliant bag. Email corresponding between my committee and I, regarding participant information, maintained confidentiality as no names were on data. Data will be maintained and secure

for 5 years, as required by Walden University. This data, unused data, and data of participants that withdraw early will be shredded and destroyed.

Summary

In this chapter, I presented a problem regarding African descendants' demonstrating trauma-oriented behaviors that fit the diagnostic criteria for PTSD (Anderson et al., 2018) through transgenerational trauma (Graff, 2017; Kellermann, 2013) and intraracial microaggressions (Gasman & Abiola, 2016). I also presented a RQ specific to rather race-related stress and intraracial microaggressions are predictors of self-efficacy of African descendants' in the United States. The purpose of this quantitative study is to explore the psychological impact race-related stress and intraracial microaggressions may have of African descendants' self-efficacy. I described my rationale for conducting a multiple regression study and define each theoretical framework used to guide this study. I described my role as the researcher and the participant selection process that promotes access to participants that identify as descendants of West African slaves. Also, in this chapter, I presented the data collection approach involving surveys and the data analysis plan by coding the data using Intellectus Statistics Online Computer Software (2020). Finally, I described adherence to the IRB's ethical standards, various procedures to ensure trustworthiness of findings, and the issue of threats to validity and reliability. Chapter 4 presents results from the data analysis based on the procedures outlined in this chapter.

Chapter 4: Results

Introduction

The purpose of this quantitative study was to explore the relationships among race-related stress, intraracial microaggressions, and self-efficacy. The RQs that guided the study were focused on the relationship between race-related stress and intraracial microaggressions in predicting the internal self-efficacy, powerful others self-efficacy, and chance self-efficacy of African descendants. This chapter begins with a description of the demographics of the target population and my participant recruitment process. It also includes the response rate and time frame for collecting the data as well as the use of the research tools. Lastly, a summary of the statistical analysis findings and tables and figures to illustrate results are included.

Data Collection

Data collection approval was granted in December; therefore, I began posting the announcement to social media group organizations December 13th and planned to follow through with distributing flyers in Dallas community settings in the following month after the holiday season. However, the participant count reached the target sample size of 119 by December 28th before I distributed flyers in Dallas community settings. Therefore, participants were recruited solely through posting announcements in 30 social media group organizations. The participants in the study were male and females who identify as African American or Black, are ages 18 to 79, and had not participated in counseling for race-related stress. The rationale for this sample size was determined by using G*Power software. Additionally, I planned to close the study at a 15% increase to 132 participants

to allow for potential incomplete or missing data and losses during the data collection phase. I closed the study at 170 participants. A total of 51 participants were excluded based on not representing the targeted population (20 African American/Black and another ethnicity, four ethnicities other than African American/Black, 10 participated in counseling for race-related stress, 15 were incomplete, and one was transgender).

Surveymonkey.com was used to collect, track, and back up data for the 3-question information sheet and the three questionnaires. Results were exported as a Microsoft Excel file and raw summary in Adobe pdf. Participants' names were not captured in SurveyMonkey and instead coded as "respondent" with a numeral number. Once exported to Microsoft Excel, participants' revised identifier was "R" with a numerical number. Data were kept private via password-protected computer and backed up on a portable hard drive as well as printed and stored in a HIPPAA-compliant bag only I have access to. Intellectus Statistics Online Computer Software (2020) was used to generate frequencies and percentages and regression technique to describe the demographics of each participant.

The most frequently observed category of skin tone was dark brown (n = 40, 34%); hair curl pattern was tight curls (n = 80, 67%); age were 36-45 and 56-65, each with an observed frequency of 34 (29%); gender was female (n = 80, 67%); marital status was single (n = 48, 40%); occupational status was employed (n = 87, 73%); years of education was MA/ MS (n = 20, 17%); and annual income was 42,000-85,000 (n = 40, 34%). Frequencies and percentages are presented in Table 2.

Table 2

Demographic Characteristics and Nominal Variables for Study Sample (N = 119)

Variable	*N*	%
Skin tone		
Dark Brown	40	33.61
Light Brown	17	14.29
Medium Brown	39	32.77
Very Dark Brown	13	10.92
Very Light Brown	10	8.40
Hair curl pattern		
Deep Waves	5	4.20
Loose Curls	3	2.52
Small Waves	18	15.13
Straight	13	10.92
Tight Curls	80	67.23
Deep Waves	5	4.20
Age		
18 - 25	8	6.72
26 - 35	18	15.13
36 - 45	34	28.57
46 - 55	17	14.29
56 - 65	34	28.57
66 - 75	7	5.88
76 - 85	1	0.84
Gender		
Female	80	67.23
Male	39	32.77
Marital status		
Committed Relationship	5	4.20
Divorced	21	17.65
Married	40	33.61
Separated	4	3.36
Single	48	40.34
Widowed	1	0.84
Occupational status		
Employed	87	73.11
Homemaker	15	12.61
Student	7	5.88
Unemployed	10	8.40

(table continues)

Variable	*N*	%
Years of education		
1 - 2 yrs. college	19	15.97
3 - 4 yrs. college	9	7.56
5 - 6 yrs. college	2	1.68
7 - 12 yrs. college	6	5.04
Associates	14	11.76
B.A. / B.S.	19	15.97
GED	3	2.52
HS diploma	14	11.76
K - 12th grade	8	6.72
M.A. / M.S.	20	16.81
Ph.D. / M.D. / Psy.D.	5	4.20
Annual income		
126,000 - 188,000	2	1.68
188,000 - or more	3	2.52
31,000 - 42,000	21	17.65
31,000 or less	33	27.73
42,000 - 85,000	40	33.61
85,000 - 126,000	20	16.81

Note. Due to rounding errors, percentages may not equal 100%

Descriptive Statistics for Each Measurement

To assess race-related stress (witnessing and experiencing generational and current racial discrimination, oppression, and fears of ethnic cleansing), the IRRS-B was used. To assess intraracial microaggressions (ingroup teasing based on skin tone, hair texture/style, and facial features), the MET was used. To assess self-efficacy (belief in internal, powerful others, and chance of controlling a desired or intended goal), the MLCS was used. Descriptive statistics were calculated for the three measurements.

The IRRS-B is comprised of four scales: cultural racism, institutional racism, individual racism, and global (the total of the weighted subscales). The observations for cultural racism had an average of 28.58 (*SD* = 8.99, *SEM* = 0.82, Min = 0.00, Max = 40.00, Skewness = -0.97, Kurtosis = 0.47); individual racism had an average of 14.20 (*SD* = 6.85, *SEM* = 0.63, Min = 0.00, Max = 24.00, Skewness = -0.46, Kurtosis = -0.70); and institutional racism had an average of 8.76 (*SD* = 6.79, *SEM* = 0.62, Min = 0.00, Max

= 24.00, Skewness = 0.40, Kurtosis = -0.91). The observations for global racism an average of 0.00 (*SD* = 1.00, *SEM* = 0.09, Min = -2.60, Max = 1.84, Skewness = -0.30, Kurtosis = -0.51). When the skewness is greater than 2 in absolute value, the variable is considered to be asymmetrical about its mean. When the kurtosis is greater than or equal to 3, then the variable's distribution is markedly different than a normal distribution in its tendency to produce outliers (Westfall & Henning, 2013). The descriptive statistics can be found in Table 3.

Table 3

Descriptive Statistics for Index of Race-Related Stress

Variable	*M*	*SD*	*N*	*SEM*	Min	Max	Skewness	Kurtosis
Cultural Racism	28.58	8.99	119	0.82	0.00	40.00	-0.97	0.47
Individual Racism	14.20	6.85	119	0.63	0.00	24.00	-0.46	-0.70
Institutional Racism	8.76	6.79	119	0.62	0.00	24.00	0.40	-0.91
Global Racism	0.00	1.00	119	0.09	-2.60	1.84	-0.30	-0.51

Descriptive statistics were calculated for intraracial microaggressions: frequency, distress, and skin tone satisfaction. Higher scores indicated greater ethnic teasing (e.g., higher scores on skin color satisfaction indicate higher dissatisfaction). The observations for distress had an average of 25.24 (*SD* = 12.73, *SEM* = 1.17, Min = 12.00, Max = 70.00, Skewness = 1.00, Kurtosis = 0.35); frequency had an average of 12.63 (*SD* = 6.70, *SEM* = 0.61, Min = 6.00, Max = 35.00, Skewness = 1.20, Kurtosis = 0.89); and skin tone satisfaction had an average of 6.08 (*SD* = 3.24, *SEM* = 0.30, Min = 4.00, Max = 16.00, Skewness = 1.27, Kurtosis = 0.23). The descriptive statistics can be found in Table 4.

Table 4

Descriptive Statistics for Intraracial Microaggressions

Variable	*M*	*SD*	*n*	*SEM*	Min	Max	Skewness	Kurtosis
Distress	25.24	12.73	119	1.17	12.00	70.00	1.00	0.35
Frequency	12.63	6.70	119	0.61	6.00	35.00	1.20	0.89
Skin Tone Satisfaction	6.08	3.24	119	0.30	4.00	16.00	1.27	0.23

Descriptive statistics were also calculated for self-efficacy: internal, powerful others, and chance. The observations for internal self-efficacy had an average of 32.54 (*SD* = 8.37, *SEM* = 0.77, Min = 0.00, Max = 48.00, Skewness = -0.86, Kurtosis = 1.45). The observations for powerful others self-efficacy had an average of 16.54 (*SD* = 9.82, *SEM* = 0.90, Min = 0.00, Max = 43.00, Skewness = 0.30, Kurtosis = -0.36). The observations for chance self-efficacy had an average of 15.30 (*SD* = 7.75, *SEM* = 0.71, Min = 0.00, Max = 35.00, Skewness = 0.31, Kurtosis = -0.21). The summary statistics can be found in Table 5.

Table 5

Summary Statistics for Interval and Ratio Variables

Variable	*M*	*SD*	*n*	*SEM*	Min	Max	Skewness	Kurtosis
chance self-efficacy	15.30	7.75	119	0.71	0.00	35.00	0.31	-0.21
internal self-efficacy	32.54	8.37	119	0.77	0.00	48.00	-0.86	1.45
powerful others self-efficacy	16.54	9.82	119	0.90	0.00	43.00	0.30	-0.36

Reliability of Each Measurement

A Cronbach alpha coefficient was calculated for each scale. The Cronbach's alpha coefficient was evaluated using the guidelines suggested by George and Mallery (2016) where > .9 excellent, > .8 good, > .7 acceptable, > .6 questionable, > .5 poor, and ≤ .5

unacceptable. The items for cultural racism had a Cronbach's alpha coefficient of 0.88, indicating good reliability; individual racism had a Cronbach's alpha coefficient of 0.86, indicating good reliability; institutional racism had a Cronbach's alpha coefficient of 0.81, indicating good reliability; and global racism had a Cronbach's alpha coefficient of 0.93, indicating excellent reliability. Table 6 presents the results of the reliability analysis for the IRRS-B.

Table 6

Reliability Table for IRRS-B

Scale	No. of Items	α
Cultural racism	10	0.88
Individual racism	6	0.86
Institutional racism	6	0.81
Global racism	22	0.93

The items for frequency had a Cronbach's alpha coefficient of 0.81, indicating good reliability; distress had a Cronbach's alpha coefficient of 0.89, indicating good reliability; and skin color satisfaction had a Cronbach's alpha coefficient of 0.62, indicating questionable reliability. Table 7 presents the results of the reliability analysis for the MET.

Table 7

Reliability Table for the MET

Scale	No. of Items	α
Frequency	8	0.81
Distress	14	0.89
Skin Color Satisfaction	4	0.62

The items for internal self-efficacy had a Cronbach's alpha coefficient of 0.67,

indicating questionable reliability; powerful others self-efficacy had a Cronbach's alpha coefficient of 0.76, indicating acceptable reliability; and chance self-efficacy had a Cronbach's alpha coefficient of 0.62, indicating questionable reliability. Table 8 presents the results of the reliability analysis for the MLCS.

Table 8

Reliability Table for the Multidimensional Locus of Control Scale

Scale	No. of Items	α
Internal self-efficacy	8	0.67
Powerful self-efficacy	8	0.76
Chance self-efficacy	8	0.62

Results

Research Question 1

The first research question asked about the relationship between race-related stress and intraracial microaggressions in predicting the internal self-efficacy of African descendants. A Pearson correlation analysis was conducted among cultural racism, individual racism, institutional racism, global racism, frequency, distress, skin tone satisfaction, internal self-efficacy. Cohen's standard was used to evaluate the strength of the relationships, where coefficients between .10 and .29 represent a small effect size, coefficients between .30 and .49 represent a moderate effect size, and coefficients above .50 indicate a large effect size (Cohen, 1988). There were no significant correlations found between race-related stress and intraracial microaggressions with internal self-efficacy; therefore, this data supported a failure to reject the null hypothesis.

Assumptions for linearity. A Pearson correlation requires that the relationship between each pair of variables is linear (Conover & Iman, 1981). This assumption is violated if there is curvature among the points on the scatterplot between any pair of variables. The correlations were examined using Holm corrections to adjust for multiple comparisons based on an alpha value of 0.05. Figure 1 presents the scatterplots of the correlations. A regression line has been added to assist the interpretation.

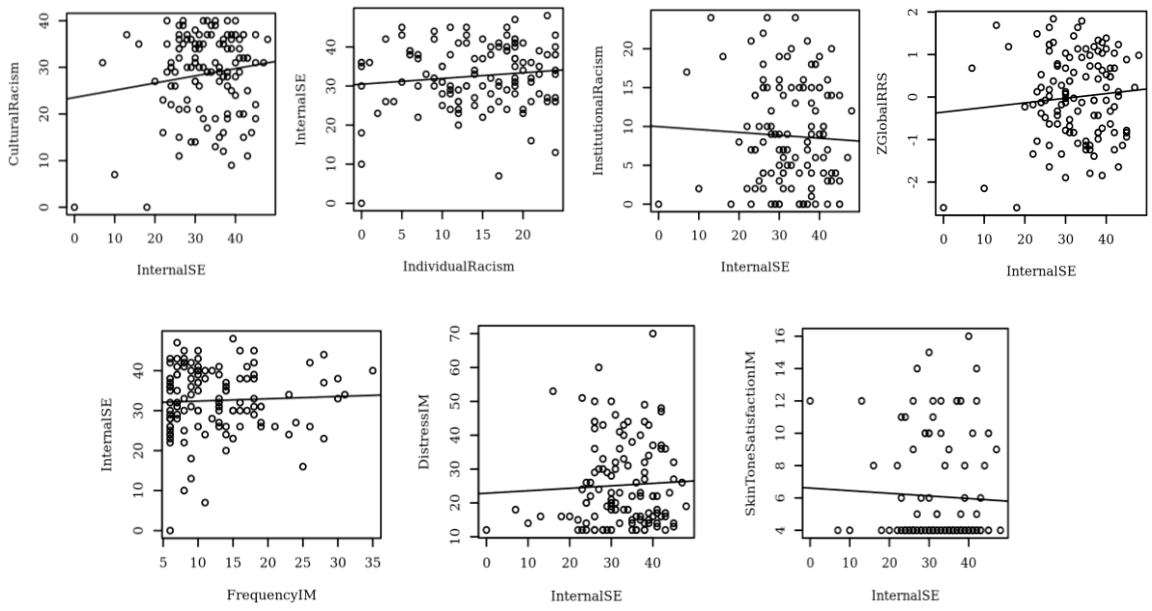


Figure 1. Scatterplots between each independent variable and internal self-efficacy dependent variable with the regression line added.

Hierarchical linear regression. A two-step hierarchical linear regression was conducted with internal self-efficacy as the dependent variable. For Step 1, gender was entered as a predictor variable into the null model. Cultural racism, individual racism, institutional racism, frequency, distress, and skin tone satisfaction were added as predictor variables into the model at Step 2. A second two-step hierarchical linear

regression was conducted with internal self-efficacy as the dependent variable, which followed the same process of entering gender as a predictor variable into the null model then adding global racism, frequency, distress, and skin tone satisfaction as predictor variables into the model at Step 2.

Assumptions. The hierarchical regression analysis results consist of model comparisons and a model interpretation based on an alpha of 0.05. Each step in the hierarchical regression was compared to the previous step using F-tests. The coefficients of the model in the final step were interpreted.

Normality was evaluated for each model using a Q-Q scatterplot. The Q-Q scatterplot compares the distribution of the residuals (the differences between observed and predicted values) with a normal distribution (a theoretical distribution which follows a bell curve). In the Q-Q scatterplot, the solid line represents the theoretical quantiles of a normal distribution. Normality can be assumed if the points form a relatively straight line. Figure 2 presents the Q-Q scatterplot for normality for models 1 (IRRS-B individual subtest and MET) and 2 (Global RRS-B and MET) predicting internal self-efficacy.

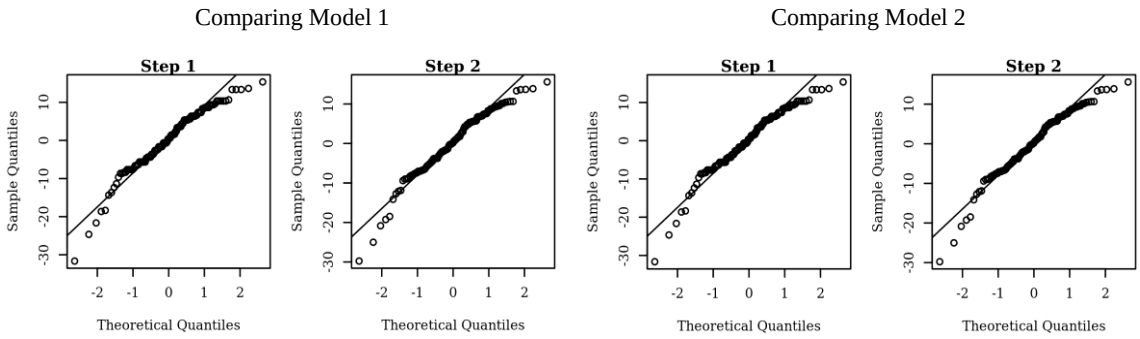


Figure 2. Q-Q scatterplot for normality for models predicting internal self-efficacy.

Homoscedasticity was evaluated for each model by plotting the model residuals against the predicted model values (Osborne & Walters, 2002). The assumption is met if

the points appear randomly distributed with a mean of zero and no apparent curvature. Residuals scatterplot for homoscedasticity for models 1 (IRRS-B individual subtest and MET) and 2 (Global RRS-B and MET) predicting internal self-efficacy are presented in Figure 3.

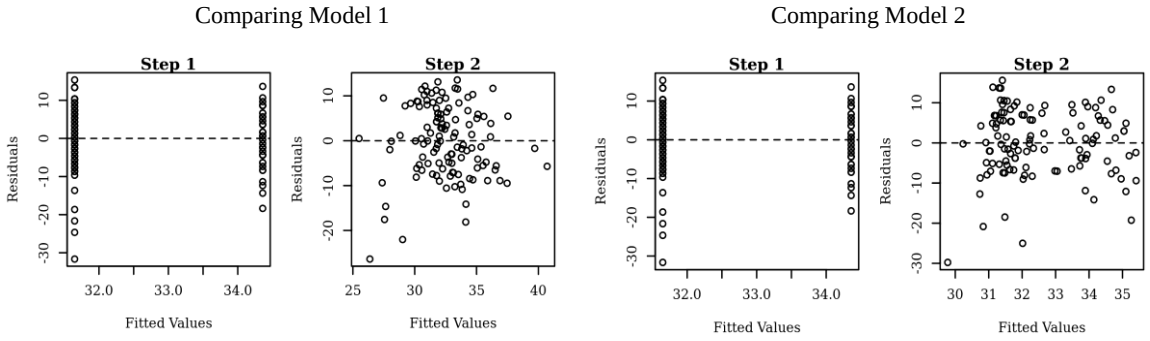


Figure 3. Residuals scatterplot for homoscedasticity for models predicting Internal self-efficacy.

Variance Inflation Factors (VIFs) were calculated to detect the presence of multicollinearity between predictors for each regression model. Multicollinearity occurs when a predictor variable is highly correlated with one or more other predictor variables. If a variable exhibits multicollinearity then the regression coefficient for that variable can be unreliable and difficult to interpret. Multicollinearity also causes the regression model to have a loss in statistical power (Yoo et al., 2014). High VIFs indicate increased effects of multicollinearity in the model. Variance Inflation Factors greater than 5 are cause for concern, whereas VIFs of 10 should be considered the maximum upper limit (Menard, 2009). The VIF for each predictor in model 1 (IRRS-B individual subtest and MET) is presented in Table 9 and model 2 (Global RRS-B and MET) is presented in Table 10.

Table 9

Variance Inflation Factors for Each Step for Model 1

Variable	VIF
Step 1	
Gender	-
Step 2	
Gender	1.12
Cultural Racism	2.00
Individual Racism	2.42
Institutional Racism	2.18
Frequency	2.08
Distress	2.35
Skin Tone Satisfaction	1.30

Note. - indicates that VIFs were not calculated as there were less than two predictors for the model step.

Table 10

Variance Inflation Factors for Each Step for Model 2

Variable	VIF
Step 1	
Gender	-
Step 2	
Gender	1.11
Global Racism	1.46
Frequency	2.05
Distress	2.35
Skin Tone Satisfaction	1.29

Note. - indicates that VIFs were not calculated as there were less than two predictors for the model step.

Outliers. To identify influential points, Studentized residuals were calculated and the absolute values were plotted against the observation numbers. An observation with a Studentized residual greater than 3.16 in absolute value, the 0.999 quartile of a *t*

distribution with 118 degrees of freedom, was considered to have significant influence on the results of the model. Studentized residuals plot for outlier detection for models 1 (IRRS-B individual subtest and MET) and 2 (Global RRS-B and MET) predicting internal self-efficacy are presented in Figure 4.

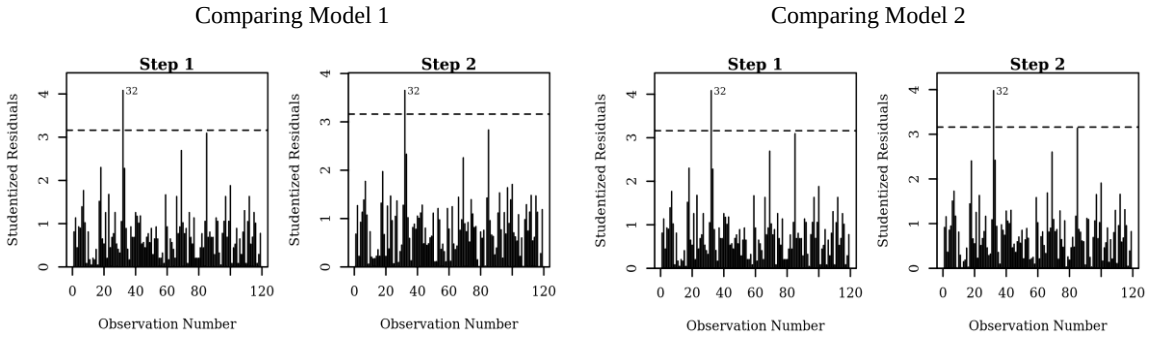


Figure 4. Studentized residuals plot for outlier detection for models predicting internal self-efficacy.

Comparing models. The *F*-test for Step 1 comparing Cultural Racism, Individual Racism, Institutional Racism, Frequency, Distress, Skin Tone Satisfaction and internal self-efficacy, was not significant, F (1, 117) = 2.79, p = .098, ΔR^2 = 0.02. This model indicates that adding Gender did not account for a significant amount of additional variation in internal self-efficacy. The *F*-test for Step 2 was not significant, F (6, 111) = 1.38, p = .229, ΔR^2 = 0.07. This model indicates that adding Cultural Racism, Individual Racism, Institutional Racism, Frequency, Distress, and Skin Tone Satisfaction did not account for a significant amount of additional variation in internal self-efficacy. The results of the regression are presented in Table 11.

Table 11

Summary of Hierarchical Regression Analysis for Variables Predicting Internal Self-

Efficacy

Variable	*B*	*SE*	CI	β	*t*	*p*
Step 1						
(Intercept)	31.65	0.93	[29.81, 33.49]	0.00	34.06	< .001
Gender Male	2.71	1.62	[-0.51, 5.92]	0.15	1.67	.098
Step 2						
(Intercept)	26.63	3.00	[20.69, 32.58]	0.00	8.88	< .001
Gender Male	2.88	1.70	[-0.49, 6.25]	0.16	1.70	.093
Cultural Racism	0.16	0.12	[-0.07, 0.40]	0.17	1.36	.175
Individual Racism	0.20	0.17	[-0.14, 0.54]	0.16	1.17	.243
Institutional Racism	-0.41	0.16	[-0.74, -0.09]	-0.34	-2.51	.014
Frequency	0.08	0.16	[-0.25, 0.40]	0.06	0.47	.640
Distress	0.02	0.09	[-0.16, 0.21]	0.04	0.27	.789
Skin Tone Satisfaction	-0.08	0.27	[-0.61, 0.44]	-0.03	-0.31	.754

Note. Confidence intervals (CI) for *B* are based on an alpha of 0.05.

A second hierarchical regression was conducted with Global Racism, Frequency, Distress, Skin Tone Satisfaction predicting internal self-efficacy, while controlling for Gender, The *F*-test for Step 1 comparing Global Racism, Frequency, Distress, Skin Tone Satisfaction and internal self-efficacy, was not significant, F (1, 117) = 2.79, p = .098, ΔR^2 = 0.02. This model indicates that adding Gender did not account for a significant amount of additional variation in internal self-efficacy. The *F*-test for Step 2 was not significant, F (4, 113) = 0.16, p = .958, ΔR^2 = 0.01. This model indicates that adding Global Racism, Frequency, Distress, and Skin Tone Satisfaction did not account for a significant amount of additional variation in internal self-efficacy. The results of the regression are presented in Table 12.

Table 12

Summary of Hierarchical Regression Analysis for Variables Predicting Internal Self-

Efficacy

Variable	*B*	*SE*	CI	β	*t*	*p*
Step 1						
(Intercept)	31.65	0.93	[29.81, 33.49]	0.00	34.06	< .001
Gender Male	2.71	1.62	[-0.51, 5.92]	0.15	1.67	.098
Step 2						
(Intercept)	31.54	2.35	[26.88, 36.21]	0.00	13.40	< .001
Gender Male	2.43	1.73	[-1.01, 5.86]	0.14	1.40	.164
Global Racism	0.36	0.94	[-1.50, 2.22]	0.04	0.39	.700
Frequency	0.02	0.17	[-0.30, 0.35]	0.02	0.15	.884
Distress	0.02	0.09	[-0.17, 0.21]	0.03	0.21	.830
Skin Tone Satisfaction	-0.10	0.27	[-0.64, 0.44]	-0.04	-0.37	.711

Note. Confidence intervals (CI) for *B* are based on an alpha of 0.05.

Research Question 2

The second research question asked what is the relationship between race-related stress and intraracial microaggressions in predicting the powerful others self-efficacy of African descendants. I rejected the null hypotheses. A Pearson correlation analysis was conducted among Cultural Racism, Individual Racism, Institutional Racism, Global Racism, Frequency, Distress, Skin Tone Satisfaction, powerful others self-efficacy. Cohen's standard was used to evaluate the strength of the relationships, where coefficients between .10 and .29 represent a small effect size, coefficients between .30 and .49 represent a moderate effect size, and coefficients above .50 indicate a large effect size (Cohen, 1988).

Assumptions for linearity. A Pearson correlation requires that the relationship between each pair of variables is linear (Conover & Iman, 1981). This assumption is violated if there is curvature among the points on the scatterplot between any pair of variables. The correlations were examined using Holm corrections to adjust for multiple

comparisons based on an alpha value of 0.05. Figure 5 presents the scatterplots of the correlations. A regression line has been added to assist the interpretation

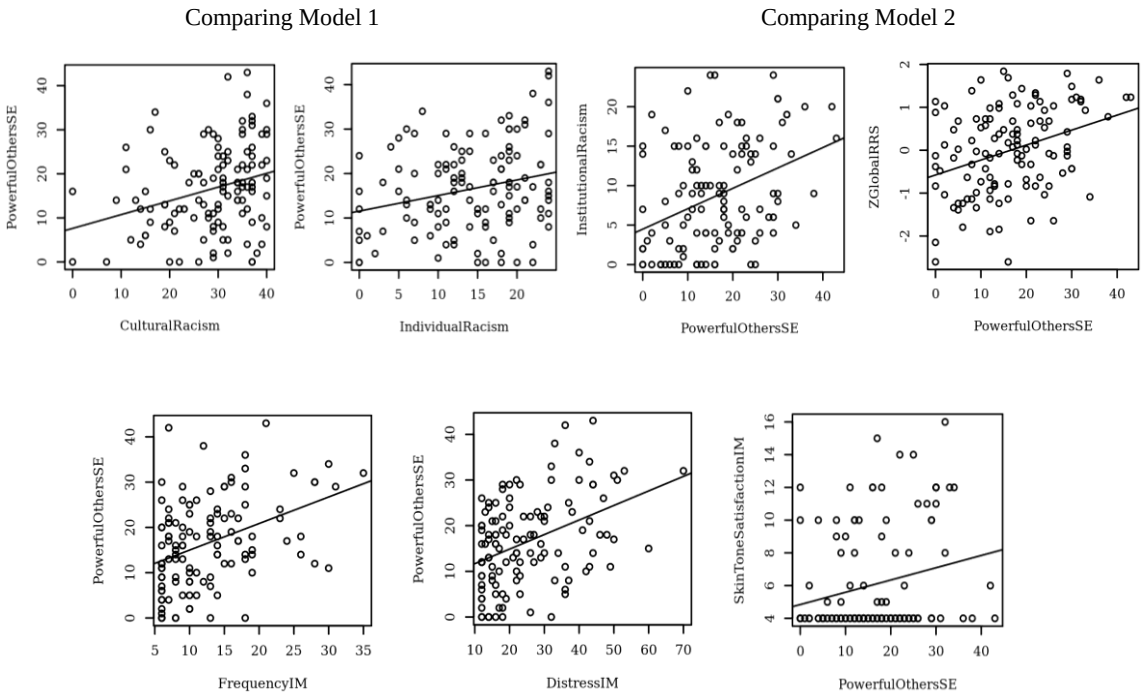


Figure 5. Scatterplots between each independent variable and powerful others self-efficacy dependent variable with the regression line added.

Pearson correlation analysis. A significant positive correlation was observed between Cultural Racism and powerful others self-efficacy (r_p = 0.29, p = .002). The correlation coefficient between Cultural Racism and powerful others self-efficacy was 0.29, indicating a small effect size. This correlation indicates that as Cultural Racism increases, powerful others self-efficacy tends to increase. A significant positive correlation was observed between Individual Racism and Powerful Others (r_p = 0.24, p = .007). The correlation coefficient between Individual Racism and powerful others self-efficacy was 0.24, indicating a small effect size. This correlation indicates that as

Individual Racism increases, Powerful Others tends to increase. A significant positive correlation was observed between Institutional Racism and powerful others self-efficacy ($r_p = 0.37$, $p < .001$). The correlation coefficient between Institutional Racism and powerful others self-efficacy was 0.37, indicating a moderate effect size. This correlation indicates that as Institutional Racism increases, powerful others self-efficacy tends to increase. A significant positive correlation was observed between Global Racism and powerful others self-efficacy ($r_p = 0.34$, $p < .001$). The correlation coefficient between Global Racism and powerful others self-efficacy was 0.34, indicating a moderate effect size. This correlation indicates that as Global Racism increases, powerful others self-efficacy tends to increase.

A significant positive correlation was observed between Frequency and powerful others self-efficacy ($r_p = 0.40$, $p < .001$). The correlation coefficient between Frequency and powerful others self-efficacy was 0.40, indicating a moderate effect size. This correlation indicates that as Frequency increases, Powerful Others tends to increase. A significant positive correlation was observed between Distress and powerful others self-efficacy ($r_p = 0.41$, $p < .001$). The correlation coefficient between Distress and powerful others self-efficacy was 0.41, indicating a moderate effect size. This correlation indicates that as Distress increases, powerful others self-efficacy tends to increase. A significant positive correlation was observed between Skin Tone Satisfaction and powerful others self-efficacy and ($r_p = 0.23$, $p = .013$). The correlation coefficient between Skin Tone Satisfaction and powerful others self-efficacy was 0.23, indicating a small effect size. This correlation indicates that as Skin Tone Satisfaction increases, powerful others self-

efficacy tends to increase. This data supported rejecting the null hypothesis as there were significant positive correlation found between race-related stress and intraracial microaggressions with powerful others self-efficacy. Table 13 presents the results of the correlations.

Table 13

Pearson Correlation Results Among Cultural Racism, Individual Racism, Institutional Racism Global Racism, Frequency, Distress, Skin Tone Satisfaction, and Powerful others Self-Efficacy

Combination	r_p	Lower	Upper	*p*
Cultural Racism-powerful others self-efficacy	0.29	0.11	0.44	.002
Individual Racism-powerful others self-efficacy	0.24	0.07	0.41	.007
Institutional Racism-powerful others self-efficacy	0.37	0.21	0.52	< .001
Global Racism-powerful others self-efficacy	0.34	0.17	0.49	< .001
Frequency-powerful others self-efficacy	0.40	0.24	0.54	< .001
Distress-powerful others self-efficacy	0.41	0.25	0.55	< .001
Skin Tone Satisfaction-powerful others self-efficacy	0.23	0.05	0.39	.013

Note. The confidence intervals were computed using $\alpha = 0.05$; $n = 119$.

Hierarchical linear regression. A two-step hierarchical linear regression was conducted with powerful others self-efficacy as the dependent variable. For Step 1, Gender was entered as a predictor variable into the null model. Cultural Racism, Individual Racism, Institutional Racism, Frequency, Distress, and Skin Tone Satisfaction were added as predictor variables into the model at Step 2. A second two-step hierarchical linear regression was conducted with powerful others self-efficacy as the dependent variable. For Step 1, Gender was entered as a predictor variable into the null

model. Global Racism, Frequency, Distress, and Skin Tone Satisfaction were added as predictor variables into the model at Step 2.

Assumptions. The hierarchical regression analysis results consist of model comparisons and a model interpretation based on an alpha of 0.05. Each step in the hierarchical regression was compared to the previous step using F-tests. The coefficients of the model in the final step were interpreted.

Normality was evaluated for each model using a Q-Q scatterplot. The Q-Q scatterplot compares the distribution of the residuals (the differences between observed and predicted values) with a normal distribution (a theoretical distribution which follows a bell curve). In the Q-Q scatterplot, the solid line represents the theoretical quantiles of a normal distribution. Normality can be assumed if the points form a relatively straight line. Figure 6 presents the Q-Q scatterplot for normality for models 1 (IRRS-B individual subtest and MET) and 2 (Global RRS-B and MET) predicting powerful others self-efficacy.

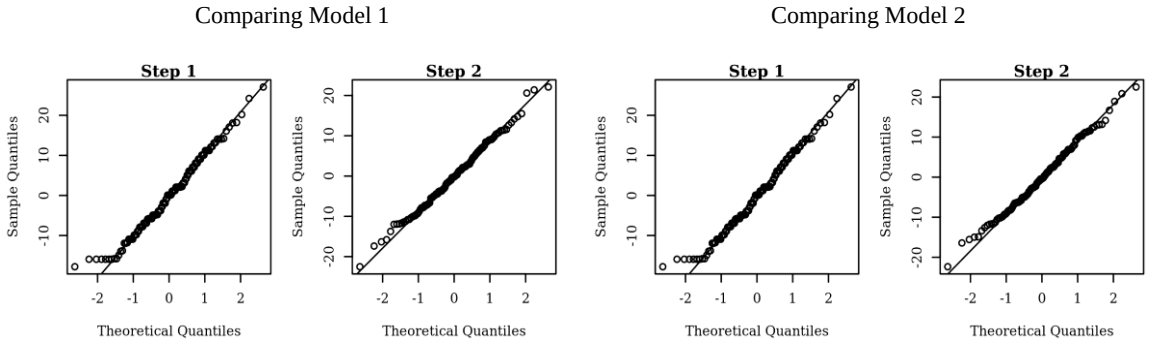


Figure 6. Q-Q scatterplot for normality for models predicting powerful others self-efficacy.

Homoscedasticity was evaluated for each model by plotting the model residuals

against the predicted model values (Osborne & Walters, 2002). The assumption is met if the points appear randomly distributed with a mean of zero and no apparent curvature. Residuals scatterplot for homoscedasticity for models 1 (IRRS-B individual subtest and MET) and 2 (Global RRS-B and MET) predicting powerful others self-efficacy are presented in Figure 7.

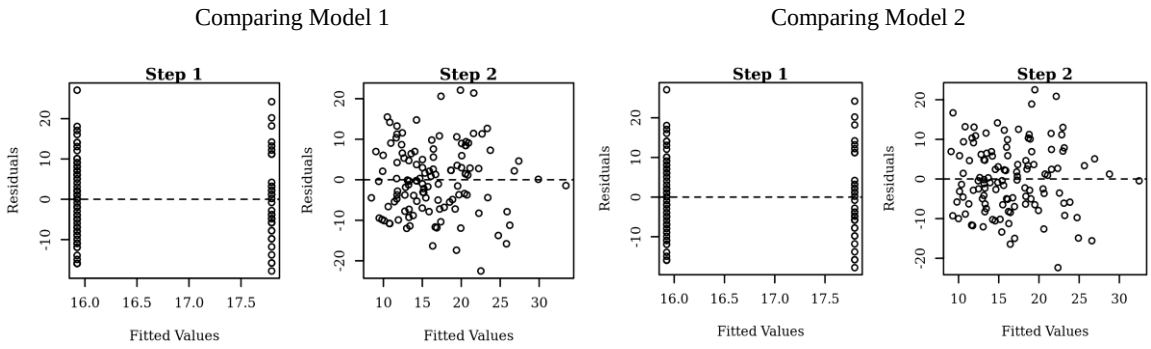


Figure 7. Residuals scatterplot for homoscedasticity for models predicting powerful others self-efficacy.

Variance Inflation Factors (VIFs) were calculated to detect the presence of multicollinearity between predictors for each regression model. Multicollinearity occurs when a predictor variable is highly correlated with one or more other predictor variables. If a variable exhibits multicollinearity then the regression coefficient for that variable can be unreliable and difficult to interpret. Multicollinearity also causes the regression model to have a loss in statistical power (Yoo et al., 2014). High VIFs indicate increased effects of multicollinearity in the model. Variance Inflation Factors greater than 5 are cause for concern, whereas VIFs of 10 should be considered the maximum upper limit (Menard, 2009). The VIF for each predictor in model 1 (IRRS-B individual subtest and MET) is presented in Table 14 and model 2 (Global RRS-B and MET) is presented in Table 15.

Table 14

Variance Inflation Factors for Each Step for Model 1

Variable	VIF
Step 1	
Gender	-
Step 2	
Gender	1.12
Cultural Racism	2.00
Individual Racism	2.42
Institutional Racism	2.18
Distress	2.35
Frequency	2.08
Skin Tone Satisfaction	1.30

Note. - indicates that VIFs were not calculated as there were less than two predictors for the model step.

Table 15

Variance Inflation Factors for Each Step for Model 2

Variable	VIF
Step 1	
Gender	-
Step 2	
Gender	1.11
Global Racism	1.46
Frequency	2.05
Distress	2.35
Skin Tone Satisfaction	1.29

Note. - indicates that VIFs were not calculated as there were less than two predictors for the model step.

Outliers. To identify influential points, Studentized residuals were calculated and the absolute values were plotted against the observation numbers. An observation with a

Studentized residual greater than 3.16 in absolute value, the 0.999 quartile of a *t* distribution with 118 degrees of freedom, was considered to have significant influence on the results of the model. Studentized residuals plot for outlier detection for models 1 (IRRS-B individual subtest and MET) and 2 (Global RRS-B and MET) predicting powerful others self-efficacy are presented in Figure 8.

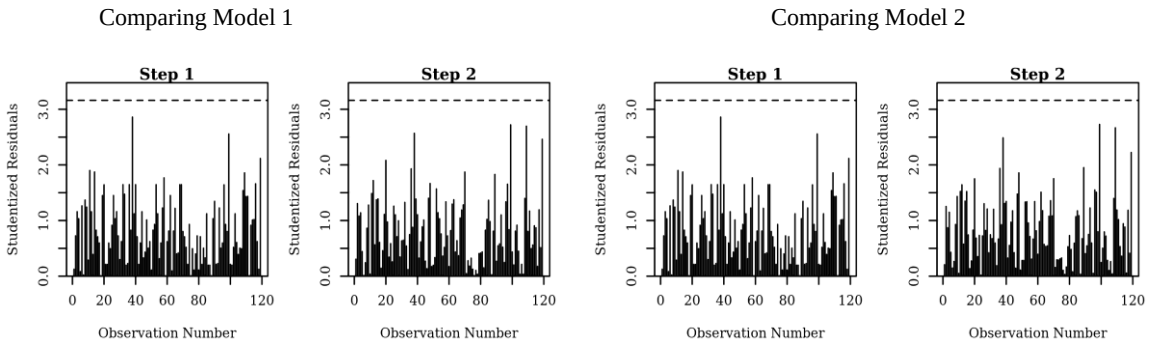


Figure 8. Studentized residuals plot for outlier detection for models predicting powerful others self-efficacy.

Comparing models. The *F*-test for Step 1 comparing Cultural Racism, Individual Racism, Institutional Racism, Frequency, Distress, and Skin Tone Satisfaction was not significant, F (1, 117) = 0.95, p = .331, ΔR^2 = 0.01. This model indicates that adding Gender did not account for a significant amount of additional variation in powerful others self-efficacy. The *F*-test for Step 2 was significant, F (6, 111) = 5.75, $p < .001$, ΔR^2 = 0.24. This model indicates that adding Cultural Racism, Individual Racism, Institutional Racism, Distress, Frequency, and Skin Tone Satisfaction explained an additional 23.53% of the variation in powerful others self-efficacy.

Model interpretation. After further investigation, none of the individual predictors in the model are significant. The results for each regression are shown in Table

16.

Table 16

Summary of Hierarchical Regression Analysis for Variables Predicting Powerful Others Self-Efficacy

Variable	*B*	*SE*	CI	β	*t*	*p*
Step 1						
(Intercept)	15.93	1.10	[13.75, 18.10]	0.00	14.51	< .001
Gender Male	1.87	1.92	[-1.93, 5.67]	0.09	0.98	.331
Step 2						
(Intercept)	4.69	3.21	[-1.67, 11.04]	0.00	1.46	.147
Gender Male	1.29	1.82	[-2.31, 4.90]	0.06	0.71	.478
Cultural Racism	0.10	0.13	[-0.15, 0.36]	0.09	0.81	.419
Individual Racism	-0.16	0.18	[-0.52, 0.21]	-0.11	-0.85	.398
Institutional Racism	0.32	0.18	[-0.03, 0.67]	0.22	1.80	.074
Distress	0.13	0.10	[-0.06, 0.33]	0.17	1.37	.172
Frequency	0.24	0.17	[-0.11, 0.58]	0.16	1.35	.179
Skin Tone Satisfaction	0.25	0.28	[-0.31, 0.82]	0.08	0.89	.373

Note. Confidence intervals (CI) for *B* are based on an alpha of 0.05.

Comparing models. The *F*-test for Step 1 comparing Global Racism, Frequency, Distress, and Skin Tone Satisfaction was not significant, F (1, 117) = 0.95, p = .331, ΔR^2 = 0.01. This model indicates that adding Gender did not account for a significant amount of additional variation in powerful others self-efficacy. The *F*-test for Step 2 was significant, F (4, 113) = 7.98, p < .001, ΔR^2 = 0.22. This model indicates that adding Global Racism, Frequency, Distress, and Skin Tone Satisfaction explained an additional 21.86% of the variation in powerful others self-efficacy.

Model interpretation. After further investigation, none of the individual predictors in the model are significant. The results for each regression are shown in Table 17.

Table 17

Summary of Hierarchical Regression Analysis for Variables Predicting Powerful Others Self-Efficacy

Variable	*B*	*SE*	CI	β	*t*	*p*
Step 1						
(Intercept)	15.93	1.10	[13.75, 18.10]	0.00	14.51	< .001
Gender Male	1.87	1.92	[-1.93, 5.67]	0.09	0.98	.331
Step 2						
(Intercept)	7.69	2.46	[2.81, 12.57]	0.00	3.12	.002
Gender Male	1.50	1.81	[-2.10, 5.09]	0.07	0.82	.411
Global Racism	1.62	0.98	[-0.33, 3.56]	0.16	1.65	.102
Frequency	0.26	0.17	[-0.08, 0.60]	0.18	1.50	.136
Distress	0.13	0.10	[-0.06, 0.33]	0.17	1.37	.175
Skin Tone Satisfaction	0.28	0.28	[-0.28, 0.84]	0.09	0.98	.328

Note. Confidence intervals (CI) for *B* are based on an alpha of 0.05.

Research Question 3

The third research question asked what is the relationship between race-related stress and intraracial microaggressions in predicting the chance self-efficacy of African descendants. A Pearson correlation analysis was conducted among Cultural Racism, Individual Racism, Institutional Racism, Global Racism, Frequency, Distress, Skin Tone Satisfaction, chance self-efficacy. Cohen's standard was used to evaluate the strength of the relationships, where coefficients between .10 and .29 represent a small effect size, coefficients between .30 and .49 represent a moderate effect size, and coefficients above .50 indicate a large effect size (Cohen, 1988).

Assumptions for linearity. A Pearson correlation requires that the relationship between each pair of variables is linear (Conover & Iman, 1981). This assumption is violated if there is curvature among the points on the scatterplot between any pair of

variables. The correlations were examined using Holm corrections to adjust for multiple comparisons based on an alpha value of 0.05. Figure 9 presents the scatterplots of the correlations. A regression line has been added to assist the interpretation.

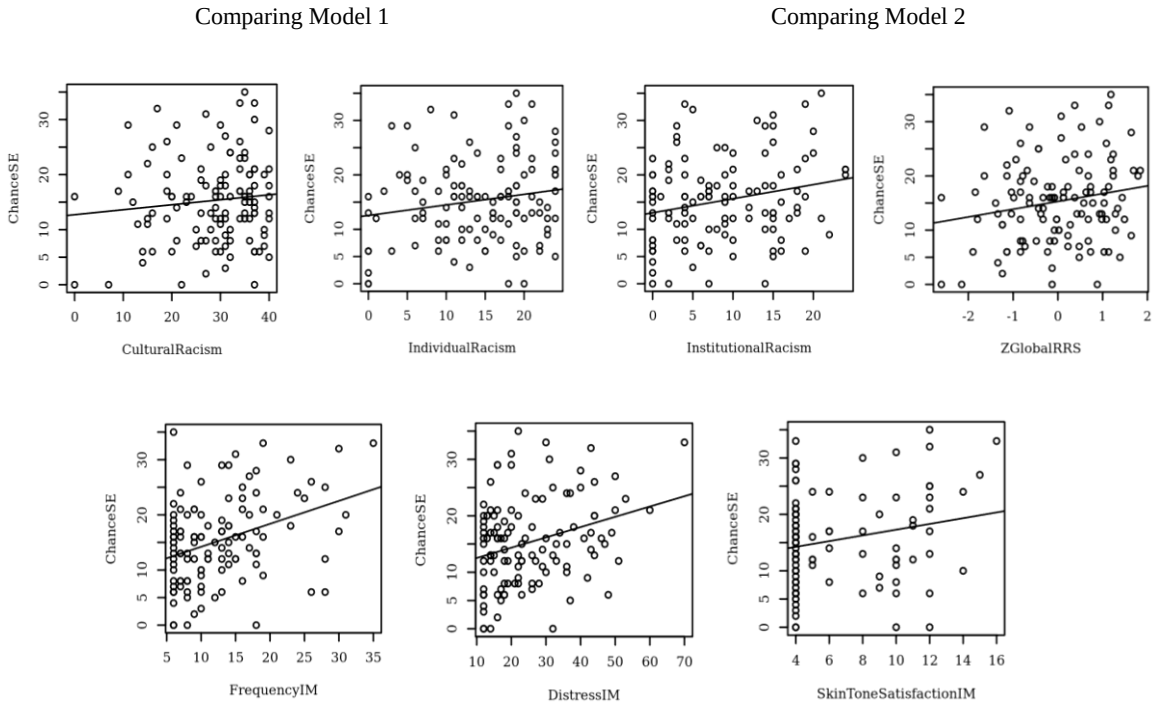


Figure 9. Scatterplots between each independent variable and chance self-efficacy dependent variable with the regression line added.

Pearson correlation analysis. A significant positive correlation was observed between Institutional Racism and chance self-efficacy (r_p = 0.23, p = .013). The correlation coefficient between Institutional Racism and chance self-efficacy was 0.23, indicating a small effect size. This correlation indicates that as Institutional Racism increases, chance self-efficacy tends to increase. A significant positive correlation was observed between Global Racism and chance self-efficacy (r_p = 0.18, p = .044). The correlation coefficient between Global Racism and chance self-efficacy was 0.18,

indicating a small effect size. This correlation indicates that as Global Racism increases, chance self-efficacy tends to increase.

A significant positive correlation was observed between Frequency and chance self-efficacy ($r_p = 0.36$, $p < .001$). The correlation coefficient between Frequency and chance self-efficacy was 0.36, indicating a moderate effect size. This correlation indicates that as Frequency increases, chance self-efficacy tends to increase. A significant positive correlation was observed between Distress and chance self-efficacy ($r_p = 0.30$, $p < .001$). The correlation coefficient between Distress and chance self-efficacy was 0.30, indicating a small effect size. This correlation indicates that as Distress increases, chance self-efficacy tends to increase. A significant positive correlation was observed between Skin Tone Satisfaction and chance self-efficacy ($r_p = 0.21$, $p = .020$). The correlation coefficient between Skin Tone Satisfaction and chance self-efficacy was 0.21, indicating a small effect size. This correlation indicates that as Skin Tone Satisfaction increases, chance self-efficacy tends to increase. This data supported rejecting the null hypothesis as there were significant positive correlation found between race-related stress and intraracial microaggressions with chance self-efficacy. Table 18 presents the results of the correlations.

Table 18

Pearson Correlation Results Among Cultural Racism, Individual Racism, Institutional Global Racism, Frequency, Distress, Skin Tone Satisfaction, and Chance Self-Efficacy

Combination	r_p	Lower	Upper	p
Cultural Racism-chance self-efficacy	0.10	-0.08	0.28	.257
Individual Racism-chance self-efficacy	0.17	-0.01	0.34	.062
Institutional Racism-chance self-efficacy	0.23	0.05	0.39	.013

Global Racism-chance self-efficacy	0.18	0.00	0.35	.044
Frequency-chance self-efficacy	0.36	0.19	0.51	< .001
Distress-chance self-efficacy	0.30	0.13	0.46	< .001
Skin Tone Satisfaction-chance self-efficacy	0.21	0.03	0.38	.020

Note. The confidence intervals were computed using $\alpha = 0.05$; $n = 119$.

Hierarchical linear regression. A two-step hierarchical linear regression was conducted with chance self-efficacy as the dependent variable. For Step 1, Gender was entered as a predictor variable into the null model. Cultural Racism, Individual Racism, Institutional Racism, Frequency, Distress, and Skin Tone Satisfaction were added as predictor variables into the model at Step 2. A second two-step hierarchical linear regression was conducted with chance self-efficacy as the dependent variable. For Step 1, Gender was entered as a predictor variable into the null model. Global Racism, Frequency, Distress, and Skin Tone Satisfaction were added as predictor variables into the model at Step 2.

Assumptions. The hierarchical regression analysis results consist of model comparisons and a model interpretation based on an alpha of 0.05. Each step in the hierarchical regression was compared to the previous step using F-tests. The coefficients of the model in the final step were interpreted.

Normality was evaluated for each model using a Q-Q scatterplot. The Q-Q scatterplot compares the distribution of the residuals (the differences between observed and predicted values) with a normal distribution (a theoretical distribution which follows a bell curve). In the Q-Q scatterplot, the solid line represents the theoretical quantiles of a normal distribution. Normality can be assumed if the points form a relatively straight

line. Figure 10 presents the Q-Q scatterplot for normality for models 1 (IRRS-B individual subtest and MET) and 2 (Global RRS-B and MET) predicting chance self-efficacy.

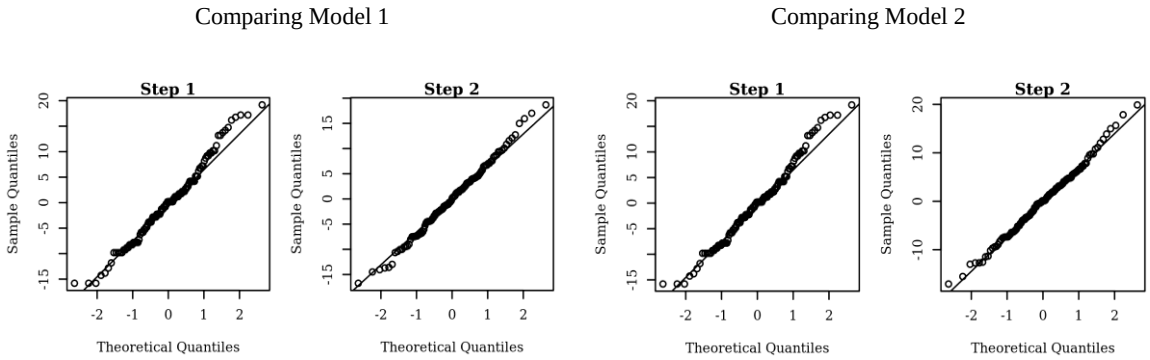


Figure 10. Q-Q scatterplot for normality for models predicting chance self-efficacy.

Homoscedasticity was evaluated for each model by plotting the model residuals against the predicted model values (Osborne & Walters, 2002). The assumption is met if the points appear randomly distributed with a mean of zero and no apparent curvature. Residuals scatterplot for homoscedasticity for models 1 (IRRS-B individual subtest and MET) and 2 (Global RRS-B and MET) predicting chance self-efficacy are presented in Figure 11.

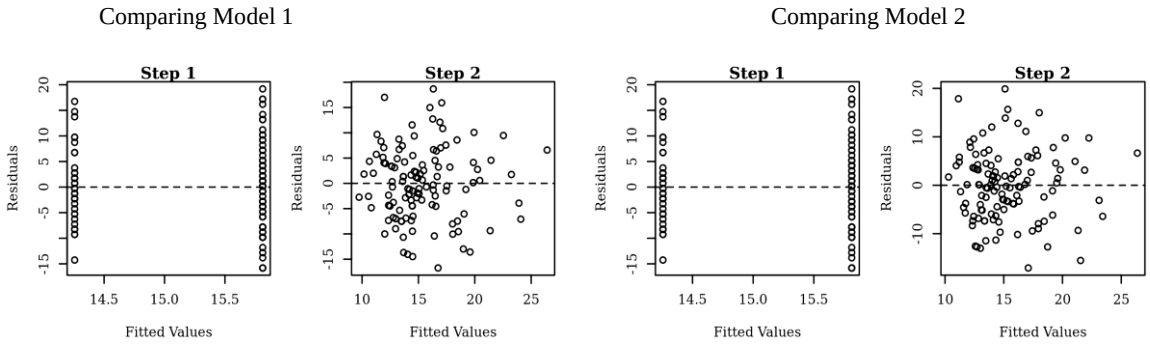


Figure 11. Residuals scatterplot for homoscedasticity for models predicting chance self-

efficacy.

Multicollinearity. Variance Inflation Factors (VIFs) were calculated to detect the presence of multicollinearity between predictors for each regression model. Multicollinearity occurs when a predictor variable is highly correlated with one or more other predictor variables. If a variable exhibits multicollinearity then the regression coefficient for that variable can be unreliable and difficult to interpret. Multicollinearity also causes the regression model to have a loss in statistical power (Yoo et al., 2014). High VIFs indicate increased effects of multicollinearity in the model. Variance Inflation Factors greater than 5 are cause for concern, whereas VIFs of 10 should be considered the maximum upper limit (Menard, 2009). The VIF for each predictor in model 1 (IRRS-B individual subtest and MET) is presented in Table 19 and model 2 (Global RRS-B and MET) is presented in Table 20.

Table 19

Variance Inflation Factors for Each Step for Model 1

Variable	VIF
Step 1	
Gender	-
Step 2	
Gender	1.12
Cultural Racism	2.00
Individual Racism	2.42
Institutional Racism	2.18
Frequency	2.08
Distress	2.35
Skin Tone Satisfaction	1.30

Note. - indicates that VIFs were not calculated as there were less than two predictors for the model step.

Table 20

Variance Inflation Factors for Each Step for Model 2

Variable	VIF
Step 1	
Gender	-
Step 2	
Gender	1.11
Global Racism	1.46
Frequency	2.05
Distress	2.35
Skin Tone Satisfaction	1.29

Note. - indicates that VIFs were not calculated as there were less than two predictors for the model step.

Outliers. To identify influential points, Studentized residuals were calculated and the absolute values were plotted against the observation numbers. An observation with a Studentized residual greater than 3.16 in absolute value, the 0.999 quartile of a *t* distribution with 118 degrees of freedom, was considered to have significant influence on the results of the model. Studentized residuals plot for outlier detection for models 1 (IRRS-B individual subtest and MET) and 2 (Global RRS-B and MET) predicting chance self-efficacy are presented in Figure 12.

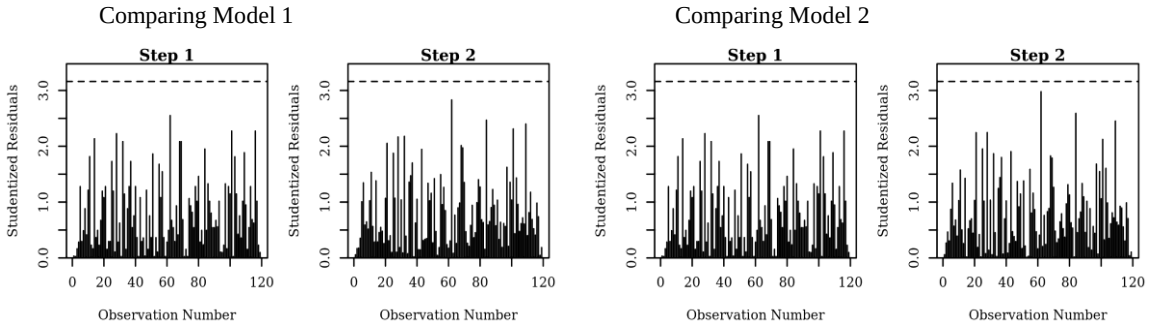


Figure 12. Studentized residuals plot for outlier detection for models predicting chance

self-efficacy.

Comparing models. The *F*-test for Step 1 comparing Cultural Racism, Individual Racism, Institutional Racism, Frequency, Distress, and Skin Tone Satisfaction was not significant, F (1, 117) = 1.06, p = .306, ΔR2 = 0.01. This model indicates that adding Gender did not account for a significant amount of additional variation in chance self-efficacy. The F-test for Step 2 was significant, F (6, 111) = 3.40, p = .004, ΔR2 = 0.15. This model indicates that adding Cultural Racism, Individual Racism, Institutional Racism, Frequency, Distress, and Skin Tone Satisfaction explained an additional 15.40% of the variation in chance self-efficacy.

Model interpretation. Frequency significantly predicted chance self-efficacy, B = 0.31, t(111) = 2.15, p = .033. This indicates that on average, a one-unit increase of Frequency will increase the value of chance self-efficacy by 0.31 units. The results for each regression are shown in Table 21.

Table 21

Summary of Hierarchical Regression Analysis for Variables Predicting Chance Self-Efficacy

Variable	*B*	*SE*	CI	β	*t*	*p*
Step 1						
(Intercept)	15.81	0.87	[14.10, 17.53]	0.00	18.26	< .001
Gender Male	-1.56	1.51	[-4.55, 1.44]	-0.09	-1.03	.306
Step 2						
(Intercept)	10.62	2.66	[5.34, 15.90]	0.00	3.99	< .001
Gender Male	-1.94	1.51	[-4.93, 1.06]	-0.12	-1.28	.202
Cultural Racism	-0.09	0.11	[-0.30, 0.12]	-0.10	-0.82	.416
Individual Racism	0.08	0.15	[-0.22, 0.38]	0.07	0.51	.610
Institutional Racism	0.15	0.15	[-0.14, 0.44]	0.13	1.03	.306
Frequency	0.31	0.14	[0.02, 0.60]	0.27	2.15	.033

Distress	0.02	0.08	[-0.14, 0.18]	0.04	0.27	.791
Skin Tone Satisfaction	0.15	0.24	[-0.32, 0.61]	0.06	0.61	.541

Note. Confidence intervals (CI) for *B* are based on an alpha of 0.05.

Comparing models. The *F*-test for Step 1 comparing Global Racism, Frequency, Distress, and Skin Tone Satisfaction was not significant, F (1, 117) = 1.06, p = .306, ΔR^2 = 0.01. This model indicates that adding Gender did not account for a significant amount of additional variation in chance self-efficacy. The *F*-test for Step 2 was significant, F (4, 113) = 4.72, p = .001, ΔR^2 = 0.14. This model indicates that adding Global Racism, Frequency, Distress, and Skin Tone Satisfaction explained an additional 14.18% of the variation in chance self-efficacy.

Model interpretation. Frequency IM significantly predicted chance self-efficacy, B = 0.33, t(113) = 2.29, p = .024. This indicates that on average, a one-unit increase of Frequency will increase the value of Chance by 0.33 units. The results for each regression are shown in Table 22.

Table 22

Summary of Hierarchical Regression Analysis for Variables Predicting Chance Self-Efficacy

Variable	*B*	*SE*	CI	β	*t*	*p*
Step 1						
(Intercept)	15.81	0.87	[14.10, 17.53]	0.00	18.26	< .001
Gender Male	-1.56	1.51	[-4.55, 1.44]	-0.09	-1.03	.306
Step 2						
(Intercept)	10.26	2.04	[6.22, 14.29]	0.00	5.03	< .001
Gender Male	-1.77	1.50	[-4.74, 1.20]	-0.11	-1.18	.240
Global Racism	0.56	0.81	[-1.05, 2.17]	0.07	0.69	.489
Frequency	0.33	0.14	[0.04, 0.61]	0.28	2.29	.024
Distress	0.02	0.08	[-0.14, 0.19]	0.04	0.31	.759

Skin Tone Satisfaction	0.14	0.24	[-0.33, 0.60]	0.06	0.59	.558

Note. Confidence intervals (CI) for *B* are based on an alpha of 0.05.

Summary

The purpose of this quantitative, multiple regression research design was to explore the relationships among race-related stress, intraracial microaggressions, and self-efficacy. It was hypothesized that there is no relationship between race-related stress and intraracial microaggressions in predicting the internal self-efficacy of African descendants, and this hypothesis was unsupported. The second null hypotheses predicted that race-related stress and intraracial microaggressions does not predict powerful others self-efficacy of African descendants. This hypothesis has been rejected. Race-related stress and intraracial microaggressions does predict powerful others self-efficacy of African descendants. The final null hypothesis predicted that race-related stress and intraracial microaggressions does not predict chance self-efficacy of African descendants and was rejected. The regression analysis demonstrated that race-related stress and intraracial microaggressions does predict the chance self-efficacy of African descendants. In Chapter 5, the results and interpretation are further discussed and how the findings fit the current literature. The following chapter also includes recommendations and positive social change implications, and suggestions for further research.

Chapter 5: Discussion, Conclusions, and Recommendations

The purpose of this quantitative study was to explore the relationships among race-related stress, intraracial microaggressions, and self-efficacy. The nature of this correlational multiple regression study was to present minimal risk when analyzing the relationships among race-related stress, intraracial microaggressions, and self-efficacy of African descendants. The participants in this study were male and females who identify as African American or Black, ages 18 to 79, and had not participated in counseling for race-related stress.

Key research findings demonstrated that race-related stress and intraracial microaggressions did not have a significant correlation with predicting internal self-efficacy of African descendants; however, they had a significant positive correlation in predicting powerful others self-efficacy and chances self-efficacy of African descendants. In this chapter, I discuss the interpretations of the findings, limitations of the study, recommendations for future research, and social change implications.

Interpretation of the Findings

Findings of this study supported themes found in the literature as well as conclusions to the research questions. Each research question was addressed by conducting a Pearson correlation analysis to evaluate relationships among cultural racism, individual racism, institutional racism, global racism, frequency, distress, and skin tone satisfaction, internal self-efficacy, powerful others self-efficacy, and chance self-efficacy. The correlations were examined using Holm corrections to adjust for multiple comparisons based on an alpha value of 0.05. Cohen’s standard was used to

evaluate the strength of the relationships. In addition, a two-step hierarchical linear regression was conducted to explore the relationships and test hypothesis regarding predicting internal self-efficacy, powerful others self-efficacy, and chance self-efficacy.

There were no significant correlations found between race-related stress and intraracial microaggressions with internal self-efficacy. Cultural racism, individual racism, global racism, frequency, distress, and skin tone satisfaction did not significantly predict internal self-efficacy. Although institutional racism significantly predicted internal self-efficacy (indicating that on average, increase of institutional racism will increase external self-efficacy), the overall hierarchical regression model was not significant, thus negating the significance of institutional racism predicting internal self-efficacy. Additionally, gender did not account for a significant amount of additional variation in any of the dependent variables (internal self-efficacy, powerful others self-efficacy, or chance self-efficacy).

It should be noted that the items for internal scale had a Cronbach's alpha coefficient of 0.67, indicating questionable reliability. According to Levenson and Miller (1976), researchers have not found consistent relationships between scores on the internal locus of control scale due to the format and conceptualization of the scale. In this study observations for internal self-efficacy had an average of 32.54 (*SD* = 8.37, Max = 48.00). Through the forced choice format, agreeing to the internal items results in a low external score, suggesting that African descendants perceive that events are contingent upon their own behavior (internally controlled). This indicated that outcomes are not controlled by powerful others or chance. These themes do not align with prior research proposing that

African descendants' doubt their ability in accomplishing appropriate societal goals as an African descendant person in the United States due to cultural disadvantages such as academics (Womack, 2016), poverty, racial discrimination, and unemployment (Kang et al., 2015).

Results of this study also revealed that though a great percentage of participants had high internal self-efficacy, indicating belief in their ability to succeed (Bandura, 1977, 1997), they believed that external factors determined their outcomes. Results demonstrated that there were significant positive correlations between race-related stress and microaggressions with powerful others self-efficacy and chance self-efficacy. This correlation indicates that as experiences of race-related stress and intraracial microaggressions increase, African descendants' belief in powerful others and chance tends to increase. Powerful others self-efficacy had a Cronbach's alpha coefficient of 0.76, indicating acceptable reliability, whereas chance self-efficacy had a Cronbach's alpha coefficient of 0.62, indicating questionable reliability. Further, the MLCS differentiated between powerful others self-efficacy and chance self-efficacy to clarify individuals' beliefs as either the world has no order or the word has order but is controlled by powerful people (Levenson & Miller, 1976). In this study, on the MLCS, the two highest scored questions were number 21, "When I get what I want, it's usually because I worked hard for it" and number 23, "My life is determined by my own actions." In these results, individuals believed that the world has order yet is controlled by powerful people rather than by chance.

In addition, the two-step linear regression demonstrated that cultural racism,

individual racism, global racism, frequency, distress, and skin tone satisfaction significantly predicted powerful others self-efficacy; as well as, chance self-efficacy. Results confirmed that African descendants' emotions and coping skills concerning optimistic self-beliefs and life challenges and work satisfaction regarding powerful others and chance self-efficacy were significantly related to experiences of race-related stress and intraracial microaggressions. Experiencing racism and microaggressions have the potential to trigger historical traumas; threaten the individual emotionally, physically, and psychologically; and negatively impact mental health (Coleman, 2016).

On the IRRS-B, the two highest scored questions were Numbers 3 ("You notice that when Black people are killed by the police the media informs the public of the Victim's criminal record or negative information in their background, suggesting they got what they deserved) and 5 ("You have observed that White kids who commit violent crimes are portrayed as 'boys being boys', while Black kids who commit similar crimes are wild animals). These themes support the literature suggesting African descendants' experiences and memories of race-related stress may be traumatizing, so they live in fear, adapt the belief they are "animals" or disposable or "bad" people, and are consistently treated inferior to their White counter parts. Racial identity development suggests that African descendants assume the belief that White is better and Black is bad, inferior, and "wrong" and therefore conform to the values of White Americans (Cross, 1991; Cokley, 2002). Thus, elements of acculturation and socialization relating to African descendants' adopting ideologies of Western European society was indirectly examined in this study

by obtaining African descendants' views on their experiences with race-related stress and how it impacted their ideas of who or what controls their future outcomes. The social learning theory also provided an explanation of how African descendants' beliefs about themselves and their future outcomes and daily motivations are shaped by external encounters. According to Esprey, (2014), individuals consciously and unconsciously absorb aspects of their surroundings and internalize social norms. African descendants may adopt the idea that though they have the capability to accomplish a set goal, external factors control their success.

The findings of this study made significant contributions to the body of knowledge by demonstrating the significance between race-related stress and intraracial microaggressions with predicting self-efficacy of African descendants as well as demonstrating how African descendants believe external factors surmount internal beliefs. These findings support the idea that after generations of outcomes being controlled by environmental factors, African descendants are conditioned to conform to racialized oppression and subordination (Orelus, 2013). Additionally, social learning theory proposes that individuals' image and motivation is shaped by society. For instance, it is expected by society that African descendants will show low social and economic productivity, and they do (Howardson & Behrend, 2015; Kang et al., 2015; Vancouver & Purl, 2017; Vera et al., 2014; Womack, 2016). African descendants' responses to these societal expectations and stereotypes may not be because they are intellectually inferior, incompetent, lazy (Gomez, 2015; Hasford, 2016; Orelus, 2013; Womack, 2016) but due to continued systematic discrimination and belief that any efforts

attempted will be controlled by powerful others.

Further, on the MET, participants indicated low frequency of ethnic teasing from ingroup members; however, demonstrated that intraracial ethnic teasing was significantly positively correlated with powerful others self-efficacy, which was consistent with other scholars and (Busey, 2014; Esprey, 2014; Gasman & Abiola, 2016; Uzogara et al., 2014). Destress answers for question number 1a. FREQUENCY: "When you were a child, were you ever made fun of because of your race or ethnicity?" presented the greatest distress. This is plausible as this question asks about ethnicity overall. All other questions ask about frequency and distress regarding individual ethnic attributes (i.e., hair, dress, skin color, facial features, and body image). Intraracial microaggressions most frequently indicated in this study was ethnic teasing about hair, followed by skin color, facial feature, and then body image.

This study adds to the literature by demonstrating that experiencing intraracial microaggressions dictates African descendants' confidence in their ability to exert control over producing productive social performances. It demonstrates that being discriminated against based on racial-ethnic attributes impacts self-efficacy. According to social identity theory, self-perception is derived from perceived connection with peers and if someone perceives to fit in or not (Thomas et al., 2009) and because image and motivation is shaped by society (Grusec, 1992), individuals learn how to behave through observing others' behavior (social learning theory; Bandura, 1977). This study did not establish whether participants modified their hair due to intraracial discrimination but focused on the frequency and distress of intraracial microaggressions. However, studies

suggest that hair plays a role in racial identity, self-perception, and self-esteem (Ellis-Hervey et al., 2016). Results on the distress scores for this study demonstrated greater distress of ethnic teasing "at the time" rather than "now" answers for hair (as well as skin color and looks and facial features). These results support the literature suggesting that African descendants suffer from distress for wearing their hair in its natural ethnic state. For example, according to Ellis-Hervey et al. (2016), disparity, poor positive self-image, and low self-worth can occur when discriminated against for wearing natural hair.

Unlike many other studies (Feliciano, 2016; Hargrove, 2016; Monk, 2015), the present study did not set out to determine which experience ingroup discrimination or colorism more between darker skin African descendants and lighter skin African descendants. However, results of the study were consistent with other findings that intraracial microaggressions regarding skin color (and hair) occurs frequently between both (Ellis-Hervey et al., 2016; Feliciano, 2016; Maxwell et al., 2015) and impacts their self-efficacy (Maxwell et al., 2015). For example, according to Uzogara et al. (2014), out- and in-group experiences of stereotypes and racial profiling regarding skin tone weighs on an individual's sense of belonging and self-esteem. Findings from this study also support the literature suggesting that encounters with out- and in-group discriminatory practices present harmful effects on racial identities. Thus, African descendants may negate their cultural identities due to experiences of race-related microaggressions (Orelus, 2013). Several studies suggest dominant ideology influence ingroup comparisons that promote intraracial distrust (Busey, 2014; Carter, 2007; Derlan & Umaña-Taylor, 2015; Esprey, 2014; Turner, 2013; Uzogara et al., 2014), tension

(Gasman & Abiola, 2016), discrimination (Busey, 2014; Turner, 2013), and segregation (Jeffries & Jeffries, 2014).

Limitations of the Study

The current study relied on self-reported data and with self reports, there is potential for dishonest responses, omission, and deterioration of memory and emotional impact over time. This potentially serves as a threat to validity of the current research. Participants were not provided an option to provide their names to complete the surveys; therefore, opinion for providing honest responses were greater. There was also no avenue to omit questions. However, limits may encroach through the deterioration of participant's memory and emotional impact over time. Additionally, participants were offered compensation for their time participating in the study, which could have been recognized as the researcher acknowledging the value of participants' time or could have compromised motivation and responses of the participants.

The current study presented possibility of selection bias through nonprobability sampling. Selection bias was reduced by clearly defining the studies population. Confounding variables was controlled by examining demographics. Males and females 18 years and older that identified as African-American or Black, and that had not participated in race-related stress was controlled before data analysis; therefore, affording a more accurate measurement and interpretation of the relationship among the three variables. Findings from this population may not be generalizable to all other African descendants due to homogeneity and a relatively small sample size, N = 119. Although G*power calculated this is an appropriate population size, results may be limited as the

population comprised of primarily females, n = 80, 67% (male, n = 32, 33%). Additionally, regional demographic was not obtained and it is a factor of different experiences and frequencies of race-related stress and intraracial microaggressions.

Researcher's bias was also controlled early. I had over 10 years of training in self-reflection and self-awareness, and practice in identifying self-bias. Additionally, scholarly trained and competent dissertation committee members were in place to control for researcher's biases. Lastly, the MET was normed to South Asian women and questions included general questions of ethnic teasing. In the current research study it was used to measure African descendants' experiences of ethnic teasing within group, presenting a limitation. Despite the limitation, results provide significant contributions to the literature regarding race-related stress and intraracial microaggressions as they related to the self-efficacy of African descendants.

Recommendations

Results from this study confirmed that race-related stress-and intraracial microaggressions impact the self-efficacy of microaggressions. Results demonstrated the need for further research on the impact of transgenerational trauma on African descendants' mental scheme, family systems, and social productivity. Little research was found on transgenerational trauma of African descendants; therefore, developing tools to measure the transmission and impact of generations of race-related trauma is recommended. It would be advantageous for researchers to treat race-related stress as traumatic experiences; and, shift towards studying the genetic impact of traumas of race-related stress.

In this study, the researcher measured adult experiences of race-related stress and intraracial microaggressions. The level of awareness relating to recognizing a racial encounter; as well as, the ability to recall such encounters were factors that presented possible ambiguous bias during assessment. Self-understanding is imperative to increase self-trust and awareness surrounding racism, discrimination, microaggressions, and colorism (Brittan & Gray, 2014; Derlan & Umaña-Taylor, 2015; Ufkes et al., 2016). College students have the opportunity to choose classes that educate about African American history, psychology, and Black issues, depending on the college; however, due to the significant impact race-related stress and intraracial microaggressions impart, it is essential to incorporate agencies that teach and promote understanding during children's early life experiences. Not only were African descendants impacted, White Americans and their children were too. Future research would benefit from examining the impact experiencing race-related stress and intraracial microaggressions has on youth. Race and ethnic psychoeducation programs can be complex and require commitment to develop; however, it is one of the most cost-effective methods to change preconceptions and stereotypes and decrease biases and cultural misunderstandings.

Enrichment courses include learning international languages or about international cultures. Increasing the value of African descendants' culture by promoting and embracing African descendants' culture including language, music, and art, may provoke interest in ingroup and outgroup members, and in turn, create understanding, empathy, respect, and support of African descendants. Healthy family practices and family units were lost within generations of slavery (Bloome, 2014; Busey, 2014; Cutter,

2016), racism (Graff, 2017; Thelamour & Johnson, 2017; Vazquez, 2014; Wilkins et al., 2013), and colorism (Gasman & Abiola, 2016; Feliciano, 2016; Steele, 2016; Turner, 2013), driving African descendants to a place of confusion, dysfunctional behaviors, distrust, and vulnerability (Carter, 2007; Kira et al., 2018; Womack, 2016). It is recommended that policy makers, educators, political advocates, and applied researchers; as well as, individuals in the Black communities, incorporate practices that encourage and establish healthy individual and group racial and ethnic identities; Black on Black love and support, and cultural sensitivity; and more agencies for positive social interactions.

Changing the narrative relating to negative perception African descendant men and women have of one another (e.g. all Black men commit adultery, cannot keep a job, do not take care of their children; Black women are aggressive, gold diggers; difficult to endure; Black owner cannot be trust and are not supportive of the Black community; educated or high status Black people think they are better, etc.) have potential to decrease limited attitudes and lack of motivation and create secure attachments and collectiveness. Scales measuring frequency of racism and the impact of racism (Racial Microaggressions Scale (Carter et al., 2013b; Hollingsworth et al, 2017) are assessable; however, a scale that measures the impact of ingroup microaggressions would be valuable. It would be advantageous for future researchers to develop a scale that measures the development of internal self-efficacy or external self-efficacy, one with reduced discrepancy and clear reliable results.

Implications

The potential positive social change of the current study is to provide evidence

based research for clarity on the psychological impact race-related stress and intraracial microaggressions has on the self-efficacy of African descendants. It affords understanding of African descendants' behaviors in areas of poor self-regulation, maladaptive responses, low motivation, and low social and economic productivity and success as a result of generations of everyday race-related stress and intraracial microaggressions. These implications contribute to the literature by being an empirical voice for better understanding African descendants' psychological dismay and limitations, ingroup and outgroup interactions, and low social and behavioral performance. These finding should be considered when training practitioners working with the African descendant population. It creates a dialogue between practitioners and encourage identifying and treating behaviors of African descendant clients regarding self-value, self-ability, and productivity.

This study has implications for positive social change at the individual level. Being aware that transgenerational trauma is greatly connected to African descendants' odious behaviors towards themselves, one another, and the general population; and to their lack of enriched self-efficacy, is beneficial to and motivation towards their healing and improved behavior. These findings provide insight to and inspires self-reflection, self-motivation, and perceived usefulness in African descendants. These findings may also promote Africa Descendants to educate themselves on black on black issues. Educating African descendants on African-American and Black issues and teaching them the importance of having and claiming a racial and ethnic identity can decrease the use of and impact of microaggressions, and increase self-efficacy (Brittan & Gray, 2014; Derlan

& Umaña-Taylor, 2015; Ufkes et al., 2016). The social change implication self-reflection and to motivate African descendants to confront their history, get to know their history, understand their history, and integrate their history with their identity to develop a centered self. According to Carter et al. (2017) and Grills et al. (2016), a balanced ethnic and racial identity and self-esteem creates positive self-efficacy, motivation, performance.

The implications of the current study can be used to develop programs that educate on how problematic societal inequalities can be for our society as a whole and advocate for equal opportunities in educational, labor housing, and other institutional platforms regarding African descendants' low social productivity. From these findings, organizations and policy-governors can collaborate to create programs that guide systemic solutions for the overall social-economic improvement of African descendants. These implications of positive social change have potential to offer validation and promote efficacy within African descendants and their culture by out- and ingroup members.

Conclusion

Stress is one of the major environmental factors that trigger epigenetic change. Race-related stress such as ancestral trauma, experiences of out- and ingroup microaggressions are transgenerationally transmitted from African slaves to their offspring, and their descendants vicariously carry these experiences through memories, awareness, observing, and conditioning within several generations. Studies have shown that race-related stress may trigger worry, anger, self-doubt and other psychological

influences including anxiety disorders, clinical depression, personality disorders, and PTSD (Anderson et al., 2018; Graff, 2017; Kellermann, 2013). The level of cruelty African descendants endure from out- and ingroup members due to their Afrocentric attributes, are experiences that damage the psyche and cripple African descendants' social integration and performance (Ellis-Hervey et al., 2016; Vazquez, 2014).

The problem addressed in the current study was the impact of race-related stress, and intraracial microaggressions on the self-efficacy of African descendants. Specifically, the purpose of this study was to explore whether African descendants who have witnessed and experienced racial discrimination (i.e. race-related stress) and ingroup discrimination (intraracial microaggressions) exhibit low self-efficacy. In this study the relationship between race-related stress and intraracial microaggressions in predicting the self-efficacy were examined in a sample of 119 African descendant males and females, ages 18 through 79 that had not participated in counseling for race-related stress. The theoretical framework used for this study was based on the theory of epigenetic transmission, racial identity development, and social learned theory.

Several factors were significant for determining general findings of the results presented in this study. Three research questions helped guide this study. Two of which, presented statistically positive relationships. While African descendants endorsed high internal self-efficacy and there were no significant correlations found between race-related stress and intraracial microaggressions with internal self-efficacy, race-related stress and intraracial microaggressions was significantly positively correlated to powerful others self-efficacy and chance self-efficacy. This correlation indicates that as

experiences of race-related stress and intraracial microaggressions increase, African descendants' belief in powerful others tend increase; as well as, the belief in Chance tends increase.

The significance of this study suggested that though African descendants may have high internal self-efficacy, they may believe that powerful others or chance control their outcomes. The strength of the study revealed high internal self-efficacy in African descendants, and it indicated confirmation for prior research that African descendants endure race-related stress that hinders their belief in the ability to accomplish societal goals (Kang et al., 2015; Womack, 2016). This study contributes to the literature by providing data demonstrating that African descendants' beliefs about their future outcomes and daily motivations are shaped by how they are treated in their environment, societal expectations, and the belief in powerful others and chance; therefore, respond with poor self-regulation and maladaptive responses. The conclusions drawn from this study was that African descendants have and continue to experience generations of race-related stress and intraracial microaggressions that hinder their social and economic productivity and that developing programs that promote understanding and empathy of their experience would be advantageous to their overall advancement; as well as, societies' social order. Collectively, these results may stimulate the development of educational and professional programs that engage diverse agencies and prompt then to making positive social changes.

References

Adams, K. A. (2015). Psychohistory and slavery: Preliminary issues. *The Journal of Psychohistory, 43*(2), 110–119. https://psychohistory.com/

Adams, K. A. (2016). The psychohistory of child maltreatment among antebellum slaveholders. *Journal of Psychohistory, 44*(1), 2–23. https://psychohistory.com/

Adams-Bass, V. N., Stevenson, H. C., & Kotzin, D. S. (2014). Measuring the meaning of Black media stereotypes and their relationship to the racial identity, Black history knowledge, and racial socialization of African American youth. *Journal of Black Studies, 45*(5), 367–395. doi:10.1177/0021934714530396

Ahlin, E., & Lobo Antunes, M. (2015). Locus of control orientation: Parents, peers, and place. *Journal of Youth & Adolescence, 44*(9), 1803–1818. doi:10.1007/s10964-015-0253-9

Akkaya, R., & Akyol, B. (2016). The relationship between teachers' locus of control and job satisfaction: A mixed method study. *International Online Journal of Educational Sciences, 8*(3), 71–82. doi:10.15345/iojes.2016.03.008

Akos, P., & Kretchmar, J. (2017). Investigating grit at a non-cognitive predictor of college success. *Review of Higher Education, 40*, 163–186. doi:10.1353/rhe.2017.0000

Alexander, J. C., Eyerman, R., Giesen, B., Smelser, N. J., & Sztompka, P. (2004). Cultural trauma and collective identity, 1-30. Berkley: *University of California Press*. https://www.ucpress.edu/book/9780520235953/cultural-trauma-and-collective-identity

Allen, Q. (2013). “They think minority means lesser than”: Black middle-class sons and fathers resisting microaggressions in the school. *Urban Education, 48*(2), 171–197. doi:10.1177/0042085912450575

Anderson, R. E., McKenny, M., Mitchell, A., Koku, L., & Stevenson, H. C. (2018). EMBRacing racial stress and trauma: Preliminary feasibility and coping responses of a racial socialization intervention. *Journal of Black Psychology, 44*(1), 25–46. doi:10.1177/0095798417732930

Andretta, J. R., Worrell, F. C., Ramirez, A. M., Barnes, M. E., Odom, T., & Woodland, M. H. (2016). A pathway model for emotional distress and implications for therapeutic jurisprudence in African American juvenile court respondents. *Cultural Diversity and Ethnic Minority Psychology, 22*(3), 341–349. doi:10.1037/cdp0000053

American Psychological Association. (2013). Ethical principles of psychologists and code of conduct. http://www.apa.org/ethics/code/index.aspx

Arrington, J. (2015). The Flexner report and the African-American health experience: Black collective memory and identity as shaped by Afro-cultural trauma and re-membering. *Vanderbilt Undergraduate Research Journal, 10*, 1–8. doi: https://doi.org/10.15695/vurj.v10i0.4063

Atkinson, D. R., Morten, G., & Sue, D. W. (1979). Counseling American minorities: A cross-cultural perspective. *Dubuque, IA: Brown*.

Atkinson, D. R., Morten, G., & Sue, D. W. (1998). A minority identity development model. In D. R. Atkinson, G. Morten, & D. W. Sue (Eds.), Counseling American

minorities (pp. 35–52). *Dubuque, IA: W. C. Brown*.

Atkinson, D. R., Morten, G., & Sue, D. W. (1998). Counseling American minorities (5th ed.). New York, NY: *McGraw-Hill*.

Band-Winterstein, T., & Fein, N. (2014). The experience of forced labor and its meaning for the self: The case of Holocaust survivors. *Psychological Trauma: Theory, Research, Practice, and Policy, 6*(4), 404-410. doi:10.1037/a0035616

Bandura, A. (1977). Self-efficacy: Toward a unifying theory of behavioral change. *Psychological Review, 84*(2), 191–215. doi:10.1037/0033-295X.84.2.191

Baumeister, R. F., & Sommer, K. L. (1997). What do men want? Gender differences and two spheres of belongingness: Comment on Cross and Madson (1997). *Psychological Bulletin, 122*, 38–44. doi:10.1037/00332909.122.1.38

Bencosme, Y. (2017). Beauty is pain: Black women's identity and their struggle with embracing their natural hair. *Perspectives, 9*(1), 1–13. https://scholars.unh.edu/perspectives/

Bell, D. (1992). Racial realism. *Connecticut Law Review, 24*(2), 363–379. http://connecticutlawreview.org/

Berger, S. S. (2014). Whose trauma is it anyway? Furthering our understanding of its intergenerational transmission. *Journal of Infant, Child & Adolescent Psychotherapy, 13*(3), 169–181. doi:10.1080/15289168.2014.937975

Bloome, D. (2014). Racial inequality trends and the intergenerational persistence of income and family structure. *American Sociological Review, 79*(6), 1196–1225. doi:10.1177/0003122414554947

Blount, B. K., Cannon, K. G., Thompson, J., & Adams, S. L. (2017). Exploring race/racism past and present: A forum at Union Presbyterian Seminary. *Interpretation: A Journal of Bible & Theology, 71*(4), 371–397. doi:10.1177/0020964317716129

Bolten, M. (2015). Transgenerational transmission of stress pathology: Contributions of rodent models. *Zeitschrift Für Psychologie, 223*(3), 181–191. doi:10.1027/2151-2604/a000219

Boysan, M., & Kiral, E. (2016). An investigation into the interactions between positive and negative aspects of personality, perfectionism, coping, and locus of control: A latent profile analysis. *Sleep and Hypnosis, 18*(2), 53–64. doi:10.5350/Sleep.Hypn.2016.18.0116

Braveman, P., Heck, K., Egerter, S., Dominguez, T. P., Rinki, C., Marchi, K. S., & Curtis, M. (2017). Worry about racial discrimination: A missing piece of the puzzle of Black-White disparities in preterm birth?. *Plos One, 12*(10), e0186151. doi:10.1371/journal.pone.0186151

Brenner, P. S., Serpe, R. T., & Stryker, S. (2018). Role-specific self-efficacy as precedent and product of the identity model. *Sociological Perspectives, 61*(1), 57–80. doi:10.1177/0731121417697306

Brewer, M. B. (1991). The social self: On being the same and different at the same time. *Personality and Social Psychology Bulletin, 17*, 475–482. doi:10.1177/0146167291175001

Bridgett, D. J., Burt, N. M., Edwards, E. S., & Deater-Deckard, K. (2015).

Intergenerational transmission of self-regulation: A multidisciplinary review and integrative conceptual framework. *Psychological Bulletin, 141*(3), 602–654. doi:10.1037/a0038662

Bronfenbrenner, U. (2000). Ecological systems theory. In A. E. Kazdin, A. E. Kazdin (Eds.), *Encyclopedia of psychology* (vol. 3, pp. 129-133). doi:10.1037/10518-046

Brown, D. L., Rosnick, C. B., & Segrist, D. J. (2017). Internalized racial oppression and higher education values. *Journal of Black Psychology, 43*(4), 358–380. doi:10.1177/0095798416641865

Buckholdt, K., Parra, G., & Jobe-Shields, L. (2014). Intergenerational transmission of emotion dysregulation through parental invalidation of emotions: Implications for adolescent internalizing and externalizing behaviors. *Journal of Child & Family Studies, 23*(2), 324–332. doi:10.1007/s10826-013-9768-4

Busey, C. L. (2014). Examining race from within: Black intraracial discrimination in social studies curriculum. *Social Studies Research & Practice, 9*(2), 120–131. http://www.socstrpr.org/wp-content/uploads/2014/09/MS06557_Busey.pdf

Byars-Winston, A., Diestelmann, J., Savoy, J. N., & Hoyt, W. T. (2017). Unique effects and moderators of effects of sources on self-efficacy: A model-based meta-analysis. *Journal of Counseling Psychology, 64*(6), 645–658. doi:10.1037/cou0000219.supp

Carrington, A. M. (2017). Spectacular intimacies: Texture, ethnicity, and a touch of Black cultural politics. *Souls: A Critical Journal of Black Politics, Culture & Society, 19*(2), 177–195. doi:10.1080/10999949.2016.1239170

Carter, R. T. (2007). Racism and psychological and emotional injury: Recognizing and assessing race-based traumatic stress. *The Counseling Psychologist, 35*(1), 13–105. https://doi-org.ezp.waldenulibrary.org/10.1177/0011000006292033

Carter, R. T., Johnson, V. E., Roberson, K., Mazzula, S. L., Kirkinis, K., & Sant-Barket, S. (2017). Race-based traumatic stress, racial identity statuses, and psychological functioning: An exploratory investigation. *Professional Psychology: Research and Practice, 48*(1), 30–37. https://doi-org.ezp.waldenulibrary.org/10.1037/pro0000116

Carter, R. T., Mazzula, S., Victoria, R., Vazquez, R., Hall, S., Smith, S., … Williams, B. (2013a). Initial development of the race-based traumatic stress symptom scale: Assessing the emotional impact of racism. *Psychological Trauma: Theory, Research, Practice, and Policy, 5*(1), 1–9. https://doi-org.ezp.waldenulibrary.org/10.1037/a0025911

Carter, R. T., Mazzula, S., Victoria, R., Vazquez, R., Hall, S., Smith, S., … Williams, B. (2013b). Race-based traumatic stress symptom scale. *PsycTESTS*. http://dx.doi.org.ezp.waldenulibrary.org/10.1037/t19426-000

Carter, R. T., Muchow, C., & Pieterse, A. L. (2018). Construct, predictive validity, and measurement equivalence of the Race-Based Traumatic Stress Symptom Scale for Black Americans. *Traumatology, 24*(1), 8–16. https://doi-org.ezp.waldenulibrary.org/10.1037/trm0000128

Chandler, K. (2016). Surviving the “School of Slavery”: Acculturation in Sharon Draper’s Copper Sun and Joyce Hansen’s The Captive. *Children’s Literature in*

Education, *47*(1), 77–92. https://doi-org.ezp.waldenulibrary.org/10.1007/s10583-015-9258-y

Chaturvedi, R. D. (2015). Multiple intelligence and its influence on locus of control. *Journal of Psychosocial Research, 10*(2), 277–293. https://search.proquest.com/openview/f0e0030e46ee345c76c5948101afaa6f/1?pq-origsite=gscholar&cbl=506336

Cohen, J. (1988). *Statistical power analysis for the behavior sciences* (2nd ed.). *West Publishing Company*.

Cokley, K. O. (2002). Testing Cross's revised racial identity model: An examination of the relationship between racial identity and internalized racialism. *Journal Of Counseling Psychology*, *49*(4), 476-483. doi:10.1037/0022-0167.49.4.476

Coleman, J. A. (2016). Racial differences in posttraumatic stress disorder in military personnel: Intergenerational transmission of trauma as a theoretical lens. *Journal of Aggression, Maltreatment & Trauma*, *25*(6), 561–579. https://doi-org.ezp.waldenulibrary.org/10.1080/10926771.2016.1157842

Conover, W. J., & Iman, R. L. (1981). Rank transformations as a bridge between parametric and nonparametric statistics. *The American Statistician, 35*(3), 124-129.

Cooley, C. H. (1902) Human nature and social order. New York: *Scribner's*. https://archive.org/details/humannaturesocia00cooluoft/page/12

Cooley, C. H. (1983). The self as sentiment and reflection. In inside social life readings in sociological psychology and microsociology, 5th ed. Edited by Spencer E. Cahill,

26-30. New York: *Oxford University Press*, 2007.

Craig, M. A., & Richeson, J. A. (2015). Corrigendum: On the precipice of a "majority-minority" america: Perceived status threat from the racial demographic shift affects white americans' political ideology. *Psychological Science, 26*(6), 950–952. https://doi-org.ezp.waldenulibrary.org/10.1177/0956797615578857

Cross, W.E. (1971). "The Negro-to-Black Conversion Experience". Towards a psychology of Black Liberation. *Black World. 20* (9): 13–27.

Cross, W.E. (1991). Shades of Black: Diversity in African-American identity. Philadelphia, PA: Temple University Press.

Cross, W. E., & Fhagen-Smith, P. (2001). Patterns of African-American identity development: A lifespan perspective. In C. L. Wijeyesinghe, B. W. Jackson III. (Eds.), New Perspectives on Racial Identity Development: a theoretical and practical anthology (1st ed.; pp. 243-270). New York, NY: *New York University Press*.

Cromer, L. D., Gray, M. E., Vasquez, L., & Freyd, J. J. (2018). The relationship of acculturation to historical loss awareness, institutional betrayal, and the intergenerational transmission of trauma in the American Indian experience. *Journal of Cross-Cultural Psychology, 49*(1), 99–114. https://doi-org.ezp.waldenulibrary.org/10.1177/0022022117738749

Cuadra, L. E., Jaffe, A. E., Thomas, R., & DiLillo, D. (2014). Child maltreatment and adult criminal behavior: Does criminal thinking explain the association?. *Child Abuse & Neglect, 38*(8), 1399-1408. doi:10.1016/j.chiabu.2014.02.005

Cutter, M. J. (2016). "As White as Most White Women": Racial Passing in Advertisements for Runaway Slaves and the Origins of a Multivalent Term. *American Studies (00263079), 54*(4), 73-97.

DeGruy, J. (2005). Post traumatic slave syndrome: America's legacy of enduring injury and healing. United States of America: *Uptone Press*.

Derlan, C. L., & Umaña-Taylor, A. J. (2015). Brief report: Contextual predictors of African American adolescents' ethnic-racial identity affirmation-belonging and resistance to peer pressure. *Journal of Adolescence, 41*, 1–6. https://doi-org.ezp.waldenulibrary.org/10.1016/j.adolescence.2015.02.002

Edwards, J. F. (2017). Color-blind racial attitudes: Microaggressions in the context of racism and White privilege. *Administrative Issues Journal: Connecting Education, Practice, and Research, 7*(1), 5. doi: 10.5929/2017.7.1.3

Ellis-Hervey, N., Doss, A., Davis, D., Nicks, R., & Araiza, P. (2016). African American personal presentation: Psychology of hair and self-perception. *Journal of Black Studies, 47*(8), 869–882. https://doi-org.ezp.waldenulibrary.org/10.1177/0021934716653350

Erikson, E. H. (1968). Identity: Youth and crisis. New York, NY: *Norton*.

Esprey, Y. M. (2014). Casting light on the shadow: Clinical implications of contextualizing racial experience within a neurobiological framework. *Smith College Studies in Social Work, 84*(2–3), 350–366. https://doi-org.ezp.waldenulibrary.org/10.1080/00377317.2014.923631

Evans, A. M., Hemmings, C., Burkhalter, C., & Lacy, V. (2016). Responding to Race

Related Trauma: Counseling and Research Recommendations to Promote Post-Traumatic Growth when Counseling African American Males. *Journal of Counselor Preparation & Supervision, 8*(1), 78–103. https://doi-org.ezp.waldenulibrary.org/10.7729/81.1085

Faimberg, H. (1988). The telescoping of generations: Genealogy of certain identifications. *Contemporary Psychoanalysis, 24*, 99–117.

Faul, F., Erdfelder, E., Buchner, A., & Lang, A.-G. (2009). Statistical power analyses using G*Power 3.1: Tests for correlation and regression analyses. *Behavior Research Methods*, 1149-1160.

Feliciano, C. (2016). Shades of race: How phenotype and observer characteristics shape racial classification. *American Behavioral Scientist, 60*(4), 390-419. doi:10.1177/0002764215613401

Flunger, B., Mayer, A., & Umbach, N. (2019). Beneficial for some or for everyone? Exploring the effects of an autonomy-supportive intervention in the real-life classroom. *Journal of Educational Psychology, 111*(2), 210–234. https://doi-org.ezp.waldenulibrary.org/10.1037/edu0000284

Forrest-Bank, S. S. 1. S. ed., & Jenson, J. M. . (2015). The relationship among childhood risk and protective factors, racial microaggression and ethnic identity, and academic self-efficacy and antisocial behavior in young adulthood. *Children & Youth Services Review*, *50*, 64–74. https://doi-org.ezp.waldenulibrary.org/10.1016/j.childyouth.2015.01.005

Gasman, M., & Abiola, U. (2016). Colorism within the Historically Black Colleges and

Universities (HBCUs). *Theory Into Practice, 55*(1), 39-45. doi:10.1080/00405841.2016.1119018

George, D. & Mallery, P. (2016). SPSS for Windows step by step: A simple guide and reference, 11.0 update (14th ed.). Allyn and Bacon.

Gershoff, E. T., & Grogan, K. A. (2016). Race as a moderator of associations between spanking and child outcomes. *Family Relations, 65*(3), 490–501. https://doi-org.ezp.waldenulibrary.org/10.1111/fare.12205

Gomez, J. M. (2015). Microaggressions and the enduring mental health disparity: black Americans at risk for institutional betrayal. *Journal of Black Psychology, (2),* 121.

Graff, G. (2017). The intergenerational trauma of slavery and its aftereffects: The question of reparations. *Journal of Psychohistory, 44*(4), 256-268.

Grills, C., Cooke, D., Douglas, J., Subica, A., Villanueva, S., & Hudson, B. (2016). Culture, racial socialization, and positive African American youth development. *Journal of Black Psychology, 42*(4), 343–373. https://doi-org.ezp.waldenulibrary.org/10.1177/0095798415578004

Grusec, J. E. (1992). Social learning theory and developmental psychology: The legacies of Robert Sears and Albert Bandura. *Developmental Psychology, 28*(5), 776-786. doi:10.1037/0012-1649.28.5.776

JOHNSON, P. M. . (2014). Reinterpretations of freedom and emancipation, civil rights and assimilation, and the continued struggle for social and political change. *Western Journal of Black Studies, 38*(3), 184–194. https://public.wsu.edu/~wjbs/

Hasford, J. (2016). Dominant cultural narratives, racism, and resistance in the workplace: A study of the experiences of young Black Canadians. *American Journal of Community Psychology*, *57*(1-2), 158-170. doi:10.1002/ajcp.12024

Hall, J. M., & Fields, B. (2015). "It's Killing Us!" Narratives of Black adults about microaggression experiences and related health stress. *Global Qualitative Nursing Research*, *2*, 2333393615591569. https://doi-org.ezp.waldenulibrary.org/10.1177/2333393615591569

Halldorsdottir, T., & Binder, E. B. (2017). Gene × environment interactions: From molecular mechanisms to behavior. *Annual Review of Psychology*, *68*, 215–241. https://doi-org.ezp.waldenulibrary.org/10.1146/annurev-psych-010416-044053

Helms, J. E., Nicolas, G., & Green, C. E. (2012). Racism and ethnoviolence as trauma: Enhancing professional and research training. *Traumatology*, *18*(1), 65–74. https://doi-org.ezp.waldenulibrary.org/10.1177/1534765610396728

Hoff, T.P. (2016). "Fool me once, shame on you; fool me twice, shame on me": African American students' reclamation of smartness as resistance. *Race, Ethnicity And Education*, *19*(6), 1200-1208.

Hollingsworth, D. W., Cole, A. B., O'Keefe, V. M., Tucker, R. P., Story, C. R., & Wingate, L. R. (2017). Experiencing racial microaggressions influences suicide ideation through perceived burdensomeness in African Americans. *Journal of Counseling Psychology*, *64*(1), 104–111. https://doi-org.ezp.waldenulibrary.org/10.1037/cou0000177

Howardson, G. N., & Behrend, T. S. (2015). The relative importance of specific self-

efficacy sources in pretraining self-efficacy beliefs. *International Journal of Training & Development, 19*(4), 233–252. https://doi-org.ezp.waldenulibrary.org/10.1111/ijtd.12060

Huber, P.L., & Solorzano, D. G. (2015). Racial microaggressions as a tool for critical race research. *Race, Ethnicity and Education, 18*(3), 297–320. https://doi.org/10.1080/13613324.2014.994173

Intellectus Statistics [Online computer software]. (2020). *Intellectus Statistics*. https://analyze.intellectusstatistics.com/

Jeffries, R. B., & Jeffries, D. (2014). Reclaiming our roots: The influences of media curriculum on the natural hair movement. *Multicultural Perspectives, 16*(3), 160-165. doi:10.1080/15210960.2014.926747

Jernigan, M. M., Green, C. E., Helms, J. E., Perez-Gualdron, L., & Henze, K. (2010). An examination of people of color supervision dyads: Racial identity matters as much as race. *Training and Education in Professional Psychology, 4*(1), 62-73. doi:10.1037/a0018110

Jung, K.R., Zhou, A. Q., & Lee, R. M. (2017). Self-efficacy, self-discipline and academic performance: Testing a context-specific mediation model. *Learning & Individual Differences, 60*, 33–39. https://doi-org.ezp.waldenulibrary.org/10.1016/j.lindif.2017.10.004

Kang, H., Chang, K., Chen, C., & Greenberger, E. (2015). Locus of control and peer relationships among Caucasian, Hispanic, Asian, and African American adolescents. *Journal of Youth & Adolescence, 44*(1), 184–194. https://doi-

org.ezp.waldenulibrary.org/10.1007/s10964-013-0083-6

Kira, I. A., Shuwiekh, H., Kucharska, J., Fawzi, M., Ashby, J. S., Omidy, A. Z., & ... Lewandowski, L. (2018). Trauma Proliferation and Stress Generation (TPSG) Dynamics and Their Implications for Clinical Science. *American Journal Of Orthopsychiatry*, doi:10.1037/ort0000304

King, R. D., & Johnson, B. D. (2016). A punishing look: Skin tone and Afrocentric features in the halls of justice. *American Journal of Sociology, 122*(1), 90-124. doi:10.1086/686941

Kira, I. A., Shuwiekh, H., Kucharska, J., Fawzi, M., Ashby, J. S., Omidy, A. Z., & ... Lewandowski, L. (2018). Trauma Proliferation and Stress Generation (TPSG) dynamics and their implications for clinical science. *American Journal Of Orthopsychiatry*, doi:10.1037/ort0000304

Kellermann, N. F. (2013). Epigenetic transmission of holocaust trauma: Can nightmares be inherited?. *Israel Journal of Psychiatry and Related Sciences, 50*(1), 33-39.

Kremen, W. S., Panizzon, M. S., & Cannon, T. D. (2016). Genetics and neuropsychology: A merger whose time has come. *Neuropsychology, 30*(1), 1-5. doi:10.1037/neu0000254

Kretchmar, J. (2018a). Motivation. Motivation -- *Research Starters Education, 1*. http://connection.ebscohost.com/c/essays/29964457/motivation

Kretchmar, J. (2018b). Social learning theory. Social Learning Theory -- *Research Starters Education, 1*. http://connection.ebscohost.com/c/essays/27577934/social-learning-theory

Laub, D. (1998). The empty circle: Children of survivors and the limits of reconstruction. *Journal of the American Psychoanalytic Association, 46*, 507–529.

Levenson, H. (1974). Multidimensional Locus of Control Scales. PsycTESTS. http://dx.doi.org.ezp.waldenulibrary.org/10.1037/t04693-000

Liao, K. Y., Weng, C., & West, L. M. (2016). Social connectedness and intolerance of uncertainty as moderators between racial microaggressions and anxiety among Black individuals. *Journal of Counseling Psychology, 63*(2), 240-246. doi:10.1037/cou0000123 Database: Education Source

Malhotra, R. (2017). Locus of control and well-being among college students. Indian *Journal of Positive Psychology, 8*(2), 231–236. http://iahrw.com/journal.php?numb=2

Marcia, J. E. (1994). Ego identity and object relations. In J. M. Masling & R. F. Bornstein (Eds.), Empirical perspectives on object relations theory. (pp. 59–103). Washington, DC: *American Psychological Association*. https://doi-org.ezp.waldenulibrary.org/10.1037/11100-003

Marcia, J. E. (1966). Development and validation of ego-identity status. *Journal of Personality and Social Psychology, 3*(5), 551–558. https://doi.org/10.1037/h0023281

Marcia,J. E. (1980). Identity in adolescence. In J. Adelson (Ed.), Handbook of adolescent psychology (pp. 159-187). New York: John Wiley.

Marr, J., & Wilcox, S. (2015). Self-efficacy and social support mediate the relationship between internal health locus of control and health behaviors in college

students. *American Journal of Health Education, 46*(3), 122–131. https://doi-org.ezp.waldenulibrary.org/10.1080/19325037.2015.1023477

Matthews, J. S., Banerjee, M., & Lauermann, F. (2014). Academic identity formation and motivation among ethnic minority adolescents: The role of the 'self' between internal and external perceptions of identity. *Child Development, 85*(6), 2355-2373. doi:10.1111/cdev.12318

Maxwell, M., Brevard, J., Abrams, J., & Belgrave, F. (2015). What's color got to do with it? Skin color, skin color satisfaction, racial identity, and internalized racism among African American college students. *Journal of Black Psychology, 41*(5), 438–461. https://doi-org.ezp.waldenulibrary.org/10.1177/0095798414542299

Menard, S. (2009*).* Logistic regression: From introductory to advanced concepts and applications. Sage Publications.

Monk Jr., E. P. (2015). The cost of color: Skin color, discrimination, and health among Black Americans. *American Journal of Sociology, 121*(2), 396-444.

Nnawulezi, N. A., & Sullivan, C. M. (n.d). Oppression within safe spaces: Exploring racial microaggressions within domestic violence shelters. *Journal of Black Psychology, 40*(6), 563-591.

Orelus, P. W. (2013). Unpacking the race talk. *Journal of Black Studies, 44*(6), 572-589. doi:10.1177/0021934713497057

Osborne, J. W. (2015). Best practices in logistic regression. Thousand Oaks, CA: SAGE Publications.

Osborne, J., & Waters, E. (2002). Four assumptions of multiple regression that

researchers should always test. *Practical Assessment, Research & Evaluation, 8*(2), 1-9.

Oyedemi, T. (2016). Beauty as violence: 'beautiful' hair and the cultural violence of identity erasure. *Social Identities, 22*(5), 537-553. doi:10.1080/13504630.2016.1157465

Pagnini, F., Bercovitz, K., & Langer, E. (2016). Perceived control and mindfulness: Implications for clinical practice. *Journal of Psychotherapy Integration, 26*(2), 91–102. https://doi-org.ezp.waldenulibrary.org/10.1037/int0000035

Phoenix, A. (2014). Colourism and the politics of beauty. *Feminist Review, 108*(1), 97-105. doi:10.1057/fr.2014.18

Pleck, J. H. (1995). The gender role strain paradigm: An update. In R. F. Levant & W. S. Pollack (Eds.), A new psychology of men (pp. 11–32). New York, NY: BasicBooks.

Polanco-Roman, L., Danies, A., & Anglin, D. M. (2016). Racial discrimination as race-based trauma, coping strategies, and dissociative symptoms among emerging adults. *Psychological Trauma: Theory, Research, Practice, and Policy, 8*(5), 609–617. https://doi-org.ezp.waldenulibrary.org/10.1037/tra0000125

Powers, W.T. (1973). Behavior: The control of perception. Chicago: Aldine de Gruyter. 2nd ed. (2005) New Canaan: Benchmark

Quintana, S. Q., Chao, R. K., Cross Jr., W. E., Hughes, D., Nelson-Le Gall, S., Aboud, F. E., & ... Vietze, D. L. (2006, September). Race, ethnicity, and culture in child development: Contemporary research and future directions. *Child Development*.

pp. 1129-1141. doi:10.1111/j.1467-8624.2006.00951.x.

Ratner, K. G., Dotsch, R., Wigboldus, D. J., van Knippenberg, A., & Amodio, D. M. (2014). Visualizing minimal ingroup and outgroup faces: Implications for impressions, attitudes, and behavior. *Journal of Personality and Social Psychology, 106*(6), 897-911. doi:10.1037/a0036498

Reddy, S. D., & Crowther, J.H. (2007a). Measure of Ethnic Teasing. PsycTESTS. doi: http://dx.doi.org/10.1037/t10118-000

Reddy, S.D., & Crowther, J.H. (2007b). Teasing, acculturation, and cultural conflict: Psychosocial correlates of body image and eating attitudes among South Asian women. *Cultural Diversity and Ethnic Minority Psychology, Vol 13*(1), 45-53. doi: 10.1037/1099-9809.13.1.45

Reid, O., Mims, S., & Higginbottom, L. (2004). Post traumatic slavery disorder. Bloomington, IN: Xlibris

Rotter J.B. (1966) Generalized expectancies for internal versus external control of reinforcement. *Psychological Monographs: General and Applied. 80*(1):1-28. doi:10.1037/h0092976.

Rotter, J. B. (1975). Some problems and misconceptions related to the construct of internal versus external control of reinforcement. *Journal of Consulting and Clinical Psychology, 43*(1), 56–67. https://doi-org.ezp.waldenulibrary.org/10.1037/h0076301

Rotter, J. B. (1990). Internal versus external control of reinforcement: A case history of a variable. *American Psychologist, 45*(4), 489–493. https://doi-

org.ezp.waldenulibrary.org/10.1037/0003-066X.45.4.489

Sherman, D. K., Hartson, K. A., Binning, K. R., Purdie-Vaughns, V., Garcia, J., Taborsky-Barba, S., … Cohen, G. L. (2013). Deflecting the trajectory and changing the narrative: How self-affirmation affects academic performance and motivation under identity threat. *Journal of Personality and Social Psychology, 104*(4), 591–618. https://doi-org.ezp.waldenulibrary.org/10.1037/a0031495

Schwarzer, R., & Jerusalem, M. (1995). Generalized Self-Efficacy scale. In J. Weinman, S. Wright, & M. Johnston, Measures in health psychology: A user's portfolio. Causal and control beliefs (pp. 35 - 37). Windsor, UK: NFER-NELSON.

Sheppard, R. (2010). The rise and fall of the Civil Rights Movement. *Social Justice & Activism Papers, 1*, 1–13. http://www.transformativestudies.org/

Shojaee, M., & French, C. (2014). The relationship between mental health components and locus of control in youth. *Psychology, 5*(8), 966–978. https://doi-org.ezp.waldenulibrary.org/10.4236/psych.2014.58107

Short, R. (2016). Understanding the schooling and literacy beliefs, behaviors, and self-efficacy of low-income African American families. *National Teacher Education Journal, 9*(2), 67–74. https://ntejournal.com/

Smith, A., Hudnut-Beumler, J., & Scholer, S. (2017). Can discipline education be culturally sensitive? *Maternal & Child Health Journal, 21*(1), 177–186. https://doi-org.ezp.waldenulibrary.org/10.1007/s10995-016-2107-9

Smith, C. O., Levine, D. W., Smith, E. P., Dumas, J., & Prinz, R. J. (2009). A

developmental perspective of the relationship of racial–ethnic identity to self-construct, achievement, and behavior in African American children. *Cultural Diversity and Ethnic Minority Psychology, 15*(2), 145-157. doi:10.1037/a0015538

Snyder, M. (1974). Self-Monitoring of Expressive Behavior. *Journal of Personality & Social Psychology, 30*(4), 526–537. https://doi-org.ezp.waldenulibrary.org/10.1037/h0037039

Sohi, K. K., & Singh, P. (2015). Collective action in response to microaggression: Implications for social well-being. *Race and Social Problems, 7*(4), 269-280. doi:http://dx.doi.org.ezp.waldenulibrary.org/10.1007/s12552-015-9156-3

Solorzano, D., Ceja, M., & Yosso, T. (2000). Critical race theory, racial microaggressions, and campus racial climate: The experiences of African American college students. *The Journal of Negro Education, 69*(1), 60-73. https://www.jstor.org/stable/2696265?seq=1

Stiglbauer, B. (2017). Under what conditions does job control moderate the relationship between time pressure and employee well-being? Investigating the role of match and personal control beliefs. *Journal of Organizational Behavior*, *38*(5), 730–748. https://doi-org.ezp.waldenulibrary.org/10.1002/job.2165

Steele, C. K. (2016). Pride and prejudice: Pervasiveness of colorism and the animated series Proud Family. *Howard Journal of Communications, 27*(1), 53-67. doi:10.1080/10646175.2015.1117028

Stovall, D. m. (2016). Out of Adolescence and Into Adulthood. *Urban Education, 51*(3), 274-286. doi:10.1177/0042085915618718

Sue, D.W. (2010). Microaggressions in everyday life: Race, gender, and sexual orientation. Hoboken, New York: Wiley & Sons.

Sue, W.D. (2017). Microaggressions and "Evidence": Empirical or experiential reality? *Perspectives on Psychological Science, 12*(1), 170–172. https://doi-org.ezp.waldenulibrary.org/10.1177/1745691616664437

Sue, D.W., & Sue, D. (2013). Counseling the culturally diverse: Theory and practice (6th ed.). New York: John Wiley & Sons.

Sue, D.W., Capodilupo, C.M., Torino, G.C., Bucceri, J.M., Holder, A.M., Nadal, K.L., & Esquilin, M. (2007). Racial microaggressions in everyday life: Implications for counseling. *The American Psychologist, 62*(4), 271-286.

Sullivan, L. W., & Mittman, I. S. (2010). The state of diversity in the health professions a century after Flexner. *Academic Medicine, 85*(2), 246–253. https://doi-org.ezp.waldenulibrary.org/10.1097/ACM.0b013e3181c88145

Tajfel, H., & Turner, J. C. (1979). An integrative theory of intergroup conflict. The social psychology of intergroup relations. http://ark143.org/wordpress2/wp-content/uploads/2013/05/Tajfel-Turner-1979-An-Integrative-Theory-of-Intergroup-Conflict.pdf

Tavakol, M., & Dennick, R. (2011). Making sense of Cronbach's alpha. *International Journal of Medical Education, 2,* 53–55. https://doi-org.ezp.waldenulibrary.org/10.5116/ijme.4dfb.8dfd

Taylor, J., & Grundy, C. (1996). Measuring Black internalization of White stereotypes about African Americans: The Nadanolitization Scale. In R. L. Jones (Ed.),

Handbook of tests and measurements of Black populations (Vol. 2, pp. 217–226). Hampton, VA: Cobb & Henry.

Taylor, Y., & Johnson, C. (1999). I was born a slave: An anthology of classic slave narratives. Volume II (1849-1866). Lawrence Hill Books. Chicago Review Press.

Thelamour, B., & Johnson, D. J. (2017). Exploring Black Immigrants' and Nonimmigrants' Understanding of "Acting Black" and "Acting White". *Journal of Black Psychology, 43*(3), 280. doi:10.1177/0095798416641863

Thomas, O. N., Caldwell, C. H., Faison, N., & Jackson, J. S. (2009). Promoting academic achievement: The role of racial identity in buffering perceptions of teacher discrimination on academic achievement among African American and Caribbean Black adolescents. *Journal of Educational Psychology, 101*(2), 420–431. https://doi-org.ezp.waldenulibrary.org/10.1037/a0014578

Turner, B. (2013). Colorism in Dael Orlandersmith's Yellowman: The Effect of Intraracial Racism on Black Identity and the Concept of Black Community. *Southern Quarterly, 50*(3), 32-53.

Ufkes, E. G., Calcagno, J., Glasford, D. E., & Dovidio, J. F. (2016). Understanding how common ingroup identity undermines collective action among disadvantaged-group members. *Journal of Experimental Social Psychology, 63*, 26–35. https://doi-org.ezp.waldenulibrary.org/10.1016/j.jesp.2015.11.006

Umaña-Taylor, A. J., Quintana, S. M., Lee, R. M., Cross, W. E., Jr, Rivas-Drake, D., Schwartz, S. J., … Seaton, E. (2014). Ethnic and racial identity during adolescence and into young adulthood: an integrated conceptualization. *Child*

Development, 85(1), 21–39. https://doi-org.ezp.waldenulibrary.org/10.1111/cdev.12196

Usher, E. L., Li, C. R., Butz, A. R., & Rojas, J. P. (2018). Perseverant grit and self-efficacy: Are both essential for children's academic success? *Journal of Educational Psychology*. https://doi-org.ezp.waldenulibrary.org/10.1037/edu0000324

Utsey, S. O., Abrams, J. A., Opare-Henaku, A., Bolden, M. A., & Williams, O. I. (2015). 4444Assessing the psychological consequences of internalized colonialism on the psychological well-being of young adults in Ghana. *Journal of Black Psychology*, (3), 19

Uzogara, E. E., Lee, H., Abdou, C. M., & Jackson, J. S. (2014). A comparison of skin tone discrimination among African American men: 1995 and 2003. *Psychology of Men & Masculinity, 15*(2), 201–212. https://doi-org.ezp.waldenulibrary.org/10.1037/a0033479

Valdez, Z., & Golash-Boza, T. (2017). U.S. racial and ethnic relations in the twenty-first century. *Ethnic & Racial Studies, 40*(13), 2181–2209. https://doi-org.ezp.waldenulibrary.org/10.1080/01419870.2016.1262052

Vancouver, J. B., & Purl, J. D. (2017). A computational model of self-efficacy's various effects on performance: Moving the debate forward. *The Journal of Applied Psychology*, *102*(4), 599–616. https://doi-org.ezp.waldenulibrary.org/10.1037/apl0000177

Vandiver, B. J., Fhagen-Smith, P. E., Cokley, K. O., Cross, W. J., & Worrell, F. C.

(2001). Cross's Nigrescence Model: From Theory to Scale to Theory. *Journal of Multicultural Counseling and Development, 29*(3), 174-200.

Vazquez, L. A. (2014). Integration of multicultural and psychoanalytic concepts: A review of three case examples with women of color. *Psychoanalytic Psychology, 31*(3), 435-448. doi:10.1037/a0036341

Vera, M., Le Blanc, P. M., Taris, T. W., & Salanova, M. (2014). Patterns of engagement: the relationship between efficacy beliefs and task engagement at the individual versus collective level. *Journal of Applied Social Psychology, 44*(2), 133–144. https://doi-org.ezp.waldenulibrary.org/10.1111/jasp.12219

Voisey, J., Young, R. M., Lawford, B. R., & Morris, C. P. (2014). Progress towards understanding the genetics of posttraumatic stress disorder. *Journal of Anxiety Disorders, 28*(8), 873–883. https://doi-org.ezp.waldenulibrary.org/10.1016/j.janxdis.2014.09.014

Ward, A. (2013). Understanding postcolonial traumas. *Journal of Theoretical and Philosophical Psychology, 33*(3), 170-184. doi:10.1037/a0033576

Westfall, P. H., & Henning, K. S. S. (2013). Texts in statistical science: Understanding advanced statistical methods. *Taylor & Francis*.

Wilkins, E., Whiting, J., Watson, M., Russon, J., & Moncrief, A. (2013). Residual Effects of Slavery: What Clinicians Need to Know. *Contemporary Family Therapy: An International Journal, 35*(1), 14-28. doi:10.1007/s10591-012-9219-1

Williams, K., & Francis, S. E. (2010). Parentification and psychological adjustment: Locus of control as a moderating variable. *Contemporary Family Therapy: An*

International Journal, 32(3), 231–237. https://doi-org.ezp.waldenulibrary.org/10.1007/s10591-010-9123-5

Womack, S. (2016). I Know I Can't: The Negative Effects of Post Traumatic Slave Syndrome's on the well-being of African American college students. *Vermont Connection, 37,* 119–125. http://www.uvm.edu/~vtconn/

Worrell, F. C. (2008). Nigrescence Attitudes in Adolescence, Emerging Adulthood, and Adulthood. *Journal of Black Psychology, 34*(2), 156-178.

ya Azibo, D. A. (2016). The domain of psychological restoration: reparations down payments for the defeat of mentacide, transcendence of psychological misorientation, and the mental overturning of a terminated people via returning to the African personality. *Journal of Pan African Studies, 9*(5), 50-82.

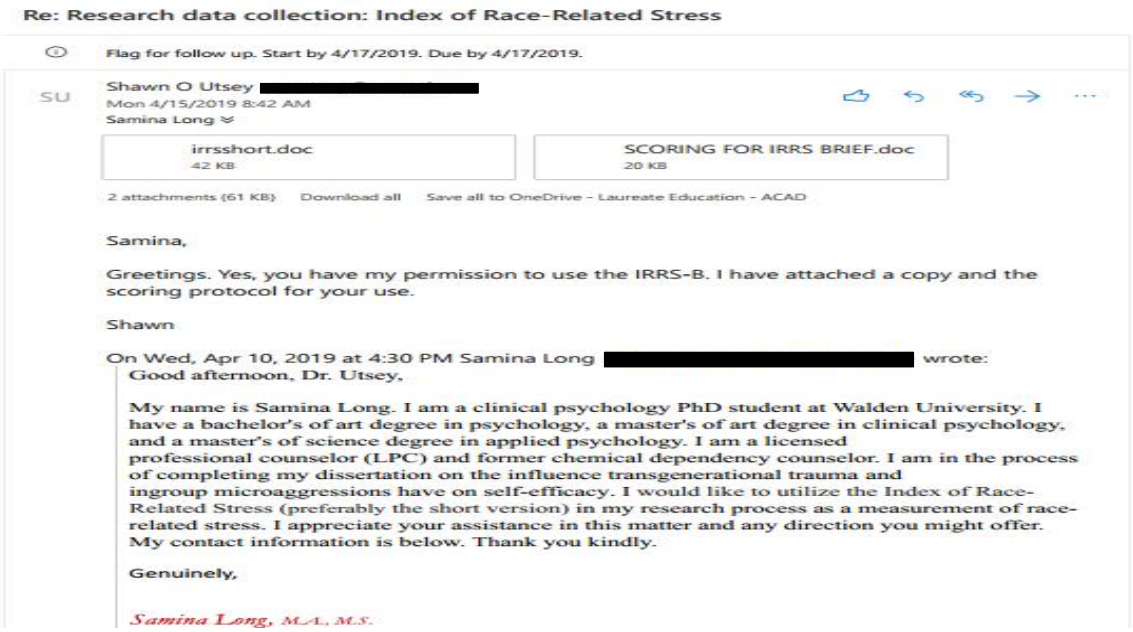
Yehuda, R., & Bierer, L. M. (2009). The relevance of epigenetics to PTSD: Implications for the DSM-V. *Journal of Traumatic Stress, 22*(5), 427–434. https://doi-org.ezp.waldenulibrary.org/10.1002/jts.20448

Yoo, W., Mayberry, R., Bae, S., Singh, K., He, Q. P., & Lillard Jr, J. W. (2014). A study of effects of multicollinearity in the multivariable analysis. *International Journal of Applied Science and Technology, 4*(5), 9.

Zulu, I. M. (2017). Synergizing Culture: African American Cultural Recovery through African Name Acquisition and Usage. *Journal of Pan African Studies, 10*(5), 128–154. http://www.jpanafrican.com/.

Appendix A: Instruments' E-mail Consents

E-mail Correspondence between Dr. Shawn O. Utsey and Samina Long regarding use of IRRS-B



Re: Research data collection: Index of Race-Related Stress

Flag for follow up. Start by 4/17/2019. Due by 4/17/2019.

SU Shawn O Utsey [redacted]
Mon 4/15/2019 8:42 AM
Samina Long

irrsshort.doc 42 KB | SCORING FOR IRRS BRIEF.doc 20 KB

2 attachments (61 KB) Download all Save all to OneDrive - Laureate Education - ACAD

Samina,

Greetings. Yes, you have my permission to use the IRRS-B. I have attached a copy and the scoring protocol for your use.

Shawn

On Wed, Apr 10, 2019 at 4:30 PM Samina Long [redacted] wrote:

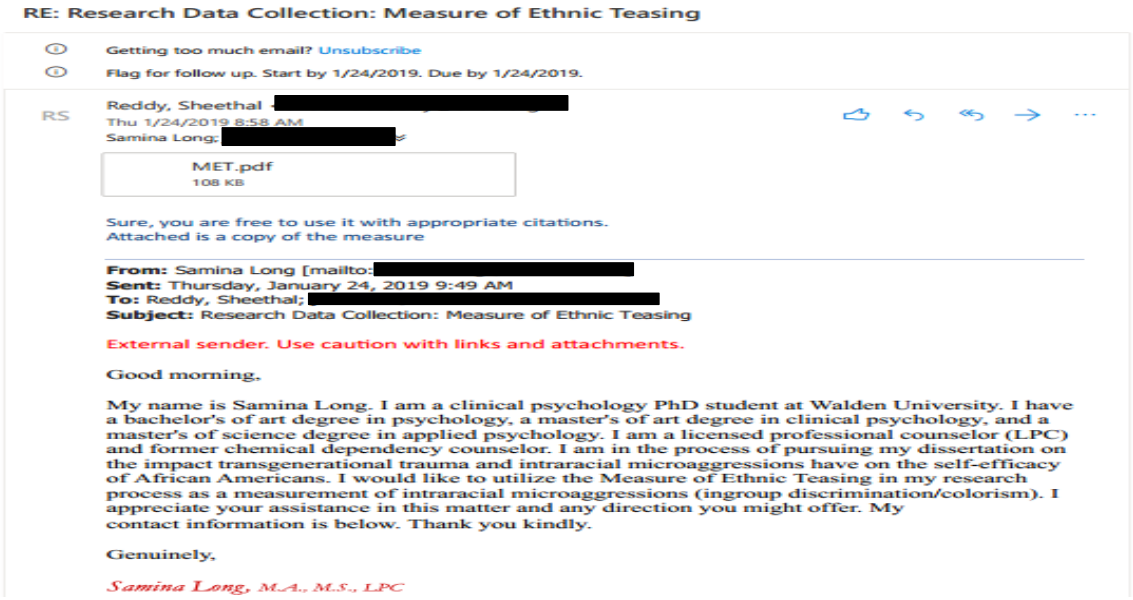
Good afternoon, Dr. Utsey,

My name is Samina Long. I am a clinical psychology PhD student at Walden University. I have a bachelor's of art degree in psychology, a master's of art degree in clinical psychology, and a master's of science degree in applied psychology. I am a licensed professional counselor (LPC) and former chemical dependency counselor. I am in the process of completing my dissertation on the influence transgenerational trauma and ingroup microaggressions have on self-efficacy. I would like to utilize the Index of Race-Related Stress (preferably the short version) in my research process as a measurement of race-related stress. I appreciate your assistance in this matter and any direction you might offer. My contact information is below. Thank you kindly.

Genuinely,

Samina Long, M.A., M.S.

E-mail correspondence between Dr. Sheethal Reddy and Samina Long regarding use of MET



RE: Research Data Collection: Measure of Ethnic Teasing

Getting too much email? Unsubscribe

Flag for follow up. Start by 1/24/2019. Due by 1/24/2019.

RS Reddy, Sheethal [redacted]
Thu 1/24/2019 8:58 AM
Samina Long; [redacted]

MET.pdf 108 KB

Sure, you are free to use it with appropriate citations.
Attached is a copy of the measure

From: Samina Long [mailto:[redacted]
Sent: Thursday, January 24, 2019 9:49 AM
To: Reddy, Sheethal; [redacted]
Subject: Research Data Collection: Measure of Ethnic Teasing

External sender. Use caution with links and attachments.

Good morning,

My name is Samina Long. I am a clinical psychology PhD student at Walden University. I have a bachelor's of art degree in psychology, a master's of art degree in clinical psychology, and a master's of science degree in applied psychology. I am a licensed professional counselor (LPC) and former chemical dependency counselor. I am in the process of pursuing my dissertation on the impact transgenerational trauma and intraracial microaggressions have on the self-efficacy of African Americans. I would like to utilize the Measure of Ethnic Teasing in my research process as a measurement of intraracial microaggressions (ingroup discrimination/colorism). I appreciate your assistance in this matter and any direction you might offer. My contact information is below. Thank you kindly.

Genuinely,

Samina Long, M.A., M.S., LPC

E-mail correspondence between Dr. Hanna Levenson and Samina Long regarding use of Multidimensional Locus of Control Scale

Re: Research data Collection: Multidimensional Locus of Control Scales

Flag for follow up.

H

hannalevenson [redacted]
Thu 4/4/2019 6:02 PM
Samina Long

You have my permission. Check my website for more info. Best of luck, Hanna Levenson
[redacted]

Sent from my Verizon, Samsung Galaxy smartphone

-------- Original message --------
From: Samina Long [redacted]
Date: 4/4/19 10:44 AM (GMT-08:00)
To: [redacted]
Subject: Research data Collection: Multidimensional Locus of Control Scales

Good afternoon, Dr. Levenson,

My name is Samina Long. I am a clinical psychology PhD student at Walden University. I have a bachelor's of art degree in psychology, a master's of art degree in clinical psychology, and a master's of science degree in applied psychology. I am a licensed professional counselor (LPC) and former chemical dependency counselor. I am in the process of completing my dissertation on the impact trauma and ingroup microaggressions have on self-efficacy. I would like to utilize the Multidimensional Locus of Control Scales in my research process as a measurement of self-efficacy. I appreciate your assistance in this matter and any direction you might offer. My contact information is below. Thank you kindly.

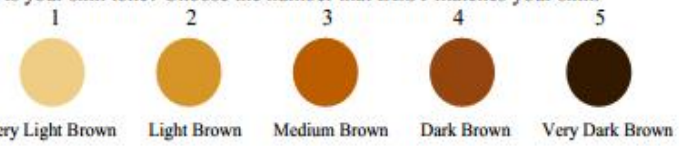
Genuinely,

Samina Long, M.A., M.S.

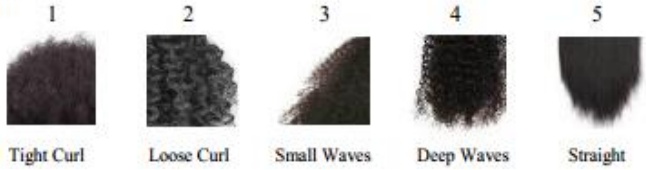
Appendix B: Information Sheet and Debriefing Letter

Information Sheet

- Have you participated in counseling or therapy for race-related stress or for being discriminated against by another African American/Black person (check) Yes ☐ No ☐
- What is your skin tone? Choose the number that BEST matches your skin.



- What is your natural curl pattern? Choose the number that BEST matches your natural curl pattern.



Debriefing Letter

THANK YOU FOR YOUR PARTICIPATION

Your participation in the study was voluntary and you were free to withdraw at any time during the process. However, you completed the research study!!! I truly thank you for your time and participation! Your $10 thank you gift card is available as compensation for your time. Your decision to participate in this study will not affect your relationship with the organization, agency, or social media group you are affiliated with in any way.

You may contact any of the following national resources if experience any distress; SAMHSA's National Helpline 1-800-662-HELP (4357); National Suicide Prevention Lifeline 1-800-273-TALK (8255); National Alliance on Mental Illness (NAMI) 1-800-950-6264; National Institute of Mental Health (NIMH) (866) 615-6464; Veterans Crisis Line 1-800-273-8255 or text a message to 838255; Mental Health America Hotline Text MHA to 741741; Crisis Text Line Text CONNECT to 741741.

The purpose of this study is to investigate the impact race-related stress and same group discrimination has on self-efficacy of African Americans/Blacks. Results have the potential to assists psychologists and other helping professionals in understanding the impact ethnic and racial experiences African-Americans and Blacks encounter. Results will be posted on social media and the researchers' websites.

The information you provided will remain confidential. Research records of this study will be kept private by storing information in a locked HIPPAA compliant bag only the researcher(s) will have access. Electronic records will be kept private via password-protected computer and backed up on a password-protected hard drive and stored in a locked HIPPAA compliant bag along with paper records. Data will be kept for a period of at least 5 years as it is the ethical responsibility of the researcher and required by Walden University.

If you have any question, concerns, or comments, please contact me or my dissertation chair.
Researcher: Samina Long, LPC, Ph.D. candidate - samina.long@waldenu.edu
Dissertation Chair: Tracy Marsh, Ph.D. - tracy.marsh@mail.waldenu.edu

If you want to talk privately about your rights as a participant, the Walden University Research Participant Advocate can be reached at (612) 312-1210.

Again, THANK YOU for your participation!