Blacks' Intergenerational Trauma Triggered by Police Misconduct

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Department of Community Care and Counseling, Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

School of Behavioral Sciences

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Abstract

A plethora of studies on intergenerational trauma and a nascent body of studies regarding policing are amalgamated in this phenomenological research approach. This phenomenological study aimed to understand the adverse experiences of Black individuals' interactions with law enforcement and how these involvements contribute to the transmission of trauma. The intergenerational trauma of Blacks' experiences could be processed through Critical Race Theory (CRT), Personal Construct Theory (PCT), and Bowen's Multigenerational Family Systems Theory (BMFST). Each theory explains the relationship between a person's experiences, the generational response and functioning, and the existence of racial bias as proliferated in the oppression of one race. The data collection method involved interviews and observations, and the analysis employed horizontalization and theme clustering. The exploration of the participants' experiences and their subjective perspectives – cultural, familial, and individual meanings, beliefs, and values – provided an essential viewpoint on the potential intergenerational trauma transmission (IGTT) resulting from police misconduct.

Keywords: intergenerational trauma, Blacks, Latinx, Indigenous Peoples, police misconduct, hope

Copyright Page

Dedication

To the innocent unarmed Black, Indigenous, and People of Color (BIPOC) wrongfully killed by law enforcement from March 31, 1870 to the present. The full story has never been told.

Acknowledgments

Dear God, in the beginning, I asked for perseverance. You gifted me with alacrity. I asked for sustenance. You gifted me with patience. I requested companionship for this journey; God, you opened my eyes, heart, and soul to behold the amity, affinity, and benevolence of the Father, Son, and Holy Spirit. Holy Trinity – I love you.

I meekly thank God for my Family. Mom and Dad (Joan and Michael Curtis John), I have only inexpressible gratitude for your blackened knees. To my loving husband, Luis-Daniel Ayala, you were and are right – I can, and WE did! I have only indescribable gratitude for you. Master K, my Xyzy; son, the strokes of my head, the endless kisses, falling asleep next to me as I worked on an assignment. . . And the myriad ways you encouraged me to keep on keeping on. My then 15-year-old, now a 17-year-old, you are PHENOMENAL! K'Nyel Ayala-Gifford, Jens, and my first grandchild, J'Ryah – I love you. Sabrina King-Ayala, thank you for your continuous 'Faith-walk' and encouragement.

To my siblings: Michael Ian John, Curtis Junior John, Jacquelyn Arlene John, Michelle John-Theobalds, Solange "Niecie" John, Lucy Ayala, and Roberto Ayala, thank you for your love and support.

Dr. Isaac Newton – thank you for the research and for calling me 'Doc' from the onset. Dr. Dara Hamilton – Thank you for the smoothie dates. To my team: Dr. Thomas W. Hudgins, one word – Gratitude. Dr. Deborah Faulkes-Bert – Thank you for your generosity.

To my participants – without you, this research would be defunct and chimerical.

To the myriads of stories told and untold of police misconduct, law enforcement's marginalization, and societal racial biases – we shall continue to speak and listen.

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List of Abbreviations

Adverse Childhood Experiences (ACEs)

Black, Indigenous, and People of Color (BIPOC)

Bowen Family Systems Theory (BFST)

Bowen Multigenerational Family Systems Theory (BMFST)

Centers for Disease Control and Prevention (CDC)

Critical Race Theory (CRT)

Fair Labor Standards Act (FLSA)

Intergenerational trauma (IGT)

Intergenerational trauma transmission (IGTT)

Institutional Review Board (IRB)

King James Version (KJV)

National Vital Statistics System (NVSS)

Personal Construct Theory (PCT)

Post-traumatic Slave Syndrome (PTSS)

Post-traumatic stress disorder (PTSD)

Public Broadcasting System (PBS)

Race-Based Traumatic Stress Symptom Scale (RBTSSS)

United States Virgin Islands (USVI)

World Health Organization (WHO)

Chapter One

Overview

"It's important for us to understand that the phrase 'Black Lives Matter' simply refers to the notion that there's a specific vulnerability for African Americans that needs to be addressed."

Barack Obama (Phelps, 2016)

The cruel murder of 46-year-old George Floyd on May 25, 2020, in Minneapolis, sparked renewed interest in the phenomenological concepts of "existing while Black" and "Black Lives Matter." DeGruy's (2017) extensive study on chattel slavery, institutionalized oppression, and sustained racism through marginalization prompted the theory of Post-traumatic Slave Syndrome (PTSS). In extensive research on intergenerational trauma (IGT), Danieli et al. (2015) studied the multigenerational and multidimensional impacts of trauma. The extensive landmark probe, the Adverse Childhood Experiences (ACEs) study, demonstrated the relational experiences between abuse (emotional, physical, and sexual), addiction, mental health, neglect (emotional and physical), witnessing violence, loss (death or divorce), and incarceration.

Chapter One serves as a preparatory section for this phenomenological research. It presents the research problem's historical, social, and theoretical context, along with its evolution and underlying factors. The reader will also gain insight into the topic's relevance to the researcher. The chapter also highlights the study's purpose and significance, the research questions, and the definitions that provide directional guidance. Finally, the chapter concludes with a summary of the main points.

Background

The Fatal Force database headline of February 24, 2024 read, "1,129 people have been shot and killed by police in the past 12 months." Reporting on October 27, 2020, for Yale News, Belli remarked that the data has remained stagnant from 2015 to 2020 despite the body cameras worn by American law enforcement. The morbidity and mortality rates of Blacks, Indigenous, and People of Color (BIPOCs) are approximately three times higher than that of Whites despite constituting only 13% of the population. Additionally, more unarmed BIPOCs are fatally shot than Whites brandishing a weapon (The Washington Post, 2022). The magnitude and solemnity of these statistics leave much to ponder.

In their Fatal Force database, the *Washington Post* started documenting fatal shootings by on-duty police officers. According to the online newspaper magazine, the Federal Bureau of Investigation (FBI) had inaccurate numbers because they depended on reports from law enforcement agencies across the United States of America (U.S.). As of 2015, after Michael Brown's unjustified death, the *Washington Post* began keeping statistics of law enforcement-related deaths by browsing news and media reports (The Washington Post, 2022). The following are some of the reported fatalities recorded by the *Washington Post.*

Fifteen-year-old Jordan Edwards of Balch Springs, Texas, was shot in the back of the head by a police officer on April 29, 2017, while he was in the passenger front seat of a vehicle. In Fayetteville, North Carolina, 37-year-old unarmed Jason Walker was fatally shot by an off-duty Cumberland County police lieutenant. Botham Shem Jean, a 26-year-old PricewaterhouseCoopers' accountant, was fatally shot on September 6, 2018, in his apartment by an off-duty Dallas police officer. On March 3, 2020, 33-year-old Manuel Ellis was punched, choked, and tased while being knelt on. Three Tacoma police officers were criminally charged

with the unlawful use of deadly force. In Louisville, Kentucky, on March 13, 2020, Breonna

Taylor, a 26-year-old emergency medical technician (EMT), was fatally shot when three police

officers unlawfully entered her apartment. In the wake of the infamous incident involving

George Floyd, who pleaded with several officers that he was unable to breathe, the "Black Lives

Matter" movement gained momentum.

The following guiding assumptions inform this research:

1. Participants' experiences and opinions are legitimate for research (Creswell &
   Poth, 2018).

2. IGT is tangible and can be captured and ventilated, giving essence to
   experiences across generations (Husserl in Neubauer et al., 2019).

3. Trauma can be measured and expressed through identifiable patterns
   (Creswell & Poth, 2018).

4. Patterns can be identified and acknowledged for corrective measures –
   providing psychological healing, reduction, and trauma management
   solutions.

Historical

The unresolved historical trauma of one generation has been discovered to have an

impact on subsequent generations. Although a relatively young field in terms of research, IGT

has resulted in an explosion of studies delving into racial effects, psychological pain,

epidemiological prevalence, and behavioral issues. There have been a plethora of studies citing

multigenerational and transgenerational trauma following Rakoff and colleagues' documentation

of traumatic stress in Holocaust survivors and their offspring (Menzies, 2020). The effects of the

Holocaust on succeeding generations (Braga et al., 2012; Cohn & Morrison, 2018; Danieli et al.,

2016; Greenfeld et al., 2021), First Nation People and Native Americans reservation relocation (Bombay et al., 2009, 2013; Hartmann et al., 2014), colorism (Crutchfield et al., 2020), and vicarious racism (Gaston, 2021; Nagata & Cheng, 2003) have all been researched in depth.

There are racial and ethnic differences in exposure to traumatic events and their attendant transgenerational effects. Respective of the cultural lens of the trauma, BIPOCs tend to experience the impact of structural and institutionalized racism (Rogers & Bryant-Davis, 2020; Watson et al., 2020) related to the profoundly inequitable domains of economic, educational, and social barriers (Duarte et al., 2020; Elias & Paradies, 2021). These determinants of inequitable lived experiences are prevalent in healthcare disparities (Elias & Paradies, 2021) and traumatic police interactions (Bor et al., 2018; Gray & Parker, 2020).

According to Giordano et al. (2019), the children of incarcerated parents are at a social disadvantage and face more societal issues with less favorable outcomes. Compared to Whites, Blacks tend to be targeted and experience more fatal encounters with law enforcement (Gray & Parker, 2020). How did racial bias in law enforcement begin and evolve into community policing and police misconduct? Recent research from Brown (2020), examining the historical context, traced the origin to slave patrols and night watches stemming from the attempt of Whites to attain and maintain economic, legal, and political control. As a result of chattel slavery, police unprecedented arrests, harassment, and targeting of Blacks are disproportionately high, leading to detrimental experiences, spillover disparities, and mass incarceration (Belli, 2020; Bor, 2018; Brown, 2020; Giordano et al., 2019) resulting in intergenerational trauma transmission (IGTT). IGT has a race-based impact on individuals, families, communities, and cultural groups. However, there is a paucity of research linking IGT transmission of Blacks with adverse policing.

Social

One study suggested that the average Black American experiences spillover effects resulting in heightened mental health issues (Bor et al., 2018). The researchers compared their data with the spillover effects on White Americans. Purportedly, White Americans did not report the need for a mental health day following police killings of any race.

The emotional and psychological wounding of trauma has an intergenerational effect on the subsequent generations' educational, health, political, socioeconomic, and personal well-being. Heard-Garris et al.'s (2018) systematic review yielded results consistent with the literature about perceived racism and poor health outcomes. Approximately half of the studies portrayed vicarious racism exposure and child health as being related. The researchers concluded that trauma is transmitted to children through vicarious racism.

Through phenomenological qualitative exploration, Opara et al. (2020) used a community trauma theoretical framework to determine the trauma associated with the community violence that urban Black and Latinx youth experience. From the narratives of the youths' perceptions, Opara et al. observed three main themes: (1) the socio-cultural environment, (2) the physical/built environment, and (3) the educational and economic environment alluding to community trauma. The urban youth reported a feeling of community abandonment, which resulted in their feelings of detachment. The urban youth also observed the differences in their surroundings compared to suburban neighborhoods. They mentioned the odor, the absence of parks, and the presence of drugs and alcohol, which inevitably lead to crime.

Additionally, Hyland et al. (2015) found that from 2002 to 2011, police use of nonfatal force patterns and rates remained consistent. According to the researchers' findings, Blacks were twice as likely as Hispanics to be subjected to the excessive or threatened use of force. The same

data reported that, on average, Whites' experiences were less than those of Hispanics. Although many such studies exist, the paucity of studies linking transgenerational trauma transmission with adverse police interactions widens.

Police shootings, extreme poverty, mediocre jobs, low academic achievement, and psychological damage compound the traumatic experiences of the communities of BIPOCs (Dudley, 2015). Academic achievement, health care, and low-income jobs of African Americans may be a direct result of perceived discrimination and the use of the police force (Ang, 2020). Research has linked the poor health of African Americans to police brutality, citing stress attributed to public racist reactions and interactions (Alang et al., 2017). Placing value on human interactions and the varying perspectives of those most affected by targeted police violence against a race and the resulting trauma has led to my choice of ontological research.

Theoretical

Understanding and acknowledging IGT is essential to the positive, uplifting, and effective functioning of communities and society because it depicts the impact of shared history. Trauma can be transferred across generations through parenting practices, behavioral problems, substance use and abuse, and mental health issues (Field et al., 2013; Gaston, 2021; Lubit et al., 2003). Children impacted by IGT may experience behavioral, emotional, physical, social, and language developmental delays (Davey & Eggebeen, 1998; De Bellis & Zisk, 2014; Felsen, 2017). Critical Race Theory (CRT) and Personal Construct Theory (PCT) were used to examine IGTT among Blacks regarding their perceptions of interactions with police. Additionally, since the individual needs to survive in his community, I applied Bowen's Multigenerational Family Systems Theory (BMFST) to the theoretical framework.

CRT, an academic framework that influenced this study, is an offshoot of Critical Theory. One of CRT's tenets is that racial bias is pervasive in American laws and institutions, resulting in the oppression of one race (BIPOCs) over another (White). CRT addresses and acknowledges the historical trauma experienced by Blacks in American society. It proposes that structural racism subtly exists in the fabric of the American society. As an academic framework encompassing US law, race, and a cross-disciplinary civil rights movement, CRT challenges the mainstream American notion of racial justice (Fortin, 2021). This research recognizes the importance of CRT as it provides a perspective on the historical origins of transgenerational trauma transmission.

The premise of PCT is that an individual's experiences are an integral component of how the world is perceived (Horley, 2012; Walker & Winter, 2007). The developer of PCT, psychologist George Kelly, theorizes that personal schemas are rooted in psychological motives for action or inaction (Walker & Winter, 2007). PCT is based on the lived experiences of individuals and their interpretations (mental constructs) of their observations and experiences. According to Kelly, the formulated constructive alternativism (mental constructs) are the primary determinants of our behaviors, feelings, thoughts, and actions or reactions (Horley, 2012). How does a Black parent handle personal or perceived adverse interactions with law enforcement?

In its more than 30-year development, BFST has become culturally inclusive. The empirical and theoretical concept of the BMFST model regards ethnicity and race, gender and sexual orientation, social class and family history, traditions, and principles as "the inherent potential of humans for growth and change" (Crossno, 2017, p. 39). The conceptualization of the cultural lens of BMFST is significant to this study as it contributes to the IGTT model linking the effects and impact among family, community, and society.

Situation to Self

I worked with the Governor's Office in the United States Virgin Islands (USVI) six years ago. My duties entailed focusing on the problematic, debatable, and challenging concerns of children in the 0-5 age group. Their connection to trauma and traumatic events incorporated natural, person-made, and technological phenomena. What astounded me at the time was the depth and breadth of trauma this age group had already experienced, discounting domestic, sexual, and verbal abuses. I constantly reverted to two biblical texts while working with the child trauma grant. In John 9:2, the disciples' pertinent question to Jesus was, "Rabbi, who sinned, this man or his parents, that he would be born blind?" (*King James Version,* 1769/2017). This germane question is understandable when you consider the Old Testament text of Exodus 34:7, "Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." (*King James Version,* 1769/2017). As a youth, I was baffled by this text. Having collaborated with the Governor's Office on this grant program, I have begun wondering about the topic of IGT and its wide-ranging effects. This stimulated an intensive and deliberate reading in the field of IGT.

My Christian faith gave me a valuable perspective on how individual choices and actions can lead to consequences, especially regarding justice issues. This led me to have conversations with my family, friends, and colleagues about IGT, which then sparked my interest in policing. To learn more about the subject, I began reading academic journals, with a particular focus on articles that discuss police interactions and misconduct with BIPOCs. The Rodney King incident and other historical events led to personal inquiries about BIPOCs passing down fears of adverse interactions with law enforcement to their offspring through their parenting practices. The extent of experiences that motivated me to do this study included viewing George Floyd's daughter on

the news and wondering if the adults in her life encouraged counseling. Additionally, when St. Lucian native Botham Jean was killed in his apartment by an off-duty police officer, I was forced to acknowledge the reality of police misconduct and a general absence of police accountability in America. At that moment, I grasped DeGruy Leary's concept of posttraumatic slave syndrome.

Employing the phenomenological research design was beneficial to my study. This approach explores the impact of law enforcement's misconduct on Black individuals and its transference to their offspring (Creswell & Poth, 2018). The findings of this study offer valuable insights into the fields of psychology, economics, and healthcare, particularly concerning the Black community. As noted by Creswell and Poth (2018), transcendental phenomenology allows for an impartial portrayal of data. This research study aims to explore how traumatic encounters with law enforcement affect Black individuals and lead to intergenerational trauma.

Problem Statement

Police interactions can have significant and long-lasting effects on individuals and communities. Experiences of humiliation, cultural trauma, and traumatic responses can result in negative impacts on socioeconomic status, mental health, and self-perception (Alang et al., 2017; Embrick, 2015; Fast & Collin-Vézina, 2019; Gaston, 2021; Skinner & Haas, 2016). These effects can be particularly pronounced when they are passed down across generations (Bakó & Zana, 2018; Bombay et al., 2013; Conching & Thayer, 2019), compounding the harm caused by police interactions. A comprehensive review of the literature pointed to the racial disparities in police interactions and violence prevalent among economically disadvantaged Black communities (Franklin et al., 2019; Wilson et al., 2020). BIPOC youths are stopped, interrogated, arrested, and mistreated at higher rates than their White counterparts (Ang, 2020; Chaney & Robertson, 2013; Vaughans, 2021; Waldron, 2020). Unwarranted police practices, which can result in violent

injuries or deaths (Alang et al., 2017; Belli, 2020; Gray & Parker, 2020), violate civil liberties. The problem is that the offspring generation may experience distrust and fear, resulting in IGT due to the prior experiences of the parental generation's interactions with the police.

Purpose Statement

The primary objective of this phenomenological study is to gain a deeper understanding of the impact of negative encounters with law enforcement on the Black community. This was achieved by examining personal experiences and perceptions, with a particular focus on instances of witnessing or hearing about police misconduct towards BIPOCs. The study was guided by the theories of CRT (Derrick Bell and Kimberlé Crenshaw), PCT (George Kelly), and BMFST (Bowen). This study explored how intergenerational experiences shape Black people's views of adverse policing.

Significance of the Study

The significance of studying the intergenerational effects of adverse policing on Blacks stems from the fact that this is a relatively underexplored and nascent area of generational effects. Further, the experience has a predisposition to the impact policing may have on Blacks' traumatic lived experiences. IGT, directly or indirectly related to policing policies, is explainable through a theoretical and empirical lens. The existing gap in the literature was explored using a critical analytical lens of Blacks' experiences and the generational impact of police misconduct. This study is grounded in theoretical, empirical, and practical significance. This study aims to document people's experiences by sifting through the data to identify commonalities and differences in the intergenerational effects of adverse policing.

Theoretical Significance of IGT

Numerous studies have supported the theoretical framework of IGT and its race-based impact on an individual, family, community, or cultural group. Nagata and Cheng (2003), Oates (2020), Turner and Richardson (2016), and Walters et al. (2011) are some of the researchers who have contributed to this area. Bowers and Yehuda (2015) have mentioned that parental stress or transmission of trauma evolves in offspring disguised as behavioral, cognitive, physical, and psychopathological issues. Considering Bandura's social learning theory and the parent-child exchange, the researchers have emphasized the need to study the effects in adopted families to determine intergenerational transmission.

Alluding to the environmental challenges that may induce traumatic transmission, Fast and Collin-Vézina (2020) and Bryant-Davis and Ocampo (2005) reported on discriminatory harassment, marginalization, and race-based trauma that results in intergenerational transmission. Further, Lang and Gartstein (2017) alluded to the dysfunctionality of the parent-child dyad directly related to maladaptive parenting styles and the inherent social learning mechanisms.

The ACEs' study delves into the inherited controversial experiences of children. These include abuse (emotional, physical, and sexual), divorce, mental illness, neglect (emotional and physical), substance abuse, violence, and incarceration (Centers for Disease Control and Prevention, n.d.). According to the landmark study by Kaiser Permanente and the Centers for Disease Control and Prevention (CDC, n.d.), ACEs may be higher for some populations depending on ethnicity, race, and community. Parental stress or transmission of trauma evolves in offspring as behavioral, cognitive, physical, and psychopathological issues. The ongoing ACEs study considers repeated behavioral patterns and their implications for mental health, socioeconomic status, child-rearing practices, and the intergenerational effect.

Empirical Significance of Police Misconduct

The empirical literature on IGT posits that second and third-generation offspring can experience behavioral, cognitive, emotional, physical, and economic deficits. A surfeit of studies on Black people and marginalized groups' controversial interactions with police generated themes of fear of the police, police brutality and Black health, perceived threat, and racial control. Brunson and Pegram (2015) believe that law enforcement's targeting of minority youth exposes them to harm and unwarranted introduction into the criminal justice system. The racial disparity in police interactions and aggressive policing strategies results in Black youths' dehumanization while simultaneously valuing White boys' childhood innocence (Brunson & Pegram, 2015; Brunson & Weitzer, 2011; Chaney & Robertson, 2013).

Individual police victimization, law enforcement's brutality, and familial police victimization experiences play a significant role in Blacks' perception of law enforcement and their confidence in justified treatment (Franklin et al., 2019). Furthermore, Franklin et al. (2019) alluded to an intergenerational perception pathway by stating that individuals with no direct experiences (positive or negative) with law enforcement may view law enforcement critically due to negative familial victimization experiences. A controversial study indicated that Black men support policing policy reform. However, the increase in the perceived threat of Black men resulted in resistance to policy reformation in policing (Skinner & Haas, 2016).

Practical Significance

Although research on IGT depicts families as either emotionally embracing or distant (Banaji et al., 2021; Giordano et al., 2019; Lang & Gartstein, 2017), research regarding police targeting of Blacks reinforces a cultural connection in dismantling the notion of perceived threats (Alang et al., 2017; Bor et al., 2018; Draus et al., 2013; Lett et al., 2020). IGT and policing

practices affect Blacks' educational and socioeconomic status (Legewie & Fagan, 2019; Phillips-

Beck et al., 2018), cause health (emotional, mental, and physical) and well-being disparities

(Kerrison & Sewell, 2020; Yaya et al., 2020), increase contempt, distrust, and fear of police

officers (especially among minority youths), and propel classism, cultural imperialism,

marginalization, systemic racism, and xenophobia (Iheme, 2020; Pillay, 2020). In their critical

methodological review of the literature, Bryant-Davis et al. (2017) listed stress and anxiety,

racial socialization, and police-induced complex trauma among the consequences of IGT.

Understanding the IGT experienced by BIPOCs resulting from police misconduct is critical for

addressing racial disparities and racial profiling (Charbonneau et al., 2017; Nadal et al., 2017)

and developing coping strategies for marginalized groups (Aymer, 2016).

This study addressed the existing gap in the literature. There is a paucity of research

linking police brutality, unprecedented fatal shootings of unarmed Blacks, or unwarranted

misconduct with marginalized groups. Additionally, there is a deficit in the literature linking the

trauma caused by negative policing with the parenting styles of BIPOCs. This study investigated

the long-term effects of adverse police interactions with Black individuals, highlighting the

intergenerational cycle of trauma.

Research Questions

A phenomenological study explores the participants' lived experiences (Creswell & Poth,

2018). According to Moustakas (1994), the researcher should ensure that the questions are

succinct and clear when conducting phenomenological research. The investigative question for

this phenomenological study is: How does the perceived threat of police brutality on Blacks

describe the impact on child-rearing practices? Research on the IGT of Blacks concerning their

interactions with police officers was framed by the following questions:

Overarching Question (OAQ)

How has Black people's experiences with adverse police interactions led to IGTT?

According to McGlynn-Wright et al. (2020), "proactive policing practices . . . police contacts, discretionary stops, and police harassment" (pp. 299-300) equate the likelihood that more Black people are targeted by law enforcement than their White peers. Zeiders et al. (2021) also concluded that the frequency of discriminatory policing practices with ethnic-racial youths' stop-and-frisk is directly related to adult experiences.

Sub-question 1 (SQ1)

What is the impact of hostile police encounters on the well-being of Blacks, including their emotional, psychological, physical, and social health?

In extensive research on the impact of media on African Americans' mental health and social activism, Alexander et al. (2022) reported that the emphasis on brutal police interactions greatly affected the mental health of African Americans. Furthermore, Watson-Singleton et al. (2021) concluded that people who engaged in social activism reported fewer symptoms of depression than those who refrained from engagement.

Sub-question 2 (SQ2)

How does having negative encounters with law enforcement modify what and how Black parents teach their offspring?

In their systematic review of vicarious trauma and child health outcomes, Heard-Garris et al. (2018) acknowledged that parental exposure to racial trauma negatively impacted their offspring. Likewise, Yehuda and Lehrner (2018) agreed that transgenerational trauma transmits from parent to offspring in various ways. Strategies like an awareness that being Black in America calls for behavior regulation, restructuring negative beliefs about law enforcement, and

seeking support from family and the community (Harris & Amutah-Onukagha, 2019) are "normal" parenting skills implemented by Blacks.

Definitions

The American Psychological Association dictionary (n.d.) defines trauma as "any disturbing experience that results in significant fear, helplessness, dissociation, confusion, or other disruptive feelings intense enough to have a long-lasting, negative effect on a person's attitudes, behavior, and other aspects of functioning." Researching the adverse impact of parents' trauma passed on to their children, related terms like IGT, historical trauma, multigenerational trauma, and secondary traumatization emerged.

Adverse impact – Incidents and actions by one group of people may have a negative effect on a different group of people. This is also referred to as disparate impact (APA Dictionary of Psychology, n.d.).

BIPOCs - Black, Indigenous, and People of Color references (1) Black people of African or Afro-Caribbean descent; (2) Indigenous people inclusive of American Indians or Native Americans, First Nations, Native Alaskans, or Alaska Natives; and (3) Latinx, Hawaiian and other Pacific Islanders (please note that East and South Asian are inclusive in this term, but not pertinent to this study) (Ansari, 2020; Candelario, 2020; The BIPOC Project, n.d.).

Blacks –African diaspora; people of African ancestry.

CRT – Critical Race Theory explores how legal, political, and social structures and the media formulate societal conceptions of ethnicity and race (Christian et al., 2019).

Direct experiencing – A firsthand account of an incident encountered by an individual. Individuals professed to be traumatized by the direct experience of physical or verbal police

violence, whether at home, in their neighborhood, or in transit to the police station (Greene et al., 2022).

Indirect or vicarious experiencing – Physically witnessing, viewing (via media – print, broadcast, internet), or hearing from friends and family about cruel police interactions, including incidents of "Existing while Black." Research findings reveal that youth who witnessed unfavorable police exchanges had higher levels of anxiety, depression, and lower mental well-being (Jackson et al., 2022).

Existing While Black – Racial profiling of Black people engaging in ordinary occurrences like driving, sitting in a park, waiting at a public establishment, selling bottled water, and a host of other everyday activities. A dubious White person may be motivated to report innocuous living by Blacks to the police (McNamara, 2019; Okello, 2022).

Intergenerational trauma (IGT) – Also referred to as generational trauma or transgenerational trauma, is the cycle of passing down physiologically and psychologically traumatic experiences through verbalization, silence, parenting, and epigenetic transmission. Transgenerational trauma may be familial or communal (DeAngelis, 2019).

Parent(s) – Biological or adopted mother/father of a child.

Police misconduct – Includes problematic behavior and illegal actions police officers engage in, including racial profiling, unjustified searches (stop and frisk), intimidation, falsification of evidence, corruption, brutality, false arrest, and imprisonment (Wood et al., 2019).

Transgenerational patterns – These are behaviors that may be maladaptive but are attributable from one generation to the next (*APA Dictionary of Psychology,* n.d.).

Summary

Racial disparities in police interactions and violence are prevalent among economically disadvantaged Black communities where youths are stopped, interrogated, arrested, and suffer maltreatment at higher rates than their White counterparts. Unwarranted police practices, which result in violent injuries or deaths, violate civil liberties. The inequality that Blacks face in their interactions with police and the resulting racial trauma was examined to indicate the intergenerational presence of trauma. Real or perceived harm from police interactions, resulting in shame or humiliation, may have a long-term impact on social interactions and self-perceptions that may be passed on to another generation.

Assessing and addressing IGT is essential to the positive, uplifting, and effective functioning of communities and society because it depicts the impact of shared history. Trauma can be transferred across generations through parenting practices, behavioral problems, substance use and abuse, and mental health issues. How do the adverse interactions with police officers impact an individual's transgenerational trauma?

Chapter Two provides a comprehensive outlook on the theoretical framework and related literature on the concepts of IGT and policing experienced by Blacks.

Chapter Two: Literature Review

Overview

"We are striving to forge a union with purpose, / to compose a country committed to all cultures, colors, characters and / conditions of man. . . / We will rebuild, reconcile and recover . . . / Our people diverse and dutiful will emerge, / battered but beautiful."

(Gorman, 2021, pp. 15, 16, 27).

Chapter One described the purpose and significance of amalgamating a study of IGT experienced by Blacks through disparate policing tactics. The context for this study can be traced back to the controversial police interactions that have persisted since the era of American chattel slavery. The researcher utilized an ontological phenomenological approach, examining the theoretical perspectives of CRT, BMFST, and PCT to identify patterns and gain a deeper understanding of the phenomenon.

The concept of IGT has been researched concerning Holocaust survivors (Braga et al., 2012; Greenfeld et al., 2021), First Nation People and the impact of forced residential schools (Bombay et al., 2009, 2013), African Americans and the concept of race (Jacobs & Davis, 2017; Knight, 2019), military personnel (Coleman, 2016), mental health (Cleary et al., 2017), parenting styles (Field et al., 2013), and adult-onset trauma (Felsen, 2017). Yael Danieli (2007) describes the context of IGT as behavioral patterns, roles, symptoms, values, and even vulnerabilities found in offspring generations that have not experienced the trauma. Danieli further acknowledged that the 'family legacy' – unconscious or conscious – might be present in the familial culture (parental trauma, parental post-trauma adaptational styles, and conspiracy of silence). The transgenerational effects of trauma include psychological mechanisms like post-

traumatic stress disorder (PTSD), which includes parental vulnerabilities and structures such as the conspiracy of silence, emotional flooding, and epigenesis (Reyes et al., 2008).

The causes of IGT include systemic oppression – racial trauma (Banaji et al., 2021; Sangalang & Vang, 2016) and Adverse Childhood Experiences – ACEs (CDC, n.d.; Doi et al., 2020). Issues like domestic violence, addiction, combat trauma, abuse, and neglect are transmitted through parenting practices (Field et al., 2013), epigenetically (De Bellis & Zisk, 2014), and perhaps even culturally (Sirikantraporn & Green, 2016). The signs and symptoms of IGT include anxiety, depression, insomnia, low self-esteem, and self-destructive behaviors, leaving the offspring of survivors at a heightened risk of psychological distress.

Intergenerational trauma as a concept is, for the most part, unrecognized and, therefore, untreated. IGT survivors are expected to cope with environmental influences such as health challenges (heart disease, diabetes), social conditions (homelessness, substance abuse), and educational and wealth attainment. Research has shown that parental incarceration is linked with intergenerational trauma transmission (IGTT) (Giordano et al., 2019). These social ills affect the mobility of Latinx, American Indians, Alaska Natives, and African Americans (Draus et al., 2013; Duarte et al., 2020; Stevens et al., 2015; Walters et al., 2011). The following question is then illuminated: Is it possible for disparate police interaction with Blacks to be a major contributor to their intergenerational trauma?

Chapter Two elucidates the leading causes and effects of IGT. The literature review section delved into the history of IGT and the structural and institutional racism experienced by Blacks. The theoretical concepts were investigated, and an exploration of the concept of police brutality and misconduct was engaged. The chapter concludes with a summary and an introduction to Chapter Three.

Theoretical Framework

The utilization of theoretical frameworks offers a holistic viewpoint on a subject, drawing on various academic disciplines. Economic, organizational, psychological, and social theories can be used to clarify and justify phenomena. While frameworks are typically associated with a particular field, they can also incorporate concepts and theories from other disciplines (NCU Library, n.d.). In particular, theoretical lenses, such as CRT, PCT, and BMFST, can be effectively applied to comprehend the IGTT among Blacks concerning their perceptions of police encounters.

CRT

The news of July 2022 was laden with minority parents' complaints that child-themed parks and establishments were refusing to shake the hands of or high-five their young children. In an anti-discrimination lawsuit alleging racially imbued prejudice (Alfonseca, 2022; CNN, 2022; Rincon, 2022), historically favored childhood characters were seen refusing to engage with minority children. Racial profiling allegations have been dubbed "Living While Black" and include incidences of asking for directions, barbequing at a park, coupon redeeming, door-to-door campaigning, golfing, driving too slowly, mowing a lawn, sleeping in the common room at a university, operating a lemonade stand, paycheck cashing, riding in a vehicle with an older White woman, shopping, waiting for a friend, and working out at a gym (Griggs, 2018). In a documentary, the Public Broadcasting System (PBS News Hour, 2021) shed knowledge on the historical trauma of driving while Black, which African Americans have faced from the onset. Race, society, power distribution, United States (U.S.) law, and the legal structures exemplify constructs that embrace the CRT concept.

The concept of CRT was coined by University of California, Los Angeles' (UCLA) law professor Kimberlé Williams Crenshaw. CRT studies the racial bias existing in institutions and the laws (Delgado et al., 2022; PBS News Hour, 2021; Washington Post, 2021). As an academic framework encompassing a cross-disciplinary civil rights movement of society, United States law, and race, CRT challenges racial justice in mainstream America (Fortin, 2021). As in the previously cited living or existing while Black racial incidents, CRT raises the issues of institutional dynamics, legal and social constructs, and a discriminatory social order (Ansell, 2008; Crenshaw, 1991).

CRT emerged in response to the progress of racial reform in the 1970s. Prominent legal scholars who supported CRT included Derrick Bell, Mari Matsuda, Charles R. Lawrence III, Patricia Williams, Alan Freeman, Lani Guinier, Richard Delgado, and Kimberlé Crenshaw (Taylor, 1998; Wagner, 2021). Derrick Albert Bell Jr. was an American lawyer, the first Black professor to get tenure at Harvard University, and a civil rights activist who built on the groundwork of Justice Thurgood Marshall (Wagner, 2021; Wright & Cobb, 2021). Crenshaw, a student at the time, spearheaded a student-led protest initiative when Bell resigned in 1980 due to discriminatory practices. The objective of the boycott was to draw attention to the existing racism in society and the legal system's complicity in its perpetuation. (Taylor, 1998; Wright & Cobb, 2021).

At its structural base, CRT is "an intellectual movement that is both particular to our postmodern (and conservative) times and part of a long tradition of human resistance and liberation" (C. West in Crenshaw et al., 1996, p. 103). CRT began as an investigation into understanding the stalemate of the Civil Rights era victories. Its roots are grounded in critical theory and influenced by esteemed figures such as Frederick Douglas, W.E.B. DuBois, Antonio

Gramsci, and Sojourner Truth as part of a long human resistance and liberation tradition. In essence, CRT aims to explore the reasons behind the persistence of racism and discrimination despite the achievements of the Civil Rights era.

In 1995, Gloria Ladson-Billings and William F. Tate, pedagogical theorists, applied an educational aspect to the framework of CRT, acknowledging that racial discrimination in education was an understudied area (Howard & Navarro, 2016). Educational racial inequities explored included issues consistent with academic achievement, race, gender, U.S. school segregation, research methodologies, and pedagogy (Howard & Navarro, 2016; Wagner, 2021). As of 2002, law schools within and outside the U.S. have incorporated CRT courses into their curriculum. CRT is relevant in American studies, communication, education, ethnic studies, law, political science, sociology, and women's studies. Various movements have formed from CRT, including "a well-developed Asian American jurisprudence, a forceful Latino-critical contingent, a feisty LGBT interest group, and now a Muslim and Arab caucus" (Delgado et al., 2022, p. 3).

Critical legal studies and conventional civil rights scholarship are loosely linked to the concept of CRT. CRT allows for a comprehensive and extensive examination of racialized social structures (Delgado et al., 2022) and "contemporary Western social democracies" (Lawrence & Hylton, 2022, p. 259), resulting in offshoots like Critical Race and Digital Studies (CRDS), Critical Race Feminism (CRF), and Critical Whiteness Studies (CWS) (Lawrence & Hylton, 2022; Wagner, 2021). Nevertheless, as pointed out by various scholars and writers, the common themes of CRT are:

     i.   The ubiquity of racism.

    ii.   The notion that White supremacy simultaneously depresses minority gain and upholds white privilege.

      iii.   Race as a social construct.

      iv.   Marginalization (storytelling and counter-storytelling)

      v.   Racial equity progress must benefit the dominant White race (convergence of

            interest).

The conceptual framework of CRT analyzes and investigates existing racial biases in legal institutions and laws. For example, CRT theorists have questioned the high incarceration rate of Blacks compared to Whites (Crenshaw, 1991; Elias & Paradies, 2021; Greene et al., 2022). Bell proposed the CRT concept of intersectionality (Wagner, 2021). In this analytical framework, Bell suggests that socio-political identities combine and interconnect, creating empowering or oppressing modes of privilege and discrimination. As expressed by Wagner, Bell pinpointed factors like ethnicity, race, gender, sexuality, religion, and disability as the interlocking systems affecting society's marginalized peoples.

The negative analytical parlance of CRT is that, as an ideology, it is deliberately divisive in racial and discriminatory practices by emphasizing differences. Author Kenny Xu (2021), in an attempt to debunk CRT, declares that the assertion of CRT is a racial caste system in America, where Whites are supreme, and Blacks are ranked at the bottom. He further alludes to Asian Americans, being minorities, having achieved and prospered despite being discriminated against. However, Xu completely negates the slavery and associated trauma that Blacks have historically faced in America. Xu further debunks CRT with the question that if America is systematically racist, then why have Asian Americans surpassed White Americans in educational levels and socioeconomic status? Xu credits two-parent households and family values. However, as has been discussed in-depth under IGT and Indigenous Peoples and IGT and Blacks, the family structure of these minority groups has been attacked, dismantled, and destroyed by

Whites. Additionally, Xu noted that Asian Americans are, in some instances, exploited and even underpaid in comparison to their White peers.

CRT and IGT

Historically, marginalized groups have had to engage in battles for access to privileges Whites retain on the basis of economic, socio-political, educational, and overall wellbeing. Societal inequities and injustices affect Blacks in attaining and maintaining both wealth and health. Traditionally, victims of racism have reported confusion, fear, shame, anger, and grief following incidences of racialized trauma (Gaston, 2021). Institutional, structural, and systemic racism are ingrained in policies on both a micro and macro level of American culture. Historically, the salience of race in American society has been established as codes of silence and avoidance (Gaston, 2021), emotional flooding (Reyes et al., 2008), and transmission of the survivor syndrome effect (Opara et al., 2020). As a cross-disciplinary concept, CRT is an instrumental principle in critiquing and explaining the intergenerational effects of adverse policing on Blacks.

Christian Worldview

A Christian worldview can be applied to CRT in examining Babylonian King Nebuchadnezzar, who had a self-like golden image constructed to which homage was inevitable (Daniel 3). There were three young Jewish men, Hananiah (Shadrach), Mishael (Meshach), and Azariah (Abednego), who refuted the idea. The young men's homes had been invaded and pillaged by the Babylonian king's army, and they were among the vestige of war. The Jewish boys had previously succeeded in the various tests and were among those placed in leading administrative positions. However, the young men explained to the King that God is the only supreme being to whom they would bestow reverence. In a rage, Nebuchadnezzar ordered that

the temperature of the furnace be made seven times hotter, and the young men were cast into its

fiery midst (*KJV*, 1769/2017). King Nebuchadnezzar expected the three Jewish boys to conform

to his social order. The CRT paradigm proposes that society's existing paradigm is flawed

because the marginalized are expected to conform to the existing status quo.

In summary, understanding IGT in relation to CRT means critically examining laws and

legislation and how they ethically intersect with racial and ethnic issues. CRT does not suggest

that being marginalized means being indoctrinated to see oneself as a perpetual victim. Instead,

CRT is an awareness that IGT does exist, and that systemic racism can be debunked when we

truly become a color-blind society. A person's experience of race is shaped by the legal

institutionalized racial inequalities that historically affect the economic, political, and social

disparities between White and nonwhite people.

PCT

The premise of PCT is that an individual's experiences are an integral component of their

worldview (Horley, 2012; Walker & Winter, 2007). Developer of PCT, George Alexander Kelly,

theorizes that personal schemas are rooted in psychological motives for action or inaction

(Walker & Winter, 2007). According to the theorist, PCT is bipolar in nature, meaning that it

consists of opposite constructs (Horley, 2012; Walker & Winter, 2007). For example, in an

incident of contagious shooting, four officers fatally shot 23-year-old Guinean student Amadou

Diallo (History.com Editors, 2022) due to mistaken identity. Applying the concept of PCT to this

incident, when Diallo saw the plain-clothes officers, he ran, probably thinking that he was being

mugged. When the plain-clothes officers saw him running, they thought he was probably a serial

rapist, assailant, or drug dealer and fired at him forty-one times, hitting him nineteen times. In

each case, experience played an integral part in the decision.

According to Kelly (2017) the psychology of personal constructs is explained by eleven

corollaries (effects). The most basic and fundamental construct is that individuals construct their

processes depending on their personal view of the incident. The eleven corollaries are presented,

followed by a brief description.

Construction Corollary – The anticipation of an event is based on it being replicated.

Individuality Corollary – People view things (the same event) differently.

Organization Corollary – Individuals prioritize and order personal constructs.

Dichotomy Corollary – An individual's concepts and paradigms may be contradictory.

Choice Corollary – The choice is inevitable; that is, alignment to deciding is unavoidable.

Range Corollary – A person's constructs are limitless in occurrence and limited by experience.

Experience Corollary – Implementing knowledge, understanding, and skill to a construct.

Modulation Corollary – Permeability or the ability to allow for novel incidents to occur.

Fragmentation Corollary – Permits for various constructs; that is, engaging in an alternate view.

Commonality Corollary – Despite differences in experience, individuals may assess and respond

similarly.

Sociality Corollary – Assisting someone in making decisions based on an intermingling of

experiences.

PCT and IGT

PCT, as a cognitive theory of personality, is construed by a plethora of studies that

delineate the effects of parental trauma on children and across generations (Bezo & Maggi, 2015;

Conching & Thayer, 2019) and the impact felt by communities (Desmond et al., 2016; Edwards

et al., 2018). According to the PCT concept, posttraumatic growth has proximal and distal

cultural schemata that define and challenge an individual's control, benevolence, and

predictability about their world (Kashyap & Hussain, 2018). According to George Alexander

Kelly (Mullineux et al., 2018), everyone conceptualizes the world based on experiences and

philosophies for which hypotheses are formulated and tested. The concept of trauma

transmission is prevalent in literature. However, how does policing affect Blacks' views and

reactions to proximal and distal cultural schemata? Are the responses of the offspring generation

affected by the trauma of the parent generation? Are the constructed hypotheses of the parent

generation prevalent in their child-rearing practices and strategies? Previous research has raised

and failed to answer these questions in the discourse on IGTT.

Christian Worldview

The paradigm of PCT highlights the vital role of the human organism in shaping

individual experiences. Kelly (2017) asserts that people are responsible for evaluating situations

and determining their reactions to them. PCT's effectiveness comes from the implicit knowledge

that each person uncovers. This approach aligns with the Biblical principle that every individual

is accountable for their actions. For example, in the life of Apostle Paul (Acts 8-12), we witness

his transformation from a persecutor of Christ's followers to a devoted believer. Initially, Saul

caused chaos in the church, assaulting and imprisoning men and women whom he deemed to be

against God. However, on the road to Damascus, Christ confronted Saul, who subsequently

underwent a radical change and became Paul. By adopting new personal constructs, Paul began

to spread the message of Christianity. PCT posits that a person's unique system of constructs is

adaptable and flexible and can evolve as they encounter new experiences (Paszkowska-Rogacz

& Kabzińska, 2012).

In summary, PCT justifies IGT through individual and familial experiences. A broader

understanding of the effects of one's actions, which implicate generations of people,

substantiates the need for social change. Connecting CRT and PCT through an IGT lens means that society seeks to deconstruct historically held beliefs by transforming what it means to be socially unjust regarding race. PCT and CRT provide a new understanding of IGT through its legacy of transgenerational trauma transmission of social injustices.

BMFST

Lucius Murray Bowen earned his medical degree from the University of Tennessee in Memphis and served in the Army for five years in the United States and Europe (Crossno, 2017). Bowen's interest changed to psychiatry while working in the military. He founded systemic therapy and developed and progressed the family systems theory, which conceptualizes humans' potential for growth and change. While working at the Menninger Clinic in Houston, Texas, Bowen became increasingly intrigued with the emotional connection he witnessed in mother-child relationships. He introduced the "differentiation of self" concept, which refers to an individual's emotional and intellectual ability to function independently.

When Bowen relocated to the National Institute of Mental Health, he studied families who had a schizophrenic member. Bowen made two discoveries. Contrasting patterns in family members primarily included over-functioning/under-functioning and dominant/submissive behaviors, which were dominant rather than individualistic. Secondly, Bowen observed that a family's emotional systems and triangles were transferred to the staff in an anxiety-producing manner (Crossno, 2017). Michael Kerr, Roberta Gilbert, and Kathleen K. Wiseman are notable proponents of the Bowen Family Theory. Philip Guerin, who worked closely with Murray Bowen for 23 years, expanded on his concepts and named one of his modified theories Bowenian Therapy (Crossno, 2017).

The Bowen Theory advocates multiple system interrelationships, including the emotional, feeling, and intellectual systems (Crossno, 2017). The emotional system governs instinctual performance, while the intellectual system regards humans' ability to think, reflect, and reason. The feeling system is a crucial link between the emotional and intellectual systems. Bowen's observation-based theory differentiates it from mathematically based general systems theory.

BMFST Theoretical Concepts

There are eight interlocking theoretical concepts of BFST. According to Murray Bowen, the core of his theory deals "with the degree to which people are able to distinguish between the feeling process and the intellectual process" (Crossno, 2017, p. 42). Bowen used the family genogram as a visual depiction of multigenerational experiences. Bowen believed that individuals are affected by their family members' actions, feelings, and thoughts through approval, attention, and support, by reaction to needs, upsets, and expectations (Crossno, 2017, p. 42). The concepts explaining the Family's interlocking emotional relationship and interactions are discussed briefly.

Differentiation of Self. Achieving and maintaining good psychological health requires individuals to balance autonomy and connectedness (Seligman & Reichenberg, 2014). Differentiation of self is integral to this process, as it involves integrating attachment and separation, thinking and feeling, and making appropriate choices for internal and external processes (Crossno, 2017). Bowen theorized that differentiation of self is a lifelong process whereby a person learns to separate rational and emotional processes to make informed positive decisions (Crossno, 2017; Seligman & Reichenberg, 2014). Encouraging differentiation can help families develop a deeper understanding of healthy relationship boundaries. Fusion occurs when

individuals prioritize preserving family relationships over personal choices governed by emotion rather than logic (Crossno, 2017; Seligman & Reichenberg, 2014).

According to Bowen, differentiation of self transcends gender, socioeconomic status, education, and race-cultural differences. Individuals are engaged daily between the pseudo-self (fusion) and the solid-self (differentiated self). The pseudo-self responds to others' expectations and may engage in relationships where they will alter, define, or create principles, values, and beliefs according to another's expectations. The solid-self sets boundaries dependent on their expectations, values, principles, and beliefs and what they are willing to achieve for themselves and get from others (Crossno, 2017; Seligman & Reichenberg, 2014).

Triangulation. Triangulation is a three-person structure whereby two people team up against a third, resulting in blame for the upheaval in the family structure (Crossno, 2017; Seligman & Reichenberg, 2014). According to Bowen, the two-person relationship consists of a constant push-pull, eventually forcing a third person to join. Triangulation can be a destructive force in families, causing emotional tension and anxiety for all involved. Involving additional family members without resolution can perpetuate and exacerbate existing issues (Crossno, 2017). Anxiety can be chronic, infectious, or acute. Acute anxiety is described as intense but short-lived and tolerable. Chronic anxiety results in illness and family dysfunctions. Kerr and Bowen (in Crossno, 2017) observed that this triangulation pattern is predictable, dynamic, and fluid, persisting across generations.

Nuclear Family Emotional System. Bowen firmly believed in the multigenerational phenomena of the nuclear family's emotional system. He posited that the physical family and the effect of the extended family are interactive in the emotional system, despite the proximity of residences or whether members have died. The four proposed relationship patterns are:

Marital conflict – Family tension and increased spousal anxiety lead to the externalization of the conflict. This results in a triad summation – focusing on what is wrong with a spouse, attempts at controlling the spouse, and resistance to being controlled by a spouse. In some instances (conflictual marriages), neither partner concedes nor adjusts for the other (Crossno, 2017).

Spousal dysfunction – One pressure the other to behave in ways the controlling spouse dictates. The yield and control effect are necessary for harmony preservation. The interaction becomes unbearable, and anxiety rises. This results in medical, psychiatric, or social dysfunction (Crossno, 2017).

Child(ren) impairment – Spouses or parents focus angst on one or more of the children. The child becomes unusually focused on the parent(s), mirroring their apprehensions and keeping in tune with their expectations. The child eventually becomes vulnerable to family tensions and may internalize or externalize behaviors. The child's health, social, and academic performance may be impaired (Crossno, 2017).

Emotional distance – Family members deliberately choose to remain distant, especially in dysfunctional situations. This leads to isolation (Crossno, 2017).

> The degree to which the undifferentiation of a nuclear family system is absorbed in one relationship, or in the poor functioning of one person, is the degree to which other relationships, and other people are protected from dysfunction (Kerr & Bowen, 1988, in Crossno, 2017, p. 46).

Family Projection Process. In the family projection process, the parent(s) transfer emotional issues to the most vulnerable child. The child develops a sensitivity to the anxiety issues in the family and may respond by feeling inadequate or responsible for the family's

problems. According to Seligman and Reichenberg (2014), the child with the most fusion to the parent is the one who will receive the projection of the parent's issue. The three-step projection process is: (1) focus from the parent onto a child – which can be positive or negative; (2) behavior is interpreted to validate fear; (3) the child is treated like there is something wrong with them. This process is called scanning, diagnosing, and treating (Crossno, 2017).

Emotional Cutoff. Individuals leave family issues and problems behind by relocating and remaining emotionally distant from the dysfunction of the family. Some people remain in contact with their family members but decline to discuss awkward and debatable concerns. According to Kerr (in Seligman & Reichenberg, 2014), emotional cutoffs are unresolved fusion (reflects a problem), anxiety reduction (problem solved), and isolation of family members (generates a problem). The emotional cutoff concept has been described as an 'instinct biological process' (Papero, 1990 in Crossno, 2017) that operates as a protective layer in relationships. Bowen used genograms as a tool to identify intergenerational patterns of dysfunction in Bowenian family systems theory.

Multigenerational Transmission Process. The multigenerational process is a direct continuation of the family projection process. Nuclear families continue the spiraling effect (upward or downward) from their family of origin. An individual will marry another with a similar level of differentiation. According to Bowen, patterns are repeated in newly formed nuclear families, thereby creating similar assumptions and utilization of finances, work ethics, academic pursuits, coping skills, and handling of stress as their family of origin (Crossno, 2017; Seligman & Reichenberg, 2014). According to Bowen's theory, the family projection process persists even as family members differentiate and establish their own identities. This process can result in health disparities like addiction, financial stress, and social success. The flow of this

process is bidirectional and can contribute to multigenerational patterns of either higher or lower

functioning within the family lineage since people tend to choose partners with similar

differentiation levels.

Differentiation levels may contribute to marital stability, educational attainment,

occupational failure or success, health issues or solutions, and longevity. Family systems are

replicated and serve as models of expectations. Therefore, the offspring with high stability

impacts society favorably, and the one with lower stability (poor/lower differentiation) tends to

progress into a more chaotic lifestyle (Crossno, 2017; Seligman & Reichenberg, 2014). This

pattern of high and low differentiated children continues to impact the generations. Kerr (in

Crossno, 2017) explains that chaos and stability are the predictors of the multigenerational effect

of family functioning, contributing to the success or failure of the newly formed nuclear family.

Sibling Position. Bowen was enthralled with psychologist Walter Toman's research on

sibling position. Bowen was particularly impressed with the concept of sibling position and the

failure or success of a marriage (Crossno, 2017). According to Bowen's theory, a person's

position among their siblings can significantly impact their marriage. How they perceive

themselves and their partner is influenced by this aspect, ultimately affecting the success or

failure of their relationship. Additionally, the family dynamics and behavior patterns established

during childhood can have a lasting effect on the dynamics of a marital relationship. The birth

order of siblings often influences the dynamics and traits of a family unit. Family members'

personalities can significantly impact whether the family operates smoothly or experiences

discord. Bowen asserted that Theodore Toman's research comprehensively explains how the

family projection process, nuclear family emotional system, and multigenerational transmission

process interact (Crossno, 2017).

Societal Regression. Cultural forces are essential in understanding the functioning of a society and its behavioral operational level. Families and society are influenced by each other. The societal emotional process is a less-developed concept added later in Bowen's theory. Bowen posited that emotional functioning within families and society may impact work, organizations, and other groups through systemic consistency (Crossno, 2017). The societal triangulation process operates similarly to the familial triangulation process. According to Bowen, societal problems were cyclical between progression and regression. This alternating of societal issues was contingent on societal ills like depleting natural resources and population growth. Bowen termed the downward spiraling of differentiation of self as societal regression. Therefore, poor decision-making by low differentiated families caused a 'spillover effect' in society. That is, they became society's problem.

For example, in cases of juvenile delinquents, both the family and society would punish the individual but graciously decrease the consequences, sending the message to the youth that they controlled the situation. According to Bowen, the anxiety-driven functioning is evident in the downward spiral of families. Additionally, Bowen considered that the regression pattern was enacted by dealing with the situation's short-term rather than the long-term effect (Crossno, 2017; Seligman & Reichenberg, 2014). Bowen concluded that self-management and healthy, solid relationships are beneficial to society.

BMFST and IGT

Bowenian family therapy operates under the assumption that behavioral patterns endure through multiple generations, resulting in comparable conflicts and issues. The therapeutic strategy strives to promote healthy communication, break toxic or harmful patterns, and foster healthy differentiation and autonomy among individuals in the family unit. Bowenian family

therapy uses an intergenerational lens to identify these patterns and communication techniques to promote healthy boundaries and relationships within the family. The ultimate goal is to create a supportive and nurturing environment for all family members.

Bowen's eight interlocking theoretical concepts of the multicultural family systems theory are helpful in psychiatric, medical, and societal fields to broaden the understanding of human behavior. The theory encourages self-differentiation, lowers anxiety, and generates beneficial emotional boundaries in families. Bowen adamantly postulated that a thorough knowledge of generational family dynamics was essential for the constructive growth of society (Crossno, 2017; Seligman & Reichenberg, 2014).

Christian Worldview

Bowen's theory of multigenerational family dynamics aligns with the Biblical concept of individuals forming an integral part of a larger unit (Richardson, 2005). The Apostle Paul illustrated this concept with his description of the body as having different parts that need to work together for the overall benefit of the community (*KJV,* 1769/2017, 1 Cor. 12). In Paul's deposition, he expounds on the function of the eye, the hand, the head, and the feet as necessary, yet unable to fulfill each other's functional duty. As Richardson (2005) stated, BMFST recognizes the family as a vital component of an individual's life and an essential factor in promoting a healthy society.

BMFST is prevalent in the multigenerational effects found in the Bible. For example, to save his life, Abraham referenced Sarah as his sister to Pharaoh (Genesis 12: 11-20) and later to King Abimelech (Genesis 20). A generation later, his son Isaac (Genesis 26: 7-11) also lied and referenced his wife Rebekah as his sister for fear the men would kill him. According to Bowen's theory of multigenerational transmission, the family of choice unintentionally replicates and

imitates their parents' behavioral patterns (Seligman & Reichenberg, 2014). Bowen also postulated that multigenerational transmission can be applied to societal issues and human development, emphasizing the importance of understanding generational patterns.

To summarize, BMFST and IGT are directly comprehensible through the CRT and PCT lens. How a person comes to experience race is justifiable through their personal constructs, which may be rooted in historical injustices. Personal constructs shaped by past injustices can justify an individual's views on race. The IGT approach of BMFST, PCT, and CRT can shed light on the root causes of significant events like the Holocaust, Indigenous land dispossession, and the dehumanization of Black people.

Related Literature

IGT and Blacks

"Although slavery has long been a part of human history, American chattel slavery represents a case of human trauma incomparable in scope, duration, and consequence to any other incidence of human enslavement."

— Joy Degruy Leary, Post Traumatic Slave Syndrome: America's Legacy of Enduring Injury and Healing

Slavery was intertwined with an economic, social, and political developmental agenda. Africans were first forcibly brought to British Colonial America in 1526. When they arrived in the Carolinas, they were transported to Georgia a month later by Lucas Vázquez de Ayllón (Hoffman, 2004). Africans were one-third of the economic "triangle trade," which negotiated people for goods along the African coast (Gruber, 2021). Notable is the role Africans had in facilitating the establishment of the colonies as free and enslaved people. Prominent to African enslavement were the traumatic concepts of loss, family ruin, identity, abuses (physical, sexual,

social, emotional, and psychological), and the witnessing of these atrocities. According to Gump (2010), the goal of slavery was subjugation – a heinous act of obliterating a person's identity. For this paper, African Americans' brief history concentrates on the intergenerational effects of enslavement.

Brief History

The major maritime movement, the transatlantic slave trade, was from Europe to Africa to the Americas (Lewis, 2022). Having conquered the New World and destroyed the inhabitants, the European nations sought economic benefits by enslaving Africans (Royal Museums Greenwich – RMG, 2016). Approximately 400 years of slavery resulted in thirteen to fifteen million Africans (adults and children) being kidnapped or captured, transported in dire conditions across the Atlantic, exchanged for commodities (alcohol, beads, cloth, firearms, gold, iron, ivory, knives, mirrors, sugar, tobacco), and sold in the Americas, Brazil, and the Caribbean islands to work on plantations (RMG, 2018).

The Middle Passage is significant to African enslavement because, during the 16th to 19th centuries, people were forcibly brought across the Atlantic Ocean. During this 80-day journey, they were packed in ships with no ventilation, lived in unsanitary conditions, had insufficient water, and received a poor diet. The enslaved were often chained with restricted movement. Additionally, they were forced to defecate where they were, which led to epidemic outbreaks and death (Encyclopedia Britannica, 2020; RMG, 2018). Many Africans were kidnapped or sold from the Gulf of Guinea borders (present-day Togo, Benin, and Nigeria), west-central Africa, and southeastern Africa. While in transit, the enslaved Africans were mentally, physically, sexually, and verbally abused. The captives were separated by gender, branded, and remanded to a deck with approximately 4.5 feet of headspace with three hundred to

four hundred other captives from various tribes (PBS, n.d.-b). The proximity of persons and the

multiple smells have been reported to cause respiratory difficulties, resulting in death. Historians

estimate that the mortality rate during the Middle Passage was approximately twenty percent of

the population captured. (History.com Editors, 2022b; PBS, n.d.). Gump (2010) explained that

psychoanalytic theories failed to recognize the sociopolitical and cultural impact of enslavement,

rendering Black traumatization invisible.

Black chattel slavery included daily labor despite the weather, being considered property,

separation of families, punishment for anything considered an infraction, the rights of enslavers

to sexually exploit their property, amputations, and branding (PBS, n.d.-a; Rigsarkivet, 2017).

Intermarriage was prohibited, and children received the status of their mothers. Hereditary

enslavement was essential to the importation of tobacco and the effectual functioning of

plantations (New Jersey State Library, 2018). However, Graff (2017) believes that these

practices, along with the frequent abuses, developed into the IGTT for Blacks.

Slave Codes were instituted in the South as a reminder of Black people's status as

property. The instituted codes negated court testimony against Whites, disallowed contracts,

prohibited hitting a White person even in self-defense, outlawed visitation of free Blacks, and

banned the buying and selling of goods (PBS, n.d.-a; Taylor & Foner, 2002). Legislation signed

by President Jefferson in 1807, ending the African slave trade, spurred the practice of slave

breeding. Female slaves as young as 13 years old were raped often and expected to keep on

breeding. Additionally, enslavers treated Black reproduction as prospective fertility, forcing

women into subjective sexual intercourse, either with them or with a slave. This economic gain

was seen as profitable for increasing the number of enslaved people on the plantation

(Encyclopedia Britannica, 2020). The frequency of the slaves' psychological traumatization

included cat-hauling (pulling a cat by its tail on a slave's back), amputation of fingers or arms of

children seeking an education, locked in claustrophobic boxes for long periods, and being

flogged severely then rubbing salt into the wounds (Adams, 2016, as cited in Graff, 2017).

Slave offenses included being accused of theft, laziness, tardiness, speaking in their

native tongue, being able to read or write, working slowly, insufficient work completed,

challenging authority, and generally displeasing the enslaver. Slave repressive methods included

being burned, imprisoned, whipped, maimed, tortured, sold, and lynched publicly as a warning

for deviant behavior (Gruber, 2021; Mark, 2021). Rumored or actual insurrections, rebellions, or

uprisings were quelled with intimidation, torture, and murder. The daily realistic fears of

enslaved people included being hired out for a day or several years.

According to Gump (2010),

There is little in slavery that is not traumatic: the loss of culture, home, kinship . . . sense

of self, the destruction of families through sale of fathers, mothers and offspring, physical

abuse, or even witnessing the castration of a fellow slave. Yet subjugation was its most

heinous aspect, as it sought nothing less than annihilation of that which is uniquely

human – the self (p. 48).

That slavery did not end the trauma Blacks experienced is evidenced by the Jim Crow laws,

lynchings, racial caricatures, brutality, frequent deaths, and posing for photographs "beneath

black bodies hanging from a tree, or beside the charred remains of a Negro" (Litwack, 2009, pp.

23–24). Furthermore, traumatic experiences were evident in convict leasing, which started in

Mississippi and spread to the Southern states. The goals of convict leasing were to "undermine

legal equality, harden racial stereotypes . . .intimidate free workers . . . turn a few men into

millionaires, and crush thousands of ordinary lives" (Oshinsky, 1996, as cited in Graff, 2014).

According to Graff (2014), one of the premises of slavery on IGTT is parenting deficits. For example, the justification of the economic exploitation of slaves meant viewing them as less than humans. Therefore, Black parents were denied the right to soothe, comfort, or encourage their children. This lack of empathy, according to Graff, was a culmination of despotism and submission of the master-slave relationship. In essence, "one generation of traumatized people may be so close to a trauma that they may choose never to speak about it to their children" (Apprey, 1999, as cited in Graff, 2014, p. 193). Transgenerational haunting, according to Abraham and Torok (Lane, 1997), is the culmination of traumatic generational suppressed secrets passed from one generation to the next in an encrypted and unresolved manner. The study conducted by Apprey established that the trauma resulting from slavery is manifested in parenting, the dominant one-parent family structure, the master-slave association, and transgenerational haunting.

Furthermore, Gaston (2021) examined racial lynchings and the intergenerational effects on the surviving family members. Gaston fused her findings into three major themes: psychological trauma, familial, and economic impacts on survivors. The psychological trauma of the lynchings included anger, confusion, disbelief, fear, grief, shame, revenge, and family members trying to cope several decades later. Additionally, survivors described a 'code of silence' and avoidance surrounding the issue. Gaston further aligned the "injustices by the criminal legal system throughout generations . . . [to] false arrests, racialized incarceration, and police brutality" (p. 82). Historical lynching in families evolved as psychological pain, intergenerational shame, distrust, and fears. Gaston shared an example of a survivor, having witnessed the lynching, living in constant fear that if he were to voice the incident, he would be

murdered. To further complicate matters, the male survivors were threatened to relocate or be expected to be lynched.

Gaston's (2021) study delineated the disconnect and interconnected family experiences following the racial lynching, labeling it as "impacting family dynamics and relations" (p. 85). Family disintegration was linked to survivors' forced relocation, which set off a chain of events that included "families leaving behind their social capital, support systems, resources, and wealth" (p. 87). The economic impacts on the survivors included robbed assets, changed roles, career and educational missed opportunities, and financial collateral consequences, including generational wealth.

Although slavery was abolished in the early 1800s by the Middle Colonies and New England, the South forcibly acknowledged the end of slavery in 1865, following its defeat in the Civil War (Mark, 2021). Abraham Lincoln's Emancipation Proclamation, which took effect on January 1, 1863, freed approximately three million people. The Emancipation Proclamation and Thirteenth Amendment introduced significant challenges during Reconstruction. Citizenship rights were granted to Blacks in the Fourteenth Amendment, and Black men were allowed to vote with the 1870 ratification of the Fifteenth Amendment (The U.S. National Archives and Records Administration, 2021). Like the Slave Codes, Black voting rights were nullified through the "grandfather clause," literacy tests, poll taxes, Jim Crow laws, and state constitutions and laws (History.com Editors, 2022d). Black historical trauma is rooted in the psychological, familial, social, and economic ills of racial inequities rooted in slavery.

IGT's Impact

Although it affects all races and ethnicities, racial trauma tends to have a more negative and diverse effect on BIPOCs. The economic, mental, physical (including sexual), and social

exploitation of Blacks during US chattel slavery may have had a traumatic intergenerational

impact. Slavery's lingering effects and the subsequent asymmetry of white supremacy have

directly affected the IGT bequeathed to the current generation (Gump, 2010).

      Evaluating racially based trauma through a sociopolitical lens experienced by Blacks on

a continuum in the United States (US), Comas-Díaz et al. (2019) posited that historical trauma,

oppression, and racial socialization are rooted in the ever-present microaggression embalmed in

racial ideologies and acculturation in the US. Furthermore, Franklin et al. (2006) ably defined

and identified the invisibility syndrome experienced by BIPOCs involving White privilege of the

three premises of racism: individual, institutional, and cultural. Emotional abuse and

posttraumatic stress disorder (PTSD) are rooted in race-related psychological trauma experienced

as anxiety, depression, medical issues, and violence. Mental and physical well-being, health

disparities, employment-related issues, and the educational system are aspects of institutional

and individual racism that cater to White privilege. The predominant culture of the US actively

explores, understands, and ensures that built-in biases, fears, and stereotypes are examined by

refraining from seeing racism as a 'Black' problem (Franklin et al., 2006).

      Pieterse et al. (2022) tested the validity of the Race-Based Traumatic Stress Symptom

Scale (RBTSSS) by studying 148 People of Color. Comprised of 54% women, the RBTSSS

participants had a median age of 33 years and were evaluated on their mental health, perceived

discrimination, and related traumatic symptoms. The researchers concluded that discrimination

impacts People of Color. The psychological distress experienced is primarily based on the

negative impact of systemic oppression. Systemic oppression is defined as attributing to laws,

practices, and policies that threaten intimidation tactics and violence (Chavez-Dueñas et al.,

2019). Additionally, the interpersonal and systemic discriminatory racial encounters (DREs)

youth of color are burdened with denote the encumbered responsibility of parents of color in

socializing their children to cope with societal issues.

To truly comprehend the impact of historical trauma on African American culture, it is

essential to examine the material, political, and social structures deeply rooted in past events.

These constructs shed light on the underpinnings of the influence on the domestic, educational,

employment, health, and upward mobility of the African American culture. The literature on IGT

and Blacks is a cornucopia of research that investigates the IGT phenomenon through the lens of

economic and social impediments (Goosby & Heidbrink, 2013), physiological disparities

(Watson et al., 2020), psychological health inequities (Hankerson et al., 2022), mass

incarceration (Jäggi et al., 2016), and hostile policing (Chaney & Robertson, 2013). According to

Hankerson et al. (2022), as structural racism limits Blacks' equitable access and increases the

prospects of incarceration, cumulative trauma is translated into IGT depression.

Economic and Social Impediments

The economic marginalization of Black health is ubiquitous and apparent in the

disproportionate accessibility to resources like equitable educational opportunities, high-quality

health care, upward mobility, and equivalent prospects of living in safer neighborhoods

(Geronimus & Thompson, 2004; Williams & Sternthal, 2010, as cited in Goosby & Heidbrink,

2013). Focusing on child health differences, Bishop-Royse et al.'s (2021) result appositely

revealed the effects of structural racism on health, living conditions, and infant mortality rates.

These results mirror the intentions of the New Deal's Fair Labor Standards Act of 1938 (FLSA).

The tri-fold transparency of the FLSA was to prohibit child labor, stabilize a 40-hour work week,

and institute a federal minimum wage. However, the ambiguity of the FLSA was to exclude

Blacks from the benefits of this policy (Solomon et al., 2019). This inequitable social standing is

apparent in the quality of life and opportunity, prejudices in the educational system, job

accessibility, and equal opportunity housing and redlining systems in the US (Draus et al., 2013;

Goosby & Heidbrink, 2013).

Physiological Disparities

As chattel slaves, Black people's mental and physical health were primarily not regarded

as slave labor. However, America's economic building blocks and stability were obtained

through torture, sexual exploitation, and the selling of enslaved people (Watson et al., 2020). In

their literature review, Goosby and Heidbrink (2013) ably discuss the socially generated

discriminatory practices that amalgamate into the physiological disruption of generational Black

health. The authors allude to literature, positing that "environments perceived as racist can result

in an overactive physiological stress response" (p. 633). In their 2020 publication, Watson et al.

ardently defined the challenges faced by marginalized communities during the Covid-19

pandemic. The authors specifically highlighted disparaging health access, disproportionate long-

term hospitalizations, delayed diagnoses, and designated over-representation of frontline and

essential workers as critical issues. These challenges serve to underscore the existence of an

inequitable society, with social ills and problematic racialized issues at play.

The Heckler Report (as cited in Beech et al., 2021) documented "cancer, cardiovascular

disease, diabetes, infant mortality, chemical dependency, and homicide/unintentional injury" (p.

3) among the "mortality inequity" (p. 2) for Blacks. Furthermore, Goosby and Heidbrink (2013)

identified the physiologic consequences of BIPOC stress (lower cardiovascular and metabolic

functioning, immunity, and cell degradation) as racially motivated structural discrimination.

These issues underscore the inequitable nature of American society, where social and racialized

problems continue to persist.

Psychological Health Inequalities

According to the Biopsychosocial Model (BMRS), research has shown that incidents of racial discrimination can have negative impacts on Black individuals. This can result in a range of behavioral, physiological, and psychological responses, including increased alcohol use, heightened health vulnerabilities, and a greater risk of depression (Clark et al., 1999, as cited in Goosby & Heidbrink, 2013). These findings suggest that racial discrimination can have significant and long-lasting effects on the health and well-being of BIPOCs. Hankerson et al. (2022) conceptualized the psychological health imbalances in the US as the fundamental proponents of traumatic, intergenerational transmission among BIPOCs.

Mass Incarceration

Societal views of Blacks as criminals have predisposed them to aggressive policing and racial profiling, leading to mass incarceration and, in some instances, untimely deaths. Alexander (2010, as cited in Watson et al., 2020) compared the mass incarceration of Blacks to the Jim Crow racial caste system intent on preserving White privilege. The ethnic and racial imbalances in legal confinement documented incarcerated Blacks as comprising five times the prison population as White Americans (Nellis, 2018). Nellis' research on incarcerated racial disparities established the following: (a) In seven states, the ratio of Black to White exceeds 9 to 1; (b) ethnic differential rates of Latinx to Whites is 1.3; and (c) over 50% of the prison population in twelve states, is Black. Racially motivated laws and biased policies evidence the racial underpinnings of incarcerated Blacks. The startling account of Nellis' report is that 40% of the original Northern states (California, Connecticut, Iowa, Maine, Minnesota, New Jersey, New York, and Wisconsin) reported the highest incarceration rate of Blacks in 2019 (Jäggi et al., 2016).

Hostile Policing Interactions

Police interactions with Black males often end with incarceration, injury, or death of the pilloried individual. From the 1992 beating of Rodney King to the 2020 suffocation of George Floyd, Blacks continue to be targeted, ill-treated, and feared by law enforcement. A *USA Today* news article revealed the high percentage of Blacks killed (18%) compared to their White counterparts (8.7%) during the same period and for lesser infractions (Johnson et al., 2014). Johnson et al. concluded that the striking racial analysis is inaccurate due to self-reporting and the intentional opt-out by many police departments. As aptly stated by Adedoyin et al. (2019),

> Black men have become the face of crime in America. Being a young Black male is associated with criminality, deviousness, and violence and is considered innately inferior, violent, and animalistic – a person who should be feared.

Chaney and Robertson (2013) found that law enforcement was often viewed with contempt and suspicion and perceived as being brutal. Their report established that during a fourteen-month period, police misconduct included 382 deaths, for which only 33% ended in conviction.

Restitution and Indemnification

Should Blacks be compensated for their ancestral trauma, what would that look like? In 1939, the world engaged in WWII to intervene in the dehumanizing feats of Adolf Hitler and the Nazi subjugation and attempted elimination of the Jews. Central to the intervention was America, whose role was to procure their safety, confront economic ruin, and endorse antisemitism. The Ally and Axis Powers engaged in a war for democracy, resulting in the 1944 establishment of the War Refugee Board ("The United States and the Holocaust," n.d.). Could America's reluctance to intervene have anything to do with xenophobia and its domestic stance on Black dehumanization? Worthy of note is the US' influence, insistence, and persistence in

securing restitution to the "Japanese-Americans, the Ottawas of Michigan, the Chippewas of Wisconsin, the Seminoles of Florida, the Sioux of South Dakota, the Klamaths of Oregon, and the Alaska Natives" (Benton-Lewis, 1996, as cited in Reichelmann & Hunt, 2021).

For many years, civil rights leaders and Black activists have demanded acknowledgment of the extensive trauma resulting from slavery. Restitution would involve acknowledging policies geared toward the socioeconomic, political, and legal policies established to ensure Black failure in education, housing, and employment. The moral injury of slavery and the resulting educational inequities, health disparities, housing and lending discrepancies, structural racism, invasive law enforcement tactics, and insidious criminal injustices are the effects of ubiquitous racial inequality.

Restitution and indemnification attempts have included:

1. The University of North Carolina and Brown University's memorials in honor of the slave labor associated with building the educational campus (McCarthy, 2004).

2. Georgetown University's acknowledgment of the sale of 272 slaves (Georgetown University, 2022) and the promise to "offer a formal apology, create an institute for the study of slavery and erect a public memorial to the slaves whose labor benefited the institution" (Swarns, 2016, para. 2);

3. Princeton Theological Seminary's pledged restitution includes,

a. $15,000 to the heirs of enslaved people

b. Offering 30 scholarships.

c. Five doctoral fellowships to descendants (Adam Clark, 2019).

However, reparations for slavery and the enslaved have occurred before and have been laden with injustices. Some of these, according to Davis (2022), are:

1. Belinda Sutton petitioned the Commonwealth of Massachusetts after her owner,

Isaac Royall, escaped to Nova Scotia. She was compensated with fifteen pounds and

twelve shillings after 50 years of slavery.

2. In 1863, White mobs terrorized Black New Yorkers for four days. The terrorism

included burning buildings and killings. White New York merchants assisted in the

restoration by raising more than $40,000.

3. In January 1865, General William T. Sherman signed for Blacks to receive forty

acres of land on the coastal plains of Georgia and South Carolina. In June of that year,

the Johnson administration assisted Confederate landowners in reclaiming the land

from the 40,000 Black settlers.

4. In 1866, formerly enslaved people could purchase land in what is known as the

Southern Homestead Act. Only about 3,000 Black Floridians were financially able to

seize the opportunity.

5. Zebulon Ward enslaved Henrietta Wood, a free black woman from Cincinnati. In

1870, nearly 20 years later, Wood sued Ward for $20,000. Wood was awarded $2,500

by an all-White jury.

6. The Black Manifesto, a 1969 document, demanded reparations from White

religious institutions for $500 million. The Black Economic Research Center, Black-

owned band, and television networks were established.

7. The U.S. government paid $10 million to the Tuskegee victims in 1974. In 1997,

President Bill Clinton officially issued an apology.

Arguments against restitution and indemnification cite the statute of limitations, technical

complications, increased racism, and unjustifiable reverse racism (Prager, 2017). Some White

people, whose ancestors were slave owners, argue that they did not own slaves and, therefore, should not be held responsible. Yet, the glaring truth is that they have benefitted socioeconomically, educationally, and psychologically. Research from Reece (2019) posited that states with a larger slave population (in the 1800s) reported fewer uninsured Whites, increased homeownership rates, and lower rates of White poverty. The existing correlation between antebellum slavery and post-emancipation effects is perhaps evidenced by rural poverty, racial differences in educational outcomes, poverty, and income.

According to Pieterse et al. (2022), should researchers want to accurately determine the impact of slavery, racial discrimination, and the association of traumatic symptoms, the RBTSSS is an effective tool. In a description of the four-phase HEART (Healing Ethno and Racial Trauma) framework, Chavez-Dueñas et al. (2019) postulated that clinicians could utilize this method in assisting minority communities with healing from racially induced trauma.

Police Misconduct

Cries of "All lives matter" rang out as an angry response to the hurting, confused sobs of "Black lives matter." Yet, in an eloquent, inclusive explanation, two-term former U.S. President Barak Obama stated,

> It is important for us to also understand that the phrase 'Black Lives Matter' simply refers to the notion that there's a specific vulnerability for African Americans that needs to be addressed. It's not meant to suggest that other lives don't matter. It's to suggest that other folks aren't experiencing this particular vulnerability (Phelps, 2016).

What is the 'particular vulnerability' that African Americans are experiencing? Desmond et al. (2016) found that the vicarious experiences of African Americans with law enforcement reduced violent crime reports for a year. A plethora of studies bespeak the intended harm of

police toward African Americans and the criminal injustices BIPOCs experience (Brame et al.,
2014; Edwards et al., 2018; Knox et al., 2019; Kramer & Remster, 2018). The cumulative arrest
of BIPOCs and the contextualized aggregate arrest rates resulting in fatalities allude to excessive
use of force and racial profiling by law enforcement (Brame et al., 2014; Hollis & Jennings,
2018; Morrow et al., 2017).

Brame et al. (2014) examined the demographic patterns of arrest records from 1997 to
2008. Their race comparison data revealed that Black arrest records supersede White arrest
records. Utilizing data from Fatal Encounters (a non-traditional source), Edwards et al. (2018)
discovered that police-involved homicides between January 1, 2012, and February 12, 2018,
reported an alarming rate of 318 children, 889 women, seven transgender people, and 8,581 men.
The results, irrespective of the 'justifiable cause' cited by police officers, showed that the rate of
fatalities of adult males per 100,000 was White 0.6, Latino 1.0, and Black 2.1. Police
misconduct, targeted racial disparities, and fatal encounters for Blacks are corroborated through
portable video recording technology and media coverage.

Martin Luther King Jr's 1963 speech, the Civil Rights Act of 1964, and the Voting Rights
Act of 1965 failed to reduce excessive use of force and racial disparity found in law enforcement
tactics. Systemic racism in US policing is a public health crisis. Underreporting is caused by
police officers having the option not to wear or activate body cameras. US Government-run vital
registration data also suffers from underreporting (Buehler, 2017). Using a methodical review of
police violence databases, Naghavi (2021) explored the significant differences in reported police
fatalities to the National Vital Statistics System (NVSS). The report from 1980 to 2019
established that over 50% of police interaction fatalities are not reported in the NVSS.
Furthermore, according to Naghavi (2021), Fatal Encounters, Mapping Police Violence, and The

Counted, non-governmental open-source databases, revealed the inaccuracies of reported

fatalities by state, race, ethnicity, and gender. NVSS failed to report 59% of fatalities from 1980

to 2018 compared to the three non-governmental databases. Even as recent as 2018, the

researcher found that the discrepancy in reported deaths due to police interactions was 51.8%.

Additionally, according to the research, during that period, "the greatest under-reporting of

deaths was among non-Hispanic Black people, with 5670 deaths (5390–5970) missing out of an

estimated 9540 total deaths" (p. 1243). The misclassification and underreporting of deaths from

police violence showed that (1) Blacks are disproportionately killed at a frightening rate; (2)

Annually, the rate is higher for Blacks than that of any other race; and (3) males are most likely

to be killed by law enforcement than to die from a natural cause, or even from a natural disaster

(Naghavi, 2021).

Systemic Enforcement Disparities

The empirical literature has consistently identified that police inconsistencies in their

dealings with the community are significant and pervasive, with studies incorporating themes of

brutality, violence, and stereotypes as environmental factors that can affect behavior and

influence stress levels. Some studies have viewed police interactions as threatening to Blacks,

citing theories of systemic racism (Feagin, 2006), marginalization (D'cruz & Banerjee, 2020;

Deng et al., 2016; Hall & Carlson, 2016; Mistry & Kiyama, 2021), and theoretical frameworks

such as posttraumatic slave syndrome (DeGruy, 2017) and CRT (Crenshaw et al., 1996). The

history of policing in America commenced with the animus of the South's defeat in the Civil

War. The Reconstruction era was superseded by the Compromise of 1877, allowing the

disenfranchisement of Blacks (History.com Editors, 2022c) and the political onset of white

supremacy. The Black Codes and Jim Crow laws maligned Blacks, subjecting them to arrests,

incarceration, and even death. The Ku Klux Klan, a Confederate veterans' secret society, also enabled segregation that extended to education, health, housing, and economic status.

The egregious treatment of slaves stemmed from the slave patrol system instituted to defer runaways and to maintain and sustain the White economic status quo. According to Bhattar (2021), the "slave patrols slowly morphed into policing units. . .[and] African American communities experienced increased violence committed against them in the form of police brutality" (para. 3). The inherited functions of the police units were to (1) provide security for White communities, (2) intimidate the Blacks, and (3) incarcerate Blacks for free labor (Bhattar, 2021; Gregory, 2021). The thirteenth amendment gave lawmakers a loophole – slavery was abolished except as a form of punishment. During the Civil Rights movement, policing was instituted as riot control, and their customary purpose was to protect America's economic interests. At the end of the 19th century, protecting White wealth, supremacy, and political influence became the primary function of the police force. According to Parks and Kirby's (2021) interpretation, Blacks had to be controlled and their behaviors regulated to hinder socioeconomic ascent. From these illegal 'lawful' policies, vigilante policing evolved into stop and frisk, racial profiling and targeting, and harassment and discrimination of relegated communities. Additionally, implicit bias became an inherent policing perception method to demonize Black males (Robinson, 2018).

Robinson's (2018) research demonstrated the role of historical events that created the abuse of Blacks by law enforcement. Policing policies like the National Housing Act of 1934, the War on Drugs, and mass incarceration are rooted in the "historical and political context of criminalization" (p. 1) that stimulates excessive policing and brutal force.

Modern-day "Slave Patrols"

A large number of studies indicate that the incarceration rate of Blacks in America supersedes that of White Americans. Kling (2006), Lum et al. (2014), and Miller et al. (2020) reviewed the literature and conducted studies that indicated significant differences highlighting race-based arrests. In addition, their studies, along with Nadal et al. (2017), Bor et al. (2018), Enders et al. (2018), and Gray and Parker (2020) show racial profiling and discrimination, the lethal nature of the interactions, the volatile inconsistencies in the justice system, and the politically motivated racial threat. The researchers also indicated that two prevailing factors were significant to the minority race – the fatal outcome of the interactions and the targeting of the Black male. The risk of police-involved deaths was considerably higher for Black (3.2 to 3.5 times) and Latino (1.4 to 1.7 times) males. Of the 6295 adult males killed by police, 94 were American Indian/Alaska Native, 114 were Asian/Pacific Islander, 1145 were Latino, and 1779 were Black (Edwards et al., 2018). Like previous researchers, Edwards et al. (2018) concluded that "Black men are at a higher risk for police-involved mortality than are White or Latino men across the nation" (p. 1243).

With the increased risk of police fatalities for Blacks – a significant percentage of whom are unarmed (Adedoyin et al., 2019; Belli, 2020; Bor et al., 2018) – the mental health and well-being of Blacks include daily anxiety and stress. Alang et al. (2017) described five sources of Black morbidity on an individual and community level. Fatalities that equate to increased mortality and morbidity, decreased empowerment, increased stress, and financial strain plague Blacks who frequently experience police racial bias and brutality. For example, CBS News (2017) reported on the "routine traffic stop" of Florida state attorney Aramis Ayala because of her license plate tags. In the video, the officers, who did not have contact cards on them, are seen

quickly diverging to a 'routine stop' explanation, having learned of her status. Officers are often

not held accountable for racial profiling, discrimination, or wrongful death incidents.

Miller and Vittrup (2020) discussed that Black parental styles include teaching their

children to thrive in a society that engages in historical and institutionalized racism. The training

dialogue incorporates coping strategies and preparation for discrimination, racial profiling, and

"existing while Black" (Hughes & Chen, 1999, as cited in Miller & Vittrup, 2020). As

established in this literature review, a multitude of studies support the impact of police

misconduct on Black families and communities. Perceptions of police, Black mental health,

racial profiling, and racial disparities are traumatic experiences for the individual, family, and

community (Smith Lee & Robinson, 2019).

Summary

The literature review considered the IGT BIPOCs' experience through police brutality,

racial profiling, and the presence of historic and systemic racism. Through disparate policing

tactics and controversial police interactions, Blacks have historically been targeted for existing

while Black.

Blacks and minorities continue to experience the impact of racial socialization at the

hands of law enforcement. That Blacks are at least three times as likely to fatally engage with

law enforcement is evident as recently as the 2020 suffocation of George Floyd. The Black

man's image of what crime looks like in America has restricted him to being feared and,

therefore, needing to be disempowered. As discussed in the literature, injustices were prevalent

in every instance where restitution and indemnification were attempted.

The IGT of Blacks' experiences could be processed through the concepts of CRT, PCT,

and BMFST. Marginalized groups have had to engage in battles for access to privileges Whites

retain on an economic, socio-political, and educational basis. Additionally, because the individual worldview is predominantly based on experiences, Blacks' perception of law enforcement is critical to understanding parenting styles and child-rearing practices. The patterns may continue to exist across generations, possibly explaining the intergenerational transmission effect. The question illuminates the gap in the literature: Is it possible for disparate police interaction with Blacks to majorly contribute to their intergenerational trauma?

Chapter Three: Methods

"Police officers. . .will be able to do their jobs better, if they have data that has been collected."

Barack Obama (The Hill [My Brother's Keeper Alliance], 2020)

Overview

This chapter engages the reader in the purpose, rationale, and qualitative methodological plan of addressing the transgenerational trauma among Blacks who have faced adverse interactions with law enforcement directly or vicariously. The critically reviewed literature amalgamated the concepts of Blacks' IGT and antagonistic policing, presenting a research gap "between what is known and the portion of reality that exceeds our knowledge" (Wertz et al., 2011, p. 88). Chapter Three delves into the research design, restating the research questions, exploring the setting, and describing the participants, the procedures, and the researcher's roles. The chapter concludes with the data collection methods, interviews, data analysis, and the trustworthiness and ethical considerations for the present research study.

Design

Quantitative research approaches test a theory to understand the phenomenon through mathematical hypotheses, models, and theories (Mills & Gay, 2018). In critiquing the quantitative design, Willig (2013) observed that this paradigm utilizes numerical value to explain and infer relationships between phenomena. However, the qualitative approach investigates the beliefs, culture, expression, lived experiences, and life stressors of individuals or groups to understand their social reality (Wertz et al., 2011). Denscombe (2021) concurs that the qualitative approach is engrossed in "the normal, facets of the everyday world around us" because the experiences "are not trivial or inconsequential" (p. 185).

This transcendental phenomenological study focused on the lived experiences of Blacks and the intergenerational trauma resulting from antagonistic police interactions. The reason for the study being based on qualitative research is twofold. First, it will "reflect on concrete examples of the phenomenon" (Wertz et al., 2011, p. 125) through bracketing. As the researcher, I will engage in the lived reality presented by the participants: the analysis of their experiences. Secondly, the qualitative approach embraces a subjective viewpoint – cultural, familial, and individual meanings, beliefs, and values (Wertz et al., 2011).

Upon examination of several approaches, the use of a transcendental phenomenological qualitative approach is the most appropriate for this study because it involves exploration of an individual's lived experiences; it focuses on Blacks' direct and vicarious experiences of police misdemeanors; it offers a thorough understanding of long-held assumptions; and it can assist in developing policies and theoretical concepts. Questions that focus on an individual's lived experiences include: What is the experience with law enforcement? How has the experience impacted Blacks? How have parenting skills changed to adhere to those experiences? Vicarious experiences of police misdemeanors can be derived by inquiring about the emotional impact and investigating the psychological influence on the generations. We can better understand long-standing beliefs by delving into the evolution of child-rearing practices and advancements in mental and physical well-being. Further, the phenomenological qualitative approach allows for an assessment of therapists' viewpoints on cultural trauma while examining policies that can foster improved relationships between Black individuals and law enforcement.

With the variety of phenomenological research approaches available to the researcher, the question arises as to which method best explores and provides an understanding of the phenomenon being investigated. As a science of mindful experience, the phenomenological

design places confirmability, credibility, dependability, and transferability on the perception and experience of the phenomenon (Forero et al., 2018). The ontological transcendental phenomenological research design confirms trustworthiness through member checks, debriefing, multiple perspectives, and utilization for public policy reform. According to Edmund Husserl (as cited in Neubauer et al., 2019), understanding a phenomenon lived by an individual is synonymous with understanding its reality. As a powerful inquiry approach, transcendental phenomenology adds dimensions to the study and gives results about the 'true essence' of the phenomenon being investigated (Neubauer et al., 2019). Understanding the meaning of the lived experiences of the generational trauma associated with police provocative conduct and focusing on the uniqueness of each traumatic generational transmission of the experience makes transcendental phenomenological design the quintessential choice for this study.

Brief History of Transcendental Phenomenology

Philosophical branches like constructivism, critical theory, positivism, and post-positivism significantly influenced qualitative research and its examination of human life regarding beliefs, culture, expressions, imagination, morality, and life stressors (Wertz et al., 2011). Immanuel Kant's influential philosophical ideas of noumena (unknown things) and phenomena (Pereboom, 2022; Stang, 2016) prompted Edmund Husserl to update an accepted definition of phenomenology in the early part of the twentieth century (Beyer, 2020; Neubauer et al., 2019). Husserl proposed an intimate interweaving of subjective and objective knowledge that profoundly understands an individual's reality – sensory perception and realistic experiences of emotion, imagination, memory, and thought (Neubauer et al., 2019).

According to Husserl, transcendental phenomenology is a reconstruction of intersubjective experience (Beyer, 2020) with a direct objective of understanding the human

experience (Moustakas, 1994 in Sheehan, S., 2014). Husserl amalgamated the concepts of human

consciousness, lived experience, and the world in understanding the phenomenon of

experiencing (Eddles-Hirsch, 2015). Husserl proposed that the constructs of epoché (bracketing),

intentionality, and the underlying structure (essences) provided a fundamental understanding of

transcendental psychology (Eddles-Hirsch, 2015). Noema (objective – the what) and noesis

(subjective – the how) experiences are essential aspects of the intangible reduction process

(Eddles-Hirsch, 2015).

Research Questions

Focusing on the commonality of the lived traumatic experiences of Blacks in response to

police violence, the inequality that Blacks face will be examined by an OAQ and two sub-

questions.

OAQ

What is the perception of Black individuals towards IGT, and how have they experienced

adverse police interactions?

SQ1

What is the impact of hostile police encounters on the well-being of Blacks, including their

emotional, psychological, physical, and social health?

SQ2

How does having negative encounters with law enforcement modify what and how Black parents

teach their offspring?

Setting

The 2020 COVID-19 global pandemic steered a digital transformation in online

qualitative research. Connections for shopping, working, and person-to-person relationships

evolved, and many qualitative research tools became available to researchers (Salmons, 2022).
For this study, I engaged in online qualitative research.

Online qualitative research can be conducted through various mediums. For this research, an in-depth interview with participants was conducted online, utilizing the Zoom cross-platform communication technology. Using social media, potential participants were recruited based on predetermined demographic characteristics and experiences. According to the Guidance for Conducting Human Subjects Research Studies Online, virtual recruiting allowed for a geographically dispersed population to be accessed. Given this study's magnitude, recruiting participants from various states was essential. Individuals who have experienced the phenomenon of police brutality may live in multiple areas of the US (Creswell & Poth, 2018).

The researcher considered the potential ability to misinterpret visual signals and understand auditory cues. Considering facial expressions and voice intonation, the researcher asked clarifying follow-up questions. Additionally, I utilized the office space at my home. Three people live at my residence – my husband, 17-year-old son, and myself. The office door remained closed with a "Knock Before Entering" sign.

Pseudonyms were assigned from the onset. The first participant to be interviewed was identified as A-1, the next as B-2, the third as C-3, and so forth. Participants who completed the study were then given a name per their initial pseudonyms. For example, A-1 was renamed Amani, B-2 was renamed Beau, C-3 was renamed Caius, and so forth. Renaming the individuals involved made it possible to individualize their experiences.

Participants

Creswell and Poth (2018) advised that group sizes range from 6 to 15 individuals. This study utilized a purposeful sample of 10 to 13 adults aged 35 and above. Participants were

recruited using social media platforms. The participants for this study had to identify as Black

and must have experienced a form of police misconduct.

Using purposeful sampling was essential to this study because, according to Patton

(2015), it is efficacious for information-rich participants. Further, the direct relation of the

participants to the phenomenon is relevant to purposeful selection (Creswell & Poth, 2018).

Therefore, this study purposefully engaged Blacks who experienced police misconduct. Social

media groups were utilized to identify participants who were interested in the study, directly

connected to the phenomenon, and could provide valuable information (Creswell & Poth, 2018).

Gender was irrelevant to this study, but it was included in the demographics. Participants

had to be 35 or older and have a child who was at least 15 years old. However, the age variation

among participants was irrelevant. Participants received a recruitment letter and signed an

informed consent form per Liberty University's Institutional Review Board (IRB).

Procedures

The initial step in conducting this study was to submit the research plan and application

to Liberty University's IRB board. As Salmons (2022) noted, the researcher should always

secure IRB approval when engaging human participants to ensure ethical standards are

implemented and followed. After receiving approval (Appendix A), recruitment on social media

platforms began (Appendix B).

Participant eligibility was determined based on the demographic questionnaire (Appendix

E). The eligibility criteria for the study were: (1) being Black; (2) must have encountered police

misconduct (direct/indirect experience); (3) the participant had to be at least 35 years old; and (4)

the participant must have had at least one child who was not younger than 15 years old. Next,

successful participants received a recruitment letter (Appendix C) that provided information on the purpose of the study.

Participants were documented using pseudonyms A-1, B-2, C-3, etcetera. Participants were reminded of their choice to opt-out at any point. Next, Zoom meetings were arranged according to the participant's schedule. Participants received a link for the meeting time via email. Additionally, the email contained a link to the consent form (Appendix D), which had to be signed and returned to the researcher before the scheduled Zoom meeting. Prior to beginning the Zoom meeting, the researcher ensured that all pre-conditions were met.

After obtaining permission from the participants, interviews were conducted and recorded as an effective data collection method (Creswell & Poth, 2018). It is important to note that ethical considerations were taken into account during the data collection process. Using the prepared transcript (Appendix F), participants were engaged in (1) the purpose, risks, and steps of this study; (2) reminded of their choices to opt out of the research at any time and to refuse to answer any questions posed. Participants were engaged in a discussion about their experiences with aggressive and unpleasant police encounters (Appendix G). Each participant who completed the interview and transcript review received a follow-up email of gratitude along with a $10 Visa gift card.

The Researcher's Role

As the "human instrument" in the study, it is vitally important for me, the researcher, to gather, store, and analyze the data according to qualitative research standards (Creswell & Poth, 2018). Being an instrument means that, as the researcher, I will be flexible, responsive, and sensitive in understanding the participants' meanings through inquiry (Peredaryenko & Krauss, 2013).

Implementing bracketing prevented me from tainting my research with preconceptions. In phenomenal research, the researcher brackets "their experiences to study the research participants' experience" (Wertz et al., 2011, p. 293). Denscombe (2021) emphasizes the importance of minimizing assumptions, predispositions, and suppositions when conducting research to ensure validity and reliability. This scholarly observation highlights the crucial role that objectivity plays in the research process. Using the epoché method will allow the researcher a greater insight into the phenomenon through rigorous inquiry. Patton (2015) espouses bracketing to reduce personal judgments in describing and exploring the participants' lived experiences and feelings regarding the phenomenon.

Data Collection

The researcher employed various research methods during this study, including interviews, discussions, and observations, to achieve data triangulation. As Patton (2015) suggests, data triangulation is considered a crucial technique that enhances the validity and reliability of a study's findings.

Interviews

Denscombe (2021) delineates a fourfold reason for valuing interviews. The interview process allowed for an in-depth exploration of the phenomenon while allowing the interviewee to investigate issues that may be presented during the interview. Additionally, the interview process addressed the interviewee's experiences and allowed the interviewer to verify the meaning. These four reasons, according to Denscombe, would alleviate misunderstandings. All interviews were recorded and transcribed. For transparency and accuracy, the participants participated in member checking (Cresswell & Poth, 2018).

Using open-ended questions allowed the participants to share experiences, feelings, knowledge, opinions, and perceptions of the phenomenon. The following are examples of the open-ended, semi-structured interview questions:

1. Please introduce yourself.

2. Please walk me through your experience with hostile police encounters.

3. Tell me about the struggles you've experienced since the interaction.

4. Explain the impact viewing, hearing, reading, or witnessing hostile police encounters has had on your emotional, psychological, physical, and social well-being.

5. How have negative encounters with law enforcement shaped your parenting skills?

6. How does your parents' worldview of police encounters compare to yours?

7. Given the Black Lives Matter exposure to police misconduct, how do you expect your worldview to change or develop over the next several years?

8. We've covered much ground in our conversation. I am grateful for your time and answers. One final question: What else, do you think, would be essential for me to know about the impact of police misconduct on the family? Community? Society?

The open-ended, semi-structured interview questions aimed to gather information about the participants' individual and familial interactions with law enforcement. Question one was a general knowledge question (Patton, 2015) designed as an introduction. Questions two, four, and five were pertinent to the study and aimed to investigate the topic. Questions three, six, and seven provided in-depth insight into the transgenerational effect, how it has shaped parenting skills, and the precautions taken by offspring when engaging with law enforcement.

Skinner and Haas (2016) proposed that the perceived threat associated with law enforcement and the possibility of reform should be considered. Question eight provided insight

into how participants who have experienced police targeting view the negative engagement

relative to its impact on the family, the community, and the society. Having established a good

relationship with the participants (Patton, 2015), question eight provided a deeper understanding

and insight into how the families have adjusted their beliefs, culture, and values, including

rearing their children to cope with police brutality.

Observations (Interview)

When conducting observations, the researcher fully interacted with participants to

understand their beliefs, culture, and values (Kawulich, 2006). For this study, I observed the

participants' body language and asked appropriate follow-up questions to ensure no

misunderstanding occurred.

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Data Analysis

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Horizontalization

Horizontalization is the process of holding crucial statements, sentences, or quotes aside

from prejudices and emphasizing them so that the reader can grasp how the participants

experienced the phenomenon (Patton, 2015). The data was clustered thematically following the

horizontalization method to code and analyze for significant statements (Moustakas, 1994).

Themes were validated utilizing the following questions: (1) "Are the themes, written as they

were specifically stated during the interview, specifically addressed?" and (2) "If they are not

specifically expressed, are they consistent with the narrator's thoughts?" (Moustakas, 1994, p.

121).

Clusters of Meaning and Theme Identification

The semi-structured interviews were transcribed verbatim to clarify the findings.

Thematic arrangements included grouping similar answers, which assisted in identifying similar

experiences (Patton, 2015). The data with similar characteristics were further grouped for easier identification.

Memoing and Journaling

Memoing and journaling are used in qualitative research to control bias, evaluate interview material, recall details, and provide insight to generate themes (Creswell & Poth, 2018). The concepts from the narrative data were used to construct theoretical reasons for the phenomenon. Likewise, as I engaged in bracketing during the interview process, I journaled my reflections and beliefs. Furthermore, according to Creswell and Poth (2018), reflexive journaling throughout the process assists the researcher in identifying personal prejudices.

Qualitative data refers to non-numerical, descriptive, and conceptual information. However, analyzing such data for themes can be a time-consuming and laborious task (Salmons, 2022). To streamline this process, I plan to utilize Qualitative Data Analysis Software (QDAS) to organize, process, and analyze the data. Specifically, I will use MAXQDA, a software application founded in 1989 "by researchers for researchers" (MAXQDA, 2015, para. 3).

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Trustworthiness

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Trustworthiness in qualitative research includes credibility, dependability, transferability, and confirmability. This research incorporated member checking, participants' demographics, and a detailed trail of the processes to ensure a reliable outcome.

Credibility

The research and methods must be ethically sound to ensure the study's credibility. Findings should be accurately represented, and the participants' experiences should be accurately represented and reported (Salmons, 2022). To ensure the criteria for credibility are met, the participants authenticated the information (member checking).

Dependability and Confirmability

Dependability describes the consistency and reliability of the research findings. The accuracy of another researcher replicating, auditing, and critiquing the research process lends dependability to the research (Creswell & Poth, 2018). Likewise, in confirmability, the participants' narratives are accurate and free of researcher bias. This research implemented member checks and a detailed trail of the processes.

Transferability

Another aspect of qualitative research, transferability, is the degree to which the information gleaned from the results can be precisely transferred to a similar setting or context. The participants' demographics allow the information to be shared across similar settings (Creswell & Poth, 2018).

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Ethical Considerations

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Ethical considerations or implications of the research are essential to participants' confidentiality and protection from harm. The primary source of verification was receiving clearance from Liberty University's IRB before commencing the study. Participant anonymity included the use of pseudonyms. The gathered data has also been stored and locked in a password-protected file on my computer.

Participants were informed of the purpose of the study and received informed consent forms. Each participant was allowed to participate with proper and prior signed consent. Additionally, as espoused by Creswell and Poth (2018), participants were told that their participation was voluntary, that they did not have to answer any uncomfortable questions, and that they could opt-out of the study at any given time. Data for participants choosing to opt out of the study was discarded.

Additionally, participants were not previously told that they would receive a $10 Visa gift card after the study. The transcribed Zoom audio and videotape have been secured on the researcher's laptop. The research has not been shared with third parties. Furthermore, all information and data will be erased and incinerated.

Summary

This chapter provided a foundation for exploring, analyzing, and understanding the effects police misconduct has on Blacks. The concepts of design, research questions, setting, participants, procedures, researcher's role, data collection methods, data analysis, trustworthiness, and ethical considerations were all addressed. The study's purpose was to provide an understanding of the role of IGT from adverse experiences with law enforcement.

Chapter Four presents the study's results derived from interviews with participants. The themes align with the research questions exploring the effects of unsolicited interactions. The theoretical framework of IGT guides the analysis.

Chapter Four: Findings

"I can't breathe. . ."

Eric Garner and George Floyd

Overview

This phenomenological study aimed to thoroughly explore and attribute significance to the presence of IGT for Black people *vis-a-vis* negative encounters with law enforcement based on personal experiences and perceptions. For this study, "adverse interaction" referred to unjustified engagement with law enforcement, such as illegal searches, unwarranted stops, use of excessive force, or racial profiling. The term also comprised situations in which parents vicariously experienced a police officer breaching a minor child's constitutional rights. The eleven participants selected for this study brought rich insights into the police inconsistencies Black people are confronted with in their daily interactions, in what has been dubbed 'Existing While Black.' The participants' dialogue regarding the intergenerational prospect of their experiences was discussed in this chapter.

Chapter Four examined the results derived from the study through participant interviews. The resulting themes were linked to the primary research questions, and textual and structural descriptions were scrutinized to capture the phenomenon's essence. To gain a better understanding of the participants' lived experiences, the emotional, psychological, physical, and social intricacies of the unwarranted interactions were examined. The theoretical basis of intergenerational trauma was utilized through an analysis of three research questions:

OAQ: How have Black people experiences with adverse police interactions led to IGTT?

SQ1: What is the impact of hostile police encounters on the well-being of Blacks, including their emotional, psychological, physical, and social health?

SQ2: How does having negative encounters with law enforcement modify what and how Black parents teach their offspring?

Participant Portraits

The criteria used in selecting the eleven participants for this study were as follows: must identify as Black, must be at least 35 years old, must have a child or children at least 15 years old, and must have had an adverse interaction with law enforcement. Of the eleven participants, two had a vicarious experience with law enforcement regarding the targeting of their minor child. Gender, degree, major, faith, employment, socioeconomic status, and country of origin were not essential for this study. Two participants were female, and all the participants attended an institution of higher learning, with two having Bachelor's degrees, two Master's degrees, and seven doctoral degrees. All participants currently reside in the US; two have been US citizens for at least fifteen years. Participants received a pseudonym characteristic of their culture and were alphabetized according to the chronological date of the interview.

A brief individual portrait of each participant is presented in the following descriptive format. Table 1 provides an overview of the year, the occurrence's state, and the incident's nature.

Amani

An educator and coach, Amani believes his experiences with police misconduct will help his offspring and students. Amani relocated from New York City, where he was raised, to a suburb in Connecticut due to the gamut of racial profiling. The first experience he shared occurred when he was 22 and living in New York. He and his Caucasian friend were driving to a function when they heard the siren and saw the police lights in the rearview mirror. They looked at each other, puzzled at being ordered to 'pullover.' Amani was accused of having 'run a red

light.' He pointed out that the street they were driving on had no traffic lights. His friend leaned

over and spoke to the police officer aggressively. The officer proceeded to question Amani about

possible drug paraphernalia in his vehicle and then left. Amani was astonished that the police

officer did not address his White friend's insolence.

Referring to another incident in 2011, Amani described the interaction with the police

officer as astonishing and an eye-opener. Amani apologized for getting emotional, as his voice

cracked while recounting the encounter. He lived in Flatbush then and was on his way home

from a staff outing. Amani was one street from his apartment when he noticed several police cars

ahead. Unsure he could continue down the street, he asked a police officer for instructions. When

there was no response, believing the officer did not hear, he called out twice. Eventually, the

officer came to him, asked for his license and registration, went to his vehicle, and returned with

a ticket, which he flung through the window at Amani. Amani inquired about the reason for the

ticket. Using expletives, the officer instructed him to take the ticket and leave the vicinity. Amani

took the badge number down and called 311, attempting to report the officer. The police officer

reached through the vehicle window, grabbed the phone, and punched Amani in the face. He

then opened the door, punched Amani in the face again, grabbed him from the car, threw him to

the ground, placed his knee in the crevice of his back, and slapped handcuffs on his wrist. When

Amani complained that the handcuffs were too tight, the officer tightened them. Amani was then

thrown into the back of another officer's vehicle. That second officer, a Black cop, told him

repeatedly that he should have taken the ticket and headed home. Amani was booked and

imprisoned without being permitted even a phone call. Several hours later, he was allowed a

phone call. While Amani was talking on the phone, a nearby officer overheard him mentioning

that he was an educator. The officer insultingly questioned how Amani had entered such a

profession and suggested that he should have just said he was a teacher. When Amani asked

what difference that would have made, he was told, "Civil servants look out for each other." The

charges were dismissed, and he was released. According to Amani, during the few hours he had

been incarcerated, the police officers heckled the prisoners, calling them animals and other

derogatory terms laced with expletives (Amani, personal communication, August 17, 2023).

Beau

Beau, an Afro-Caribbean, has been a US citizen for approximately 25 years. He

recounted two incidents where he felt that the police had acted questionably toward him. One

such occurrence took place during his commute from work. Beau was stopped, forced against a

wall, and frisked. When he enquired about the reason for the search, he was told, "You fit the

description." Beau described the incident as "intrusive and stereotypical" (Beau, personal

communication, August 18, 2023).

During the second incident, Beau, his cousin, and her fiancé were heading to the train

station in Maryland. The fiancé, a Black military officer, was driving the vehicle. The police

stopped them, asked them to step out, and searched the vehicle with the help of canines while

they questioned each of them separately. Beau acknowledges ruefully that "It's law enforcement.

There's nothing much you can do against those guys." The police didn't have permission to

search the vehicle, thus violating the rights of Beau and his companions.

Beau believes that it is imperative for Black parents to have 'the talk' with their children,

especially their boys. Although he has spoken to both his children at length, he told his male

child, "Son, listen, we're living in times where, being a young Black man, you kind of have a

target on your back." Beau shared that the first incident left him feeling violated, and the second

stirred anger. "I don't want to be labeled as an angry Black man because I'm not. But these law

enforcement people – it's a power trip for them, in my opinion," he concluded (Beau, personal communication, August 18, 2023). Beau's facial expression reflected his feelings.

Caius

Caius, who currently resides in Georgia, is a theologian with education as his occupation. Caius shared two experiences, the first of which is incomprehensible on the part of law enforcement. While living in Berrien Springs, Michigan, he was stopped and searched by the police while driving. When questioned, the police claimed that he resembled someone who had recently robbed a bank. A perplexed Caius asked, "How did you see me from the car you were driving? How can you see my resemblance?" (Caius, personal communication, August 23, 2023). In a second incident, Caius shared that he was driving from Michigan to Huntsville, Alabama, when he was stopped on suspicion of being intoxicated. The officers asked him to 'walk the line' as they had seen his vehicle swerving from side to side.

Caius asserted that these experiences had dual effects on him. He became very suspicious of law enforcement. Having been raised in the Caribbean, Caius did not encounter racial profiling and police intimidation in his homeland. Further, he felt he would have been shot had he moved, and the truth would remain unknown. Therefore, Caius decided to study law; his reasoning: "Rather than having a negative traumatic experience, which it could have been, ultimately, I used that experience to elevate myself into a positive conversation" (Caius, personal communication, August 23, 2023, August 23, 2023).

Caius has enhanced his negative experience further. To reach out to more Blacks – youths and adults – he has an online school that teaches leadership, legal studies, and interaction with adults. He believes that knowing your rights allows you to avoid unpleasant situations and increases your ability for self-preservation. Caius concluded, "Black Lives Matter before the

tragedy, and after. If you get it to matter before, you get a better return on your money" (Caius, personal communication, August 23, 2023). Caius postulates that knowing the legal framework and sociocultural exposure to the environment is vital to understanding implicit and explicit bias.

Deon

Deon is an African American who grew up in North Carolina and recalls the "vestiges of Jim Crow South" (Deon, personal communication, August 24, 2023). 1998 Deon stopped at a gas station on his way home from work. He called his wife from a nearby payphone to see what she needed from the grocery store. While conversing, he noticed the lights of a police car. Deon realized that the three young White male officers were yelling at him to come out of the phone booth with his hands up. He informed his wife of what was happening, told her his exact location, and asked her to continue listening before he placed the telephone receiver on the top of the payphone. Deon described being grabbed, handcuffed, illegally searched, and arrested – an incident that "shook me to the core of my foundation." Deon, a Black male whose stature surpasses six feet, understood compliance. He insisted that they should not search his vehicle. Ignoring his request, they did and arrested him on "the suspicion of selling drugs." Among the several experiences he shared, Deon noted having had highly unpleasant interactions with Black police officers, too. On one occasion, he was driving behind a police vehicle at dusk. The police stopped him and told him that his high beams were on. He apologized, but the officer proceeded to issue him a summons.

Deon has tried to keep an open mind in teaching his children how to navigate interactions with law enforcement. His parents advised them to 'go to the police when they have issues,' he has tried to pass on that advice. However, he feels responsible for ensuring that they remain vigilant and aware. His son was in a fender-bender accident where the other individual hit his car

in the back. When asked why he didn't call the police, the young man replied that he was

terrified because, as a Black male calling the police, he may have been wrongfully accused and

might even have ended up dead. Deon acknowledges the difficulty in trusting the police "on the

virtue that they stand for law, order, and protection," but he continues to try. (Deon, personal

communication, August 24, 2023).

Gaius

Gaius is a truck driver currently residing in Texas. During the Covid-19 pandemic, he

decided to assist in delivering hazmat materials. He explained that many truck drivers refrained

from carrying hazardous materials to California because of their stringent rules and strict

officers. Yet, at that time, the need for hand sanitizers was so great that he relented and trucked it

from Utah to California. At the Weigh Station checkpoint in California, he handed an officer his

documents, which is the norm. Gaius watched as other officers spent a maximum of ten minutes

inspecting the truckers. After about forty-five minutes, Gaius said, "Everything is looking

good?" (Gaius, personal communication, August 28, 2023). The police officer responded, saying

that something was wrong with the paperwork and that he could have him jailed. Confused,

Gaius asked what the issue was. He even had the officer call the office, and the placard coding

was confirmed by the secretary who had done the paperwork. The officer put him out of service,

fined him and the company he was hauling for, and he lost his job as a result. Gaius explained

that when the officers fine you, it stays on your license, creating difficulty in delivering for other

companies. This further causes financial hardship for the driver. Gaius said that the charges were

eventually dropped several months later.

In another incident in 2022, Gaius was driving out of his apartment complex in his 2021

Scat Pack Dodge Charger when he noticed police cars in the vicinity. He was about to pull out of

the intersection when a vehicle similar to his, the Dodge Challenger, zoomed past him. He exited

and was stopped by a police officer within seconds. When asked, he handed the officer his

license and registration and rolled down all the windows when prompted by other officers. They

tried to get him to admit that he was the one racing. Although he did not have to, he complied

when they asked him to let them see under the hood. He conversed with them, showing them that

his vehicle was still factory-stocked and had no enhancements. Finally, after about half an hour

and threats of being issued a ticket, he said, "Look, do what you think you must. But let me point

out to you, I have cameras here, here, and here," pointing to where the cameras were located. He

reported that the officers huddled, and then the first officer returned his license and registration

with gratuitous advice to keep his vehicle in his garage.

Jabari

Jabari has lived in several states in the US, raised five children, and has four higher

learning degrees, including a medical doctoral degree. He worked in the emergency department

and shared that as a medical professional in the inner city and suburban areas, he has had "a

unique perspective with. . .engagement with police in America" (Jabari, personal

communication, September 3, 2023). He described the relationship with law enforcement,

firefighters, soldiers, and medical professionals as being subject to an 'unspoken law' of serving

them immediately so they can get back to work. While working in New Jersey, he was educated

by police officers on the mindset of law enforcement towards Black men. According to what the

officer shared, the intent of pulling Black men over is to follow through with detaining or

incarceration. The officer proceeded to explain that they were aware that Blacks communicate

with their hands. Therefore, a Black man is easily charged with assault and battery for his

cultural engagement.

In conversing with two police officers in the emergency room (ER), Jabari asserted that officers constantly pulled him over because of the type of car he drove. The officers denied pulling Black men over for that reason. According to Jabari, a few days later, he was pulled over when leaving work at night after his shift. He noticed it was the same two officers he had conversed with earlier that week. He explained that his home was approximately a 15-minute drive from the hospital. According to Jabari, the officers came up to his vehicle "barking out orders, which, for Blacks, it is imperative to follow if you want to survive." Jabari called the officer by name, inquiring about what he had done wrong. When the officers recognized him, they apologized, saying they did not know it was him.

In another incident, Jabari and his family were traveling on the highway heading to church. He had just relocated from California and did not have time to change his license plates. In the presence of his wife and their six and four-year-old sons, a police officer disrespectfully interrogated him and demanded that he lie on the ground with his suit on. He refused. Then, the officer confiscated his truck and offered to drive him 20 minutes away to the train station rather than a few minutes to the church.

In another incident, while he was still attending university in Alabama, some White friends sped off to a football game. Jabari described the loud speaking and gesturing along with the screeching of the tires. He saw the officer smile, shake his head, and look away. Yet, when he came to the same intersection, he stopped at the sign and then proceeded. The same patrolling officer pulled him over and issued him a ticket.

Table 4.1

Year, State, and Nature of Incident

Pseudonym	Year(s) of Incident	State of Occurrence	Nature of Incident
Amani	2011	New York	Ran a red light
	2013	New York	False charges
Beau	2005	New York	Fit the description
	2011	Maryland	Stopped and illegally searched
Caius	1972	Michigan	Fit the description
	1974	Alabama	Driving under the influence
Deon	1997	North Carolina	Fit the description
			Suspicion of selling drugs
Gaius	2020	California	Wrong truck placards
	2022	Texas	Racing in a neighborhood
Jabari	2000s	New Jersey	Missing license plates
	2012	Georgia	Unnecessary stop
Kinah	1999	New Jersey	Accused of a misdemeanor
	2006	Pennsylvania	Fit the description
Lamont	2007	Florida	Underage son detained
Milo	1980s	New York	Son given false summons
	2018	New York	Illegal lane change; uninsured
Xuri	2017	Georgia	Bogus vehicular issues
	2013	Georgia	Driving above the speed limit
Zari	2007	Florida	Underage son detained

Kinah

As a senior church pastor, an associate professor at a seminary, and a successful author, Kinah has a doctorate. As a graduate student, he experienced the unconventional behavior of law enforcement. At a train station in New Jersey, he was stopped, accused of a misdemeanor, obscenely interrogated, and subsequently unapologetically dismissed. Kinah felt that he had been

treated inhumanely, as though he was "an invisible person" (Kinah, personal communication, September 6, 2023).

In 2006, when he resided in Pennsylvania, Kinah taught at the seminary and lived in the locality approximately four minutes from there. Sometime in early spring, he was walking to the seminary to meet a tardy student. He saw some police vehicles drive past him; then they turned around, surrounded him, and proceeded to interrogate him. They told him they were 'looking for someone who fit his description.' Though he explained that he was headed in the direction they came from, they handcuffed, harassed, and arrested him. The graduate student arrived at the moment they were roughing Kinah up against the car's bonnet. Kinah called out to the student to call the church's Chairman of Trustees, who lived a few houses down the road. He reasoned that he and the student, African American males in their 30s and 20s, respectively, made their word void. He felt the cops might take the word of a mother/grandmother figure and her daughter.

Kinah described the interaction as a traumatic and "harrowing affair." He described feeling humiliated, ashamed, and experiencing a "sense of a disembodied existence," coupled with "being degraded and devalued in public" as a minister. His detailed depiction of disablement, disconnection, and powerlessness was combined with the distress of having to call "a mother figure to come and free you from the shackles of police brutality and harassment." Kinah's ordeal depicts the importance of the family and the community.

Lamont

Lamont is a doctoral-trained advanced-practice registered nurse serving as a primary care provider at a male prison. One of Lamont's sons was detained when he was approximately 13 because he 'fit a description,' as explained by the police officers. Additionally, neither the

parents nor the guardian was called. Lamont felt blessed that a fellow church member saw the incident and remained with his son.

Lamont disclosed that neither of his two neighbors in New York, where he grew up, were cop-friendly. They grew up hearing 'the talk' from parents and neighbors and knew that the police were not a choice to call when there was an altercation. He shared that visiting Trinidad made him realize the 'carefulness' and the 'weight' he walked around with because he was constantly in 'defense mode.' Lamont says, "George Floyd was not a new thing to Blacks in America, and the rest of the world had to wake up to it" (Lamont, personal communication, September 11, 2023). He surmised that Blacks in America have a 'generational post-traumatic stress disorder' and that "Black Lives Matter represents a mobilization of ideas and thoughts, inviting the rest of the world" to share in the generational experience of police malpractice.

Milo

Milo is a grandfather who has not only experienced police inconsistencies and racial profiling but also witnessed police falsehoods, brutality, intimidation, and oppression of his children, his adopted children, and folks in the system where he works. As a veteran prison psychologist, Milo expressed frustration with a system that "has been set up to racially profile Blacks—especially our youths" (Milo, personal communication, September 12, 2023). Milo shared his belief that law enforcement aims to ensure Blacks are registered in the system by "arresting you unfairly." He advocates for Black parents to teach their children how to deal with the police by (1) providing their name, (2) sharing their birth date and address, and (3) respectfully challenging the officer's reason(s) for the inappropriate stop.

Among the several experiences Milo shared was when a law enforcement officer claimed to have stopped him for making an unlawful turn while driving. Milo challenged the officer, who

went back to his vehicle and returned with a ticket for driving without insurance. In another

instance, Milo's son was arrested for walking down the street. The police officers on the scene

accused him of committing a robbery. Eventually, when it was proven that the youth was not

involved, one officer responded, "Well, the boy was obligated to know who committed the

crime." Milo reported another instance where he had 'taken in' (unofficially adopted) a young

boy whose mother had died. The police arrested the youth, and Milo stayed with him since he

was underage. Milo went to court with the child and found that the prosecutor took some of the

information the child shared and wove it into a fabricated story that was inculpating. According

to Milo, the boy might have been incarcerated had it not been for the video evidence.

      Milo was convinced that Blacks' intergenerational trauma comprised slavery, racial

profiling, and police oppression. As a doctor who works in the prison system, Milo shared that

he has witnessed many Black youths become traumatized by the false summons they receive. A

heart-wrenching story Milo shared was that of a ten-year-old boy handcuffed at school.

Following the incident, the child refused to attend school and to leave the house to play in his

yard. Such trauma, according to Milo, influences one race to "change your whole outlook on life,

your whole well-being" (Milo, personal communication, September 12, 2023).

      In summary, Milo's

      "view of the nation is that of an inconsistent one that will not harm the White Caucasian

      who kills and wounds several people in a church. Yet, an innocent Black man is shot and

      killed, and another is shot and crippled in his car" (Milo, personal communication,

      September 12, 2023).

Milo continuously shook his head in disbelief, and his voice rose by an octave. However, Milo

believes that there is still hope that Blacks will not be stigmatized or racially profiled because of

(1) electronic devices; (2) "White folks, and other races who are willing to stand up and call it for what it is;" and (3) The impact of Generation Z, who, according to Milo, would rather die than be enslaved like their forebears. Milo expressed his ardent desire to live a meaningful life by fighting for what he believes to be his fundamental right.

Xuri

Xuri has a PhD in Bio-statistical research. She works in a hospital emergency and trauma department in Georgia. Xuri shared several incidents of inappropriate police behavior that she had experienced (Xuri, personal communication, September 5, 2023). Her most recent experience of August 2023 occurred when she took her children apple picking. Xuri decided to go below the speed limit, so she drove behind another vehicle. She had been pulled over in this locality before and did not want to have to engage any officers. However, a police car pulled out of an intersection, came up behind her, and, within two minutes, pulled her over for speeding. Xuri shared that her children began to record when they saw the car at the intersection. One recorded the speedometer, while the other recorded the cop driving behind them. Xuri decided to go to court. However, the judge refused to watch the evidence, stating that the particular officer "is never wrong." He then told her that her choices were guilty or 'No-no.' The judge then explained that a No-no is not saying you are guilty but choosing to pay the fine instead. She was not allowed to say anything and was told that if she wanted to defend herself, she could decide to go to trial. According to Xuri, most folks waiting to see that particular judge were Black.

Xuri has had many horrific experiences of police misconduct. For example, while working the night shift at a hospital in 2011, she was stopped every night she worked. The reasons given were speeding, vehicle shaking, tires unstable, light out, or flickering. Xuri's husband brought the car to the mechanic twice that week, and the second time, the mechanic

insisted that the vehicle was in proper working condition. She also shared that in Georgia, the

traffic tickets are exorbitant, with some costing as much as $2,000. Xuri believes the fees are

meant to be a source of "economic constraint and financial implications" for Blacks attempting

to fight a ticket in court.

Zari

Fifty-one-year-old Zari is a substitute teacher residing in Florida. She and her husband

have five sons aged 18 to 28 years. Zari firmly believes education is the key to resolving police

inconsistencies, misconduct, and systemic racism against Blacks. She recounts a traumatic

experience with the police arresting her 15-year-old son without her father's knowledge. The

police accused him of being involved in a misdemeanor and took him away, failing to contact the

parents or the grandparents he was visiting at the time of the accusation. Zari confided that when

her sons were younger, she assumed the responsibility of taking "them wherever they needed to

go" (Zari, personal communication, October 1, 2023).

Zari has been traumatized by past police encounters and avoids watching news or shows

that may trigger memories. She experiences anger and anxiety prompted by police brutality and

systemic racism, which physically affect her well-being. Zari found being associated with the

safety of her five sons a continued cause of her stress. Although the family resides in the

suburbs, Zari cautioned her then-teenage sons about their social connections, reminding them

that they are Black and their neighbors and friends are White. Zari expressed gratitude for the

Black Lives Matter movement because:

> It put a spotlight on the negative things that have happened to Black people, Black men,
>
> and children and women, and it forced the world to pay attention. . . It forced the entire

world to pay attention to how America treats its Black citizens (Zari, personal

communication, October 1, 2023).

Zari concluded that police officers must be re-educated, and those entering the force must

receive training that encompasses cultural sensitivity, psychological intelligence, and empathy.

She acknowledged that if those who are bigots, racists, and those who are struggling with mental

health issues are "rooted out" of the current police force, then the 'protect and serve' motto will

acquire greater credibility with citizens.

<div align="center">**Results**</div>

This section thoroughly examined the themes and subthemes prevalent in the data. The

steps for data analysis were discussed under the subheading Theme Development, and narratives

from participants' quotes were used. Two unexpected codes prevalent in the dataset were

discussed briefly. The Research Question Responses segment answered each research question

by implementing the themes and subthemes.

Theme Development

Braun and Clarke (2022) postulate six phases when employing thematic analysis.

Implementing their framework into this thematic analysis, I familiarized myself with the data.

During the interview and transcription stages, journals and memos were used respectively, for

inductive reasoning. Immersion in the data was accomplished by reading and rereading, listening

and re-listening, watching the video multiple times, and comparing and linking participants'

transcripts to each other. Systematic color-coding of the data enabled the collating of codes into

themes. The themes were reviewed using a thematic map, allowing the most prevalent themes to

be named and defined. The following sections identify and discuss the most dominant themes

and subthemes. Three broad areas stood out from the beginning of the interviews:

1. Participants were astonished at their negative experiences with law enforcement

(Table 4.2-1).

Table 4.2-1

Major Areas of Interest - 1

Participant	Quote
Jabari	"I was asked to leave [the jury selection] because of my response. But don't you want me to be honest? Do you want me to lie and say that I believe they won't? I said to her, you have asked a very unrealistic question, and as a judge, you ought to know better than that. You're going to ask us, as Black people, if we believe the police will do what they have always done to us and then disqualify us?! It is torturous logic based on us responding to you with the truth" (Personal communication, September 3, 2023).
Lamont	"…there's a sort of generational post-traumatic stress disorder that I think Blacks in America, in particular, live with, that's normal to us. It's hard to really explain…really, unless you're in a different situation, different context, you might not even realize that it's in you" (Personal communication, September 11, 2023).
Milo	"I challenged him on the illegal lane change. I asked him whether he stopped me because I was a Black man driving a BMW in the middle of the night. He took my credentials and went back to his car. I watched him in the rearview mirror…he turned right back, came to me, and said that he had someplace to go. That he had an emergency call" (Personal communication, September 12, 2023).
Zari	"I'm panicking because I don't know what's going to happen. Because all you can think about is that 'Gosh, my 15-year-old son is in the hands of the police. What are they doing to him?' To me, since he's underage, he should have been accompanied. I should have been called, or his grandfather should have been with him" (Personal communication, October 1, 2023).

2. Participants believe they must teach their offspring the proper etiquette and

collaborative approach when interacting with police officers due to the systemic

racism of Existing While Black (Table 4.2-2).

Table 4.2-2

Major Areas of Interest - 2

Participant	Quote
Beau	"I've educated my son on his rights. I have pretty much gone through a whole scenario of telling my son how he should react when he is in the presence of law enforcement. It's, it's kind of like a schooling. Almost like teaching your child to use the bathroom. You now have to teach your son, your young sons, and daughters as well, how to react when they encounter law enforcement" (Personal communication, August 18, 2023).
Caius	"I say it to my children, to young people this way: what the brain does…it has two mechanisms – it has flight or fight. People that have flight it's because of fear. When there is fear, there is flight; when there is faith, there is fight. David and Goliath. David had faith, and so he fought. The swordsmen had fear, and so they took flight. Faith and fight. Fear and flight. That's how I understand all of this" (Personal communication, August 23, 2023).
Gaius	"I always like to explain to my kids why you have to do certain things: why you have to wear your seatbelt…The reason why I do that is so they can have an excellent expertise. A mindset that when he goes into the world, what to expect. When they leave home and they start driving – make sure you wear your seatbelt, make sure all your tires have been aired up, your taillights – just a general inspection real quick. It just takes about two minutes. When a cop pulls you over, you will be comfortable knowing, 'Well, I did my inspection, I got my seatbelt on, I got my cameras in here.' When the cops approach…you're calm because everything checks off." (Personal communication, August 28, 2023).

3. Participants expressed concern for the intersectionality of systemic issues and inequities prevalent in law enforcement with a spillover effect on the judicial system and the impact on their well-being (Table 4.2-3).

Table 4.2-3

Major Areas of Interest - 3

Participant	Quote
Amani	"For the cops, the target is always the minorities and these low-income communities" (Personal communication, August 17, 2023).
Deon	"Tamir Rice in Ohio a few years back. A 12-year-old young man, and police officers got out within a few seconds, shot, and killed a young boy. Whereas a White kid, a White boy, could have a gun and put it on social media – nothing. But a Black kid with a gun now becomes a potential target because they may be creating or committing a crime. Does not the same law protect us if we say they are?" (Personal communication, August 24, 2023).
Kinah	"What happens in many African American families, many BIPOC families, many families of Color is that you have to tell the story to the children. And what that means is that you have 'The Talk' with your children. And you have to have 'The Talk' with your Black sons. And I have learned about 'The Talk,' which has now become iconic, from many of our sisters who are on the frontlines of this battle. Many sisters who are mothers, who say that they have had to have 'The Talk' with their children – with their son, particularly. And their 'Talk' has to do with, if you will, decoding and demystifying race. They've had to talk about etiquette around the police. The use of silence as a weapon around the police. The way to comport your body language around the police. If you're in the car, to turn on your lights and to quickly put your hands on the steering wheel, around the police. To not use language like 'Yes, Sir' or 'Yes, Ma'am.' But to use language like 'Yes, Officer' around the police. That there is a whole taxonomy, there's a whole grammar, there's a whole lexicon, right. That is the result of tragedy, rejection, and persecution that African Americans have had to develop in order to shape a syllabus, a curriculum for their children in regard to dealing with the more visible representatives of an arduous jurisprudential system" (Personal communication, September 6, 2023).
Xuri	"…from a Black view, the police are not truly trusted anymore. If the police are not there to protect us, who's there to protect us? And who can protect us from the police? We now have cameras all around. Yet, the judges are told to put them in jail. I wonder if they put all the Black people in jail, where exactly they are going to house these people? You know how sad it is for people to go away to jail for 50 years and then for DNA evidence to show that they had nothing to do with the crime?" (Personal communication, September 5, 2023).

Using the Zoom platform, interviews were audio- and video-recorded, allowing for accuracy and validity. Reflective notes were made as the participants shared their experiences, opinions, and perspectives on perceived police bias, unjust stops, the impact of dehumanization, and the potential transmission of trauma (Table 4.3). The transcribed interviews were emailed to the participants for confirmation.

Table 4.3

Researcher's Reflective Notes

Participant	Example of researcher's notes
Amani	Perception of police as a corrupt oppressive force
Beau	Oddity of search
Casius	Positive use of replacement therapy – Fear = Flight/Faith = Fight
Deon	Concept of the battlefield mentality – refusal to allow himself to be dehumanized through claims of mistaken identity
Gaius	Stressed the importance of passing on experiences to children
Jabari	Appreciated White doctor's journey in understanding the Black experience
Kinah	The use of silence as a weapon against police inconsistencies
Lamont	Concerned about son's emotional well-being and that of other targeted youths
Milo	Explore the concept of the 5th Gospel
Xuri	Insists on stopping in a well-lit area when pulled over
Zari	Exemplified a Black Mother's fears for her children's safety in America

According to Creswell and Poth (2018), immersing in the data helps uncover the nuances of what is occurring. Two unexpected themes evolved from the data regarding the well-being of the Black experience. All the participants demonstrated a wide range of knowledge on the historical and current mistreatment of African Americans compared to other races. Although their knowledge varied in the diversity of resources shared, there was a comparative grid of

police incursion in different countries, especially the Caribbean. Participants who grew up in the Caribbean shared that "the police were our friends. They lived in our community. They were our neighbors." They believed it would have been similar in the US.

The second unexpected code that did not correlate to any specific research question was the development of caution towards the police by the interviewees' parents, who relocated to the United States. According to Xuri, her mother and aunt "used to emphasize calling the cops if anything should happen on my way to and from work. Now, they tell me to call them as soon as I see the lights in my rearview mirror" (Xuri, personal communication, September 5, 2023).

The phenomenological study on Blacks' Intergenerational Trauma Triggered by Police Misconduct answered the three research questions grouped into six themes and 14 subthemes (Table 4.4). The purpose of this study was to discover and ascribe meaning to the existence of IGT for Blacks concerning adverse interactions with law enforcement through personal experience and perception data.

Research Question Responses

This section presents the findings of the analyzed data gathered through semi-structured interviews. The results have been meticulously organized based on the research questions and presented through themes and subthemes derived from the data. The primary objective of this study was to better understand Black individuals' experiences concerning their interactions with law enforcement, particularly in relation to adverse incidents. The interviews were carefully coded and analyzed to provide comprehensive answers to the three research questions. The data was meticulously evaluated until a saturation point was reached, at which no new codes emerged. This phenomenological study culminated in an exhaustive data evaluation and provided comprehensive answers to the research questions.

OAQ

The OAQ of the study was: What is the perception of Black individuals towards IGT, and how have they experienced adverse police interactions? The central themes corresponding to OAQ are Theme 1: Systemic issues and Theme 2: IGT Transmission of Values (Table 4.4-1). Theme 1 comprised three subthemes: Perception of police as predatory, Cultural shock and trauma, and Advocacy for police reforms. Theme 2 incorporated three subthemes: Awareness of racial issues, Traumatic impact and IGT harm, and Intergenerational dynamics.

The OAQ is comprised of two questions. The latter part of the question – how have Blacks experienced adverse police interactions – was presented in the first theme because it portrayed and established the issue of how and why Blacks retain a perception of being unfairly targeted by law enforcement. The first part of the OAQ – what is the perception of Black individuals towards IGT – is discussed second as it depicts the effects of racial profiling, discrimination, and stereotyping in Blacks' lived experiences. Table 4.4-1 provides an overview of the OAQ's themes and subthemes with their definitions.

Theme 1: Systemic Issues

The Systemic Issues theme is defined as perceiving a pattern of dishonesty and misconduct in the police department. The lived experiences of Blacks in the US have been dubbed Existing While Black. The participants' experiences hinged on ideologies of unjust stop-and-frisk, 'fitting the description,' and power dynamics characterized by an unreasonable and authoritative nature. As Milo described it, "Police misconduct has been around for a long time. People just did not recognize it until the onset of cell phones. With a camera in your hand, you see how frequently it occurs" (Milo, personal communication, September 12, 2023). The impact of the interaction induced feelings of viewing the police as predatory, experiencing racialized

discrimination, feelings of being targeted and ill-treated, and prompted conversations about

restructuring law enforcement. The unanimous perception shared by the participants was the

presentiment of being treated like second-class citizens and feeling helpless.

Subtheme 1A – Perception of Police as Predatory. During the study, the participants

shared their impressions about encounters with the police, describing them as oppressive and

unwarranted. Their experiences highlighted the issue of systemic racial profiling and the

associated fear and anxiety that Black people face. According to Carbado (2017), police

inconsistencies with marginalized groups are evident in predatory policing tactics. These tactics

include unwarranted stops, deliberately withholding information regarding permission to search,

and racially based economic exploitation involving citations and fines.

In her descriptions of being repeatedly pulled over by the police when working the night

shift at the hospital, Xuri said that it made her feel unsafe and frustrated. The following were

among the listed complaints from the officers: "Ma'am? Your tires are wobbling. Ma'am, do you

know what speed you were going? Ma'am, your car is shaking." One night, Xuri decided to

drive to a well-lit area before pulling over and speaking up for herself to the police officer who

pulled her over. She asked that the supervisor be called and expressed her concerns about being a

Black woman driving alone at night and the potential danger she faced. She also informed the

officer that her husband was recording their conversation and that she had been pulled over every

day for a week without receiving a ticket. According to her, the officer went to his vehicle,

returned, told her to bring her car to the mechanic, and left. Following that incident, she was not

pulled over again for that week. In addressing the impact of police as predatory, Xuri surmised,

"Police patrolling has now become a hunt. They're not patrolling us. They're hunting us, trying

to find things." The participants all agreed that police officers do not protect and serve the Black community but are instead an oppressive force.

Table 4.4-1

Themes, Subthemes & Definitions – OAQ

	Theme/Definition	Subtheme/Definition
OAQ	Theme 1: Systemic Issues - Perceiving a pattern of dishonesty and misconduct within the police department	1A. Perception of police as predatory - viewing the police as an oppressive force
		1B. Cultural shock and trauma - overwhelming and distressing experiences related to racial discrimination
		1C. Advocacy for police reforms - promoting the restructuring of law enforcement
	Theme 2: Intergenerational Transmission of Values - The passing down of perspectives and attitudes from parents to children	2A. Awareness of racial issues - Understanding the experiences of others and building connections through shared struggles
		2B. Traumatic Impact & IGT Harm - Exploring the impact of changing rules and procedures on individuals
		2C. Intergenerational dynamics - understanding the differences in engagement and perspectives between different groups

Milo's experiences were similar to Xuri's; he shared having experienced and witnessed multiple instances of being stopped by the police for no apparent reason. Milo challenged the police officers on their reasons for stopping him and was given explanations, such as an illegal lane change or running a red light. He firmly believed that these were instances of being unfairly targeted because of his race or the neighborhood. Milo's vicarious experiences also included the

false summonses issued to his children. Milo believed this to be part of the police culture of

arresting people unfairly as a means of getting them into the system.

According to earlier studies, police misconduct toward individuals can create a negative

image of law enforcement for the entire community. This can lead to a lack of trust in their

ability to serve and protect. Gaius, who has had personal experiences with police misconduct,

suggests that "law enforcement officers should just develop relationships with individuals in the

community to be more effective than setting traps or trying to catch people in wrongdoing." In

one incident, the police tried to make Gaius admit to racing, while in another, a police officer

kept looking for an issue with the load he was carrying. These examples of predatory police

behavior create a sense of caution and distrust toward law enforcement. Gaius reflects on what

could have happened had he not informed the officers of the various cameras in his vehicle. Yet,

the officers cautioned him to keep that vehicle in the garage.

Deon's perspective on police as predatory encompasses an alternative view. He reflected

that although he remained calm and respectful during the encounter, the officers still mistreated

him. Not only did the officers illegally search his vehicle, but they arrested him on suspicion of

selling drugs, even though they did not find any on his person or in the vehicle. A plethora of

studies on marginalization and police brutality (Fielding-Miller et al., 2018; Gray & Parker,

2020; Henderson & Jefferson-Jones, 2013) quote officers as frequently using the excuse 'you fit

the description.' Deon refuses to accept this excuse. Deon described feeling demoralized by the

experience and targeted because of his race and height. The reality of being singled out and

unfairly targeted only adds to the already traumatic experiences of deceit and misconduct that

Black individuals endure at the hands of law enforcement.

Subtheme 1B – Cultural Shock and Trauma. Defined as overwhelming and distressing, the experiences related to racial discrimination, cultural shock, and the resulting trauma Blacks experience are further complicated by being targeted by police. Bryant-Davis et al. (2017) examined the unwarranted violence perpetrated by law enforcement on Blacks. According to the researchers, understanding the context of violence against minority groups can shed light on the traumatic experiences associated with police brutality. For example, Zari shared that although her sons are all young adults, she still feels overprotective of them. Being familiar with police inconsistencies with Blacks, Zari panicked, thought her son had been kidnapped, and felt overwhelmingly apprehensive. She has shared that she is unable to watch police brutality in any form of the media.

Beau, Caius, and Jabari also shared instances of racially motivated aggression. Beau felt that the body search the police conducted was intrusive. His recall of a former Black man, Abner Louima, whom New York police officers had raped, left him feeling vulnerable. Caius thought it was imperative for him to comply with the police request to avoid harm. Caius' traumatic response was to research the legality of the police stops by studying the Fourth Amendment.

For Jabari, the cultural shock and trauma were two-fold. He explained that being an ER doctor requires professional collaboration with the police. Probing officers on the racial disparities in law enforcement, Jabari discovered that they intended to ensure that Blacks are fined or jailed. Further, the officers acknowledged awareness of the cultural differences in communication styles. Amani firmly believes that corruption in the police force is enabled when they meet minorities. This was affirmed by Xuri's belief that 'stop and frisk' is economically inclined - an increase for one race and a hardship for another race.

Subtheme 1C – Advocacy for Police Reforms. In 2011, Kochel et al. concluded that

"racial disparity in the arrest practices of American police" (p. 499) occurs at an alarming rate,

confirming what has been postulated. Promoting the restructuring of law enforcement to

minimize racial profiling and discrimination, prejudice and stereotyping, and institutional and

systemic racism will lessen Black people's need to develop strategies to navigate encounters

with law enforcement. Amani, for example, decided to increase his body size because he

believed that being thin allowed the police officer to abuse him. On the other hand, Kinah

postulated that Black identity hinged on a contradiction between societal expectations and

protection from police brutality. Kinah firmly believed that the sliding scale of criteria for

Blacks' human dignity, human worth, and human equality was a problematic standard change.

For Lamont, advocacy for police reforms incorporated a need for fairness, accountability, and

decency in law enforcement.

The Black diaspora in America has experienced innumerable instances of police brutality

and unjustified use of force in a profusion of ways for a cornucopia of reasons. Among the

reasons for the inappropriate interactions are racial profiling as a form of oppression and control,

the police culture of abusing power, and legal coercion. Added to their experience of adverse

police interaction is the trauma associated with injustice, disrespectful treatment, the

normalization of discrimination, and predatory surveillance and monitoring. The systemic issues

related to the IGT Blacks experience during their adverse interactions with police include public

shaming, lack of accountability and transparency, and institutionalized and structural oppression.

Fast and Collin-Vézina (2020) and Bryant-Davis and Ocampo (2005) reported on discriminatory

harassment, marginalization, and race-based trauma that result in intergenerational transmission.

This thematic data and systemic issues allude to the possibility of disparate police interactions

with Blacks contributing to their IGT. Table 4.5 is a summary of the participants' answers to the

OAQ of the Black perception of their experiences with adverse police interaction.

Table 4.5

Black People's Experience with Adverse Police Interaction

How have adverse police interactions been experienced among Blacks in the US?		
Denial of rights	Disrespectful treatment	Intrusive research
Institutionalized and structural oppression	Lack of accountability and transparency	Legal coercion and injustice
Normalization of discrimination	Occupational repercussions	Power abuse
Predatory surveillance and monitoring	Racial profiling as a form of oppression and control	Trauma associated with public shaming

Theme 2: IGT Transmission of Values

As discussed in the literature review, a plethora of studies indicate that parents transmit

their perspectives and attitudes to their children. Tam (2015) strategically discussed the parental

perspective on transmitting "what is normatively important in the culture" (p. 1260). Teaching

children to be extra cautious and respectful *vis-a-vis* the police has become part of Black

families' cultural adaptation and survival strategies. Blacks are now faced with understanding the

potential misinterpretation of their cultural gestures and actions. Law enforcement should be

attentive and sensitive toward cultural beliefs, lifestyles, norms, and values.

Subtheme 2A – Awareness of Racial Issues. Blacks in the US build connections

through shared struggles. Considering the experiences of discrimination that individuals face can

significantly impact family dynamics and future generations. For example, Kinah reflected on

the influence of previous generations and the unique challenges faced by the younger generation.

He believes that conversations with children foster a healthy view of racial issues. Kinah also

postulated a vision of societal racial consciousness and intercultural relationships. In other words, in his view, it is highly providential for non-African Americans to understand racial issues and privilege in conjunction with the African American experience.

Banaji et al. (2021) discussed the permeation of institutional and societal racism in the daily interaction patterns of Black individuals. In dialogues with White counterparts, Deon revealed that they admitted: "These things never happen to me." Deon's response to what he deems their worldview formation has been, "Well, you have never been Black." Likewise, Beau, Caius, Gaius, and Xuri admitted that while living in the Caribbean, they never experienced racialized policing; their awareness of it was radicalized by their personal experiences and the normalization of crime by those who had sworn to protect and serve. Each participant felt forced to be aware of racial issues and the color of their skin. The nuances associated with the adverse interactions they had with the police sensitized them to relevant racial issues and simultaneously developed their awareness of being natural targets due to their melanin content. This awareness helped them facilitate a deeper understanding of the intricacies surrounding police inconsistencies with those they are sworn to protect and serve regardless of race.

Subtheme 2B – Traumatic Impact and IGT Harm. Legewie and Fagan (2019) revealed the adverse effects of increased street policing on the Black youth community. Nellis (2018) examined the racial disparities in State prisons and found that marginalized groups are disproportionately impacted. These studies highlight the significant harm experienced by marginalized groups. Milo's experience with his son is a vivid example of this truth: law enforcement agencies aim to get Black youth into the system. Milo's son and his friends were issued summonses while casually walking in their neighborhood. Fortunately, the presiding judge recognized the illegitimacy of the summonses and dismissed the case. This unfortunate

episode illuminates the inconsistent and often exploitative treatment that Black individuals face within the criminal justice system. It is widely acknowledged in the literature that marginalized communities endure disproportionate harm and discrimination as a result of these unjust practices. This incident shows that the rules and procedures for Black individuals are not consistent and are often exploited. The consensus among the participants is that marginalized communities are bearing the brunt of unjust practices that continue to inflict harm. As parents, they believe they are duty-bound to share their traumatic experiences with their children. These cautionary tales are intended to teach valuable lessons of awareness of policing and the color of their skin. Through these tales, the parents aim to instill a sense of consciousness of these systemic issues in their children.

Subtheme 2C – Intergenerational Dynamics. This subtheme delved into understanding the similarities and differences in engagement and perspectives between the generations. The participants' comprehensive outlook on the IGT dynamics was summarized by Jabari thus: "The perception about police among the Black community has not changed, but their response to police brutality is changing." Whereas Beau, Deon, and Lamont remain somewhat skeptical of the younger generation's divergent approach to addressing societal inequalities, the other participants are hopeful of the impact of their shared personal experiences arousing an intergenerational transmission of values in their offspring.

The generational shift alluded to in the data depicts a change in parenting practices and attitudes toward racialized authoritative figures. Amani affirmed that he would continue to share his experiences with his children and the minority children he teaches because "This upcoming generation will hold them to it, or they'll have some serious repercussions." Eight participants strongly believe that the younger generation is passionate about advocating for revolution and

striving for liberation from oppressive forces. Jabari summarized this sentiment: "When pushed to the brink, people will fight for their survival. Change can happen if those in power recognize their responsibility to advance the cause of the powerless." Some participants are hopeful that the younger generation has been empowered, through their shared experiences, to effect positive change.

Blacks in America are awakening their children to the realization that the current system is flawed and needs change. Youth activism response to oppression is a diminished respect for law enforcement and the judicial system. Progressive parenting incorporates the changing societal dynamics as Blacks continue to strive for safety, security, and support. The IGT of policing is evident in the generational responsibility of effecting change through intergenerational collaboration.

SQ1

SQ1 of the study was: What is the impact of hostile police encounters on the well-being of Blacks, including their emotional, psychological, physical, and social health? The central themes corresponding to SQ1 are Theme 3: Emotional and Social Well-being and Theme 4: Physical and Psychological Well-being. Theme 3 is comprised of two subthemes: Emotional Scarring and Social Trepidation. Theme 4 consists of two subthemes: Physical Distress and Psychological Impact of Dehumanization. Table 4.4-2 provides an overview of SQ1's themes and subthemes with their definitions.

Professor of Education, William A. Smith, proposed the Racial Battle Fatigue concept (RBF; Chancellor, 2019). RBF is the result of prolonged exposure to racial microaggressions that can cause various behavioral (difficulty in thinking or speaking, social withdrawal, etc.), physiological (insomnia), and psychological (constant anxiety) symptoms. These racial

microaggressions are subtle and unconscious insults directed toward BIPOCs, causing unnecessary stress while benefiting those who are White. The persistent exposure to stress associated with everyday racism cannot be underestimated. Its persistent presence can lead to a range of negative consequences, from emotional and social stress to physical and mental strain, culminating in the appearance of RBF.

Theme 3: Emotional and Social Well-being

The emotional and social well-being of Blacks in America has been complicated by the perception of safety and trust in police presence. The emotional dissonance experienced by the participants is expressed in various ways, including an awareness of potential risks, communication breakdown, and emotional overload (inhibition, paralysis, vulnerability, disconnect, resilience, etc.). This RBF is further complicated by heightened vigilance, resulting in either social isolation and withdrawal for some participants and, for others, avoidance of police interaction. All the participants feel socially responsible and engage in conflict aversion as a form of proactive citizenship. The impactful reality of the police's systemic brutality on Blacks is evident in the intersectionality of their emotional and social well-being. The emotional and social well-being theme is defined as the influence of societal glorification and discrimination on one's emotions and outlook on life.

Subtheme 3A: Emotional Scarring. Emotional scarring is defined as the enduring emotional impact of fabricated engagement with law enforcement. The testimonials provided by the participants shed light on a disconcerting phenomenon, where the interactions between law enforcement and minorities can elicit a surge of intense emotions. This emotional burden can have negative consequences on the well-being of individuals and manifest as RBF. Their RBF was evident in the references to the baseless deaths of George Floyd, Botham Jean, Ahmaud

Arbery, and Abner Louima. These reminders of the societal devaluation of Blacks are the

emotional scarring left by their RBF. Amani, Deon, Xuri, and Zari shared that they experienced

emotional inhibition when they see the police. These participants described a struggle to express

their emotions, especially in instances of excessive use of force. Deon and Zari experienced

temporary emotional paralysis, and Xuri, Gaius, Beau, and Amani experienced a form of

emotional vulnerability when they saw an abusive officer engagement. Lamont spoke of the

unconscious trauma of Blacks. He shared that when he visited a Caribbean Island and

experienced law enforcement's genuine concern for the community's well-being, he realized that

he was "unconsciously carrying trauma" related to the police. Zari's coping mechanism is

refuting any media reporting of adverse police interactions. The participants shared that they

have built their emotional resilience through social, physical, and psychological exercises and

engagement.

Subtheme 3B: Social Trepidation. The participants discussed social trepidation as a

lingering fear and caution impacted by the experience of police misconduct. However, there was

a divide in societal engagement among the participants. Zari, Xuri, Lamont, Jabari, Deon, and

Amani experienced a form of social avoidance due to distrust of having to engage with the

police. They felt this created a quasi-police state where they were uncomfortable in public

settings. The consensus was that this social discomfort may be an unintended consequence of

law enforcement's presence. For example, Amani crosses the street whenever he notices an

officer on the same side as he is. Xuri tries to limit her visits to specific municipalities, and Deon

remains hyper-vigilant. These lingering fears and cautions, impacted by the experience of police

misconduct, represent clear examples of social trepidation.

Beau and Gaius' perspectives hinged on awareness and caution. Both participants refuse to allow police negativity and bias to determine the who, how, when, and why of their social interactions. Caius, Jabari, Kinah, and Milo believe that more profound connections with community, relationships, and spirituality can generate resources for resilience, transcendence, and creativity. As expressed by Kinah, "Despite negative initial impacts, experiences can ultimately lead to transformative healing and rehabilitation." Milo's example of his ten-year-old client who was arrested and handcuffed in school adequately describes how experiences of police brutality and discrimination impact Black people's emotional well-being. The child became reclusive and refused to attend school or leave the house to play. Like this child, the Black experience can change a person's emotions, outlook on life, and overall well-being.

The participants shared a common thread of thought on the ineffectiveness of police officers in handling a situation involving Black people adequately, honestly, and fairly. They believe it is incumbent on Blacks to cultivate situational awareness, proactive intervention, and fear and anxiety for their safety and their emotional and social resilience.

Theme 4: Physical and Psychological Well-being

In their study titled *The Effect of Racial Discrimination on Mental and Physical Health,* Chen and Mallory (2021) concluded that the physiological and psychological impact on Blacks is more significant than on any other group. The interplay between physical manifestation and psychological perception is evident in the higher rates of cardiovascular diseases, mental health issues, and physical health. Further, Jabari said that as a doctor working in the ER, he is privy to Black people being falsely accused or arrested. He believes that the experience of mistreatment by police officers leads to physical and mental health issues such as high blood pressure, diabetes, anxiety, and depression in Black people.

Table 4.4-2

Themes, Subthemes & Definitions – SQ1

	Theme/Definition	Subtheme/Definition
SQ1	Theme 3: Emotional and Social Well-being - Influence of societal glorification and discrimination on one's emotions and outlook on life	3A. Emotional scarring - the enduring emotional impact of fabricated engagement with law enforcement
		3B. Social trepidation - lingering fear and caution impacted by the experience of police misconduct
	Theme 4: Physical and Psychological Well-being - The interplay between physical manifestations of psychological perception	4A. Physical distress - bodily responses resulting from negative police interactions
		4B. Psychological impact of dehumanization - the psychological effects of being treated as second-class citizens

Subtheme 4A: Physical Distress. This section examines the bodily responses resulting from negative police interactions with the participants. Amani, Beau, and Caius recognized the importance of engaging in physical activities as a means of emotional and psychological regulation. However, as all the participants explained, immediately following their negative encounter, their behavioral urges included a desire to lash out, disbelief, disrupted eating patterns, and refusal to accept the situation. Those who pursued legal recourse were left feeling disillusioned with the law.

The participants realized they needed to implement positive coping mechanisms as a method of physical empowerment. Coping mechanisms included using physical activities as a

means of emotional release, evaluating the situation, and being grateful for being safe. In addition, the participants' consensus was to become role models for others and to retain their identity, autonomy, and freedom to choose to love.

      Subtheme 4B: Psychological Impact of Dehumanization. This speaks to the psychological effects of being treated as second-class citizens. The participants were cautious about the impact the negative interaction has had on their mental health. Those like Caius, Deon, Jabari, Kinah, and Milo, whose interactions occurred when they were younger, understood the toll on their mental well-being due to constant hypervigilance. The participants were acutely aware of the negative implications of being targeted based on their physical appearance. The experience raised concerns about personal safety and highlighted the more significant issue of social inequality and injustice. As emphasized in the literature review and validated by this study, this kind of unfair treatment can have a profound impact on one's psychological well-being, causing significant distress. This concept left a feeling of personal insecurity, social consciousness, fear, and apprehension toward the police, all of which could be summed up as a psychological struggle between anger and hope. Kinah summed up the dehumanization thus:

> It can be very exhausting. It can be harrowing. It creates a sense of invisibility. Society sees us as a threat, as a menace, and as someone who, by our very existence, is drawing from and not adding to parasitism in many ways. So, on the one hand, society wants to objectify and commodify you; on the other, society wants to see you as a threat. But then there's a third hand—society also wants to draw upon your gifts and talents for their benefit because this is what capitalism does. Then, they treat you as if you are simply the vessel or a pawn in that game while they continue to expand the value and reap the benefits of your contributions (Kinah, personal communication, September 6, 2023).

The participants recognized that they are Black individuals treated marginally and invisibly. They all shared feelings of being misunderstood yet commodified despite their valuable contributions – educators, agents of healthcare, and delivery of needed supplies.

The perceived impact of hostile police encounters, according to Lamont's lament, is that "The burden of police brutality is an unspoken weight carried by people of color." These encounters have negatively impacted the emotional, psychological, physical, and social well-being of Blacks. Despite the anger and desire for revenge, the consensus is that hope is necessary for Black people to continue living in America. In the words of Jabari, "Black people have experienced the nightmare of America's dream but still hold onto the hope that it will one day be realized." The deleterious effects of hostile police encounters on the well-being of Black individuals are manifold and complex. These effects include emotional trauma, fear of social interaction, physical distress, and the psychological effects of feeling dehumanized. The long-lasting and devastating consequences of such encounters are evident in the traumatic transference from generation to generation.

SQ2

SQ2 of the study asked: How does having negative encounters with law enforcement modify what and how Black parents teach their offspring? The central themes corresponding to SQ2 are Theme 5: Targeted Melanin Content and Theme 6: Positive Transformation and Growth. Theme 5 comprised two subthemes: Torturous Logic and Vigilance, Caution, and Survival Strategies. Theme 6 comprised two subthemes: Catalyst for Change and Racialized Experiences Shaping Behavior. Table 4.4-3 provides an overview of the SQ2's themes and subthemes with their definitions.

Table 4.4-3

Themes, Subthemes & Definitions – SQ2

	Theme/Definition	Subtheme/Definition
SQ2	Theme 5: Targeted Melanin Content - Recognizing the existence of racial prejudices and their potential impact on 'Existing While Black'	5A. Torturous logic - illogical nature of qualifying Blacks as "guilty" by appearance
		5B. Vigilance, caution, and survival strategies - attentive and equipped for potential racial incidents
	Theme 6: Positive Transformation and Growth - The passing down of perspectives and attitudes from parents to children	6A. Catalyst for change - the transformative power of challenging and addressing systemic issues
		6B. Racialized experiences shaping behavior - understanding potential racial biases and the reluctance to involve officers

Theme 5: Targeted Melanin Content

The phenomenon of Existing While Black gained widespread recognition and became an internet hashtag "*#LivingWhileBlack*." According to Henderson and Jefferson-Jones (2013), the numerous incidents are not necessarily new but rather an improved technological version of an age-old tactic. This tactic involves using property law concepts such as irritation, annoyance, and encroachment to prevent or exclude Black people from enjoying the same rights and privileges as Whites. The section titled "Targeted Melanin Content" highlights a critical issue that affects Black individuals in our society - the impact of racial prejudice. The study recognizes the discrimination the participants face while simply engaging in day-to-day activities as Black individuals. This segment also highlights the intergenerational transmission of trauma.

Subtheme 5A: Torturous Logic. Blacks have dealt with and continue to deal with the illogical nature of qualifying as guilty by appearance. During the interviews, the participants highlighted the importance of teaching their children the difference between "*an* America for Blacks and *the* America for Whites." The participants affirmed their belief that their experiences are invaluable for the teaching and learning of their offspring and the next generation. They introduced the ideology of 'knowing' that although Blacks live in America, the American dream does not belong to them. Deon called it a 'provocation,' Zari believes it borders on 'inefficiency,' Kinah and Caius referred to it as 'dehumanization and depersonalization,' Lamont portrayed it as 'marginalization and othering,' Beau and Gaius called it 'a trap,' Amani denoted it as influenced by the 'police gang,' Xuri deemed it to be 'internalized oppression,' Milo summed it up as a 'perpetuation,' and Jabari labeled it as a 'torturous logic.' Black people in America are targeted by law enforcement with a spillover effect on a society that refutes and ensures their experiences are challenging and contentious as they are *#LivingWhileBlack.*

Subtheme 5B: Vigilance, Caution, and Survival Strategies. The findings from the interviews indicate that individuals of Black ethnicity residing in America face mistreatment from law enforcement personnel, irrespective of their upbringing, origin, economic status, educational background, and social prominence. The eleven participants articulated the need to be attentive and equipped for potential racial incidents involving law enforcement. Beau articulated the conflict of being ill-treated yet having to remain emotionally aloof during the engagement simply because he rejects the label 'angry Black man.'

The survival strategies employed by the participants are similar yet varied. Caius chose to immerse himself in law and teach the Fourth Amendment to the younger generation. Though ten of the participants relocated to upscale neighborhoods, seven have had a recent experience of

racial disparity and unjust treatment. Gaius is overly cautious in the choice of materials he

delivers. Like the others, Deon reflected that it is a case of expectation versus reality. Zari has

decided to remain overprotective of her adult sons. Yet, Xuri's recent experience in 2023

highlights the legal system's inefficiency in dealing with spurious offenses – the same type of

offenses Caius faced in 1972 and 1974. The participants' collective agreement is that one's

personal experiences do have implications for their offspring, especially with the understanding

that policing in America is not designed to protect and serve the Black community.

Theme 6: Positive Transformation and Growth

A recent study by Lee et al. (2023) focused on the impact of historical, race-based, and

intergenerational trauma on the Black community. The study found that this community

experiences a higher rate of trauma. Participants in the study acknowledged this and expressed a

desire to equip their offspring with the tools to cope with such situations. While they have been

careful to prevent intergenerational anxiety, anger, and fear related to law enforcement, each

participant admitted that police targeting is a significant factor contributing to the distrust their

children observe.

Subtheme 6A: Catalyst for Change. Challenging and addressing systemic issues can

have a transformative impact. Despite enduring negative experiences, the participants have

instilled essential values in their children. They recognize that police misconduct has heightened

their awareness and parenting skills. For instance, Amani admits to a lack of awareness before

becoming a parent. Kinah acknowledges that he is more demanding of his son due to the

targeting of Black males by law enforcement. Ultimately, all the participants strive to ensure

their children's survival, resilience, and ability to navigate societal challenges.

Subtheme 6B: Racialized Experiences Shaping Behavior. All the participants agreed that it is imperative for Black parents to teach their children how to interact with authority figures. This is done through what has been dubbed as 'The Talk.' Among the lessons taught, young people are to be politely respectful, make eye contact, and keep their voices at a moderate level. Additionally, engaging in effective listening is essential. For Black parents, the ultimate goal is for the child always to make it home.

Summary

The impact of police trauma on generations is apparent in the shared responsibility of effecting change through collaboration across generations. In America, African Americans are teaching their children that the current system is flawed and needs restructuring. Youth activism responds to oppression as trust in law enforcement and the judicial system dwindles. Forward-thinking parenting considers the changing societal dynamics as African Americans continue to seek safety, security, and support. The intergenerational transmission of policing trauma highlights the importance of working together to bring about change. The responsibility is to understand the challenges Black individuals face daily. By working to eliminate this discrimination, a society that is fair, just, and welcoming to everyone, regardless of race or ethnicity, can be achieved.

Each participant reflected on the premise that the burden of police brutality is an unspoken weight carried by people of color. These encounters have negatively acted upon the emotional, psychological, physical, and social well-being of Blacks. Despite the anger and desire for revenge, the consensus is that hope is necessary for Black people to continue living in America. In the words of Jabari, "Black people have experienced the nightmare of America's dream but still hold on to the hope that it will one day be realized" (Jabari, personal

communication, September 3, 2023). While they have been careful to prevent intergenerational

anxiety, anger, and fear related to law enforcement, each participant admitted that police

targeting is a significant factor contributing to the distrust their children observe.

　　　　Police brutality has created an unspoken burden on people of color. These experiences

have had negative impacts on the emotional, psychological, physical, and social well-being of

Black individuals. Despite the anger and desire for revenge, Black individuals in America must

maintain a sense of hope. While Black parents strive to prevent intergenerational anxiety, their

children's trust is eroded when they become the target of adverse policing.

Chapter Five: Conclusion

"When I liberate myself, I liberate others. If you don't speak out ain't nobody

going to speak out for you."

— Fannie Lou Hamer

Overview

This phenomenological study aimed to discover and ascribe meaning to the existence of

IGT for Blacks concerning adverse interactions with law enforcement through personal

experience and perception data. Through a phenomenological research design, my study delved

into the impact of law enforcement's disorderly conduct on Blacks and the intergenerational

transference to their offspring. This approach provided valuable insight into the psychological,

socioeconomic, and health effects experienced within the Black community. The study

uncovered the significance of traumatic interactions with law enforcement for Black individuals

and how they manifest as IGT. In Chapter Five, the findings are comprehensively summarized,

their implications are discussed, and the study's limitations and recommendations for future

research are outlined.

Summary of Findings

Each research question was concisely addressed in this section to delineate a summary of

the study's findings. The findings were categorized, resulting in six primary themes and fourteen

subthemes. Notably, the subthemes were named and described according to the language utilized

by the participants. Table 4.4 comprehensively summarizes the Black experience with

antagonistic police interactions.

OAQ: What is the perception of Black individuals towards IGT, and how have they

experienced adverse police interactions? There are two areas addressed in OAQ. The first

focuses on how the Black community perceives being unfairly targeted by law enforcement

(Table 4.5). The second question explored the impact of IGT on Black individuals who have

experienced racial profiling, discrimination, and stereotyping from the police. Theme 1:

Systemic Issues uncovered the perception of police as predatory (Subtheme 1A), cultural shock

and trauma (Subtheme 1B), and advocacy for police reforms (Subtheme 1C). Theme 2: IGT

Transmission of Values delved into Black awareness of racial issues (Subtheme 2A),

investigated the traumatic impact and intergenerational harm (Subtheme 2B), and explored the

intergenerational dynamics (Subtheme 2C) as it pertains to Black lived experiences.

Two of the most common reasons the participants gave for being unduly stopped by law

enforcement were mistaken identity and vehicular issues. Although each experience was unique,

they all shared the common themes of being targeted due to racial profiling and the infringement

of constitutional rights. According to this data, Black American families are teaching their

children that the current system has flaws that need to be addressed. As respect for law

enforcement and the judicial system dwindles, the Black youth in America are aware of and

addressing the flawed system. The youth are combating oppression through activism. The young

people have collectively decided that they would rather die than live with oppression.

Progressive parenting acknowledges the changing societal dynamics as Black people continue to

strive for fortification, security, and support. The intergenerational transmission of policing

trauma is evident in the generational responsibility to effect change through intergenerational

collaboration.

SQ1: What is the impact of hostile police encounters on the well-being of Blacks,

including their emotional, psychological, physical, and social health? SQ1 was subdivided to

address the socio-emotional and physio-psychological well-being of Blacks relevant to their

unjustifiable experiences with accusatorial police encounters. SQ1 was designed to shed light on the devastating effects of police misconduct on Black individuals, their offspring, and their communities. This study raised an awareness of the significant impact such misconduct can have, both in the short- and long-term. A deeper understanding of these effects was gained through the lived experiences of the eleven participants. The participants' shared experiences depict the necessity of developing more effective measures to prevent police misconduct and protect the rights of all individuals, regardless of their ethnicity.

Theme 3: Emotional and Social Well-being comprises two subthemes: Emotional scarring (Subtheme 3A) and Social trepidation (Subtheme 3B). Subtheme 3A examined the enduring emotional impact of the negative engagement with law enforcement, while Subtheme 3B assessed the lingering fear and caution impacted by the experience of police misconduct. Theme 4: Physical and Psychological Well-being consists of two subthemes: Physical distress (Subtheme 4A) and Psychological impact of dehumanization (Subtheme 4B). Subtheme 4A scrutinized the bodily responses resulting from negative police interactions, and Subtheme 4B analyzed the psychological effects of being treated as second-class citizens.

SQ2: How does having negative encounters with law enforcement modify what and how Black parents teach their offspring? SQ2 tackled the effects that the personal experiences had on the offspring and how parents engaged and prepared their children to cope with police brutality. Theme 5, labeled Targeted Melanin Content, identified the quotidian existence of racial prejudice and its prospective impact on Existing While Black. Theme 5A: Torturous logic was an outpouring of the frustrations Blacks experience with the deliberate disrespect and premeditated accusations from law enforcement. Theme 5A presented the concept that the judicial system works in tandem with these false stops and arrests to impinge on the well-being

of Black America. Theme 5B: Vigilance, caution, and survival strategies addressed the passion

parents incorporate to equip their children to handle potential racial incidents concerning

interactions with police officers prioritizing safety.

Theme 6: Positive Transformation and Growth primarily scrutinized the transference of

perspectives and attitudes. This theme can perhaps be described as the reason for parental

teaching. Within Theme 6 lie two distinct categories, one of which is Catalyst for change

(Subtheme 6A). This category refers to the transformative power of challenging and addressing

systemic issues. Participants were committed to instilling positive values in their children, even

in the face of negative experiences. Through the unfortunate experience of police misconduct,

these parents have become more aware and skilled, striving to ensure their children's safety,

survival, and resilience.

The second category, Racialized experiences shaping behavior (Subtheme 6B), ruminates

on how Blacks understand potential racial biases and their reluctance to involve officers.

Children are engaged in a crucial conversation known as 'The Talk.' The Talk addresses

appropriate ways to engage with authority figures. It highlights the significance of displaying

courteous behavior, maintaining good eye contact, and actively listening. The ultimate aim of

this conversation is to ensure that children return home safely.

Discussion

The use of theoretical frameworks provides a comprehensive approach to examining a

topic. These frameworks offer a means of clarifying and justifying phenomena using various

theories. In the case of IGTT among Blacks and their perception of police interactions, the

frameworks of CRT and PCT were implemented. Additionally, BMFST was incorporated within

the framework to provide further clarity in understanding the phenomenon of intergenerational trauma related to adverse interactions with law enforcement.

The study corroborates and validates existing literature on Blacks' adverse interactions with law enforcement, including illegitimate reasons for being stopped. The police recourse of "fitting the description" is a research area that began in the 1970s. Additionally, research on the IGTT of Blacks is not a novel idea. IGTT has been researched in conjunction with slavery, oppression of Black communities, and structural and systemic racism. This study on the IGT of Blacks regarding adverse policing diverges from previous research in that it demonstrates that Blacks are traumatized by their interaction with antagonistic policing. It also extends to previous research because (1) it demonstrates intersectionality between IGTT and violence, and (2) it lends to the emerging research on the effects of over-policing minorities. My study's contribution is novel in that police misconduct creating intergenerational trauma for Blacks has not been studied. Significant to BMFST, PCT, CRT, and the Christian worldview is a broader understanding of the impact on the well-being of Blacks and their offspring. An additional significance of my study is the intentional parenting that corresponds with the lingo and behavioral attitudes when interacting with law enforcement.

Theme 1: Systemic Issues and CRT

A plethora of studies (Zeiders et al., 2021; McGlynn-Wright et al., 2020) have adequately described and shown that certain policing practices disproportionately target Blacks. These include discretionary stops, police contacts, and harassment. According to the premise of CRT, racial bias and injustice subsist in American institutions and laws (Delgado et al., 2022; Fortin, 2021; PBS et al., 2021; Washington Post, 2021), giving rise to institutional dynamics, legal and social construction, and a discriminatory social order (Ansell, 2008; Crenshaw, 1991). These

presuppositions were evident throughout the research study. For example, of the eleven

participants, eight were stopped and harassed either because they supposedly "fit the description"

or because they were "driving while Black." Further, the institutional dynamics of racialized

policing were evident in Amani's unfortunate encounter. As a Black man aware of self-

preservation, Amani asked a simple question: "Can I continue on down this street, or should I

reverse?" (Amani, personal communication, August 17, 2023). This earned him a punch to the

face, a knee on his back, tightened handcuffs, several hours of imprisonment without his phone

call, and verbal abuse.

When Jabari engaged the officers in a conversation concerning the discriminatory social

order law enforcement shows toward Blacks, it was met with profuse denial. A few days later, he

was unduly stopped and yelled at. He then received a copious apology when the cops recognized

him as the ER physician. CRT has highlighted the need for racial reform and change in

institutional dynamics, legal and social construction, and a discriminatory social order since its

onset in the 1970s. Yet this small-scale study on the IGT of Blacks due to police misconduct has

an example of racialized policing toward Blacks from every decade, beginning in 1972 with

Caius and continuing until 2023 with Xuri (Table 4.1). Overall, CRT provides a valuable

framework for understanding and addressing issues related to race, justice, and inequality in

society.

Theme 2: IGT Transmission of Values and BMFST

Research conducted by Alexander et al. (2022) reveals that the excessive focus on violent

police confrontations has a severe impact on the mental health of African Americans. On the

other hand, Watson-Singleton et al. (2021) concluded that individuals who participate in social

activism experience fewer symptoms of depression than those who do not engage in such

activities. According to Crossno (2017), Bowen posited that family members influence one another through their actions, emotions, and thoughts. This includes providing approval, attention, and support in response to the needs, upsets, and expectations of others.

The research conducted on the traumatic experiences of participants with police misconduct revealed that they had to go through a gamut of negative emotions such as anger, anxiety, distress, fear, and frustration. These emotions often made them adopt a more defensive approach or isolate themselves, especially in situations similar to George Floyd's. Six participants said their flashback to their disconcerting interaction made them realize "it could have been me." In sharing their experiences with their children, the participants unanimously expressed that the lack of justice created a sense of apprehension (Bowen's influential family tactics). Bowen adamantly postulated that a thorough knowledge of generational family dynamics was essential for the constructive growth of society (Crossno, 2017; Seligman & Reichenberg, 2014). The Black community is engaging in the intergenerational transmission of their values by arming, preparing, and training their offspring to be aware of being a target for law enforcement. The participants delineated to their offspring that they should expect a traumatic interaction with the cops and that they should remain vigilant of police officers because (1) they are racist, (2) they are untrustworthy, (3) they have a Black incarceration agenda, and (4) they view Blacks as a threat. According to the consensus among the participants, it is widely believed that the younger generation holds the key to effective social change.

Theme 3: Emotional and Social Well-being and PCT

Through the lens of PCT, this study has explored the transmission of intergenerational trauma within the Black community as it pertains to interactions with law enforcement. PCT enables the identification of patterns and comprehension of phenomena based on personal

experiences (Horley, 2012; Walker & Winter, 2007). For example, Xuri's children immediately begin to record whenever they see a police officer's vehicle approaching. Lamont has advised his sons against following their White peers because of the potential for different judgments. Zari experiences a tremendous sense of being overprotective, even with her adult sons. The dichotomy of the participants' construct is that they fear the encounters yet feel safe when the interaction does not pertain to a BIPOC. The emotional scarring and social trepidation the participants experience can be explained in the context of PCT and the intergenerational occurrence or passing down to their children.

Theme 4: Physical and Psychological Well-being and PCT

Kelly (Walker & Winter, 2007), postulated that personal schemas are rooted in psychological motivations for action and inaction. The most fundamental construct is that individuals form their processes depending on their personal view of the incident. For example, reflecting on psychological well-being, PCT is seen in Zari's decision to refrain from viewing any negative police interactions, especially with Blacks. Likewise, Beau has decided that he will continue to live because he feels the system is designed to incarcerate Blacks mentally. Caius explained the need for an outlet when racialized incidents occur as a means of preventing destructive outbursts due to suppression. Amani goes to the gym regularly. This, he explains, helps him cope with recollecting his negative encounters with law enforcement. Milo has embarked on a personal mission to teach youth how to navigate police interactions. This study showcases the remarkable diversity of coping mechanisms that people employ when facing similar life circumstances. It highlights how individuals approach the same situation with unique constructs and perspectives. The PCT paradigm postulates that Blacks' IGT from police misconduct includes a heightened sense of vulnerability.

Theme 5: Targeted Melanin Content and CRT

According to CRT, although the Civil Rights Movement debased African American slavery, it was unable to thwart the discrimination and racism practices continuously experienced by Blacks (Wagner, 2021). Inculcating the common CRT themes into the participants' lived experiences, we see the following:

i. *The ubiquity of racism*. Each participant was addressed when they were *#LivingWhileBlack.*

ii. *The notion that White supremacy simultaneously depresses minority gain and upholds White privilege*. Xuri and Deon's experiences with the judicial system, where the judge in each case chose to believe the officer irrespective of evidence.

iii. *Race as a social construct*. Law enforcement admitted to Jabari that the goal of stopping Blacks was to charge them. Additionally, the officers acknowledged awareness of Blacks being animated in their conversation, so they weaponized this knowledge as assault charges.

iv. *Marginalization (storytelling and counter-storytelling).* All the participants affirmatively decided to equip their offspring and other young people with the navigational skills to interact with and counteract racialized relegation. According to Kinah:

> It has created in me the need to want to create conversations, to build family connections, and to educate Blacks and Whites in different ways about the need for us to understand White privilege, if you will, White supremacy, but also Black beauty, Black passivity, and Black dignity (Kinah, personal communication, September 6, 2023).

In response, the younger generation has decided that they will not accept being

marginalized due to their melanin content. Although the ideology differs, some

participants believe the younger generation is determined to create a more equitable

and just society.

v. *Racial equity progress must benefit the dominant White race (convergence of*

interest). Milo articulated that Black lives are devalued due to police culture and

historical mistreatment. Changing parenting styles and teaching children to stand up

for themselves is crucial. Fearlessness is preferred over living for nothing.

Theme 6: Positive Transformation and Growth and BMFST

BMFST demarcates the interconnectedness and reactivity of family members for

effective functioning. In trying to safeguard the protection and safety of their children while

being wary of transmitting intergenerational trauma, the participants' comprehensive beliefs

comprised the following: (1) There is a need for caution when around law enforcement; (2)

Police have preconceived notions about Black individuals based on crime statistics created by

law enforcement; (3) Survival should be prioritized over asserting rights in potentially dangerous

encounters with police; (4) Offspring are parented based on experiences and lessons from

parents; (5) Teaching children cynicism is necessary; and (6) Parenting skills are shaped

differently for Black parents compared to White parents. This is a direct result of the need to

protect and teach their children in a society where they may face discrimination and brutality.

Implications

The purpose and significance of amalgamating a study of IGT experienced by Blacks

through disparate policing tactics have theoretical, empirical, practical, and spiritual implications

for various stakeholders, such as the criminal justice system, policymakers, spiritual leaders,

community activist leaders, and healthcare practitioners. The context for studying these phenomena is extant in the controversial police interactions that have been woven into the American fabric of systemic racism, cultural discrimination, and structural marginalization. An analysis of different policing methods and their impact on IGT experienced by Black people can provide valuable insights into ways of addressing the issue.

Theoretical

Understanding IGT is essential to the positive, uplifting, and effective functioning of communities and society because it depicts the impact of shared history. Negative police engagement has far-reaching consequences that go beyond individual experiences. The trauma associated with negative police engagement has transferred across generations through parenting skills. This study has demonstrated that parents' emotional, social, physical, and psychological well-being has been impacted. As a result, parents have altered their parenting tactics to create awareness and a safer environment for their offspring. The results confirmed that studying Black IGT imposed by police misconduct was meaningful to the existing body of research. This study expands on the awareness of the prevalence of bad policing among already traumatized people. It broadens the field of psychology and emphasizes the need for culturally proficient and amicable justice to restore favorable outcomes of racialized policing to African American families and communities.

It is an undeniable truth that institutional, structural, and systemic racism are pervasive in America, as extensively documented in the literature review. This indisputable reality has resulted in law enforcement unfairly targeting one race. This has also created a unique perspective on the historical origins of IGTT among marginalized communities. The way that Black parents handle adverse interactions with law enforcement is of utmost importance to their

parenting methods. This is because individual experiences play a significant role in shaping one's perception of the world. As a result, Black parents believe it is imperative to address policing issues constructively and effectively with their offspring. It is then incumbent on stakeholders to ensure their programs are culturally inclusive.

Empirical

The empirical component of this research depicts IGTT relating to the behavioral experience (self-preservation), cognitive experience (need for intergenerational collaboration), emotional experience (institutional distrust), and physical experience (personal transformation). This study on the IGT of Blacks regarding their controversial interactions with police generated themes depicting the importance of cultural awareness and education, power dynamics and oppression, personal transformation and growth, social movements and activism, and the psychological and emotional impact of discrimination. Adverse policing tactics generate unhealthy practices for the well-being of Blacks. IGTT is a complex phenomenon across different ethnicities, races, family histories, traditions, and principles. According to Crossno (2017), this phenomenon can be partially explained by the inherent potential of humans to grow and change. This potential is significant to the study of IGTT. It sheds light on the complex interplay between nature and nurture in the perpetuation of trauma across generations for the Black community.

Practical

Research has revealed that police misconduct toward Blacks through inconsistencies and targeting reinforces cultural biases and stereotypes, perpetuating the perception of perceived threats (Alang et al., 2017; Bor et al., 2018; Lett et al., 2020). The impact of IGT and policing practices on Blacks leads to emotional, mental, and physical health disparities (Kerrison &

Sewell, 2020; Yaya et al., 2020). It also fosters contempt, distrust, and fear of police officers, especially among minority youths, and drives classism, cultural imperialism, marginalization, systemic racism, and xenophobia (Iheme, 2020; Pillay, 2020). The consequences of IGT include stress and anxiety, racial socialization, and police-induced complex trauma. It is crucial to understand the IGT experienced by Blacks as a result of police misconduct, inconsistencies, and intentional targeting to address racial disparities and develop coping strategies for marginalized groups.

Christian Worldview

Since the emergence of the Black Lives Matter movement, the Christian community has become more aware of the complexities of race and systemic discrimination. The Bible is a valuable resource for studying such movements to tackle contemporary challenges brought by systemic and endemic racialized discrimination in lieu of police aggressions on Blacks due to their melanin content. The Christian worldview should embrace the prospect of ministering to law enforcement and the judicial system concerning the improprieties of marginalizing and targeting anyone due to racial, cultural, and ethnic differences.

The Gospels paint a picture of Jesus being targeted, policed, marginalized, and oppressed. Jesus, the Son of God, prevailed because he had hope. Black youths repudiate living with the microaggressions of previous generations. This younger generation should be equipped with the gift of hope – a gift that can forge goodwill toward all despite ethnicity, race, or values. Black families and communities should be embraced to combat and immobilize IGTT. The judiciary system should embrace reformative transformation to enable societal healing from atrocities that belonged to our fore-parents.

Guyton et al. (2021) defined generational trauma as "when heart wounds are passed on from one generation to another within families and across communities" (p. 13). Healing the heart's wounds is an essential narrative for addressing Black traumatic experiences. Kinah states, "It is imperative for the church to address fundamental values such as righteousness, truth, fairness, human dignity, human rights, love, justice, and hope" (Kinah, personal communication, September 6, 2023). Moreover, the message of Isaiah 61: 3–4 is germane for this time: Comfort for those in pain (Blacks and cops); care for those who have lost on either side of the traumatic experiences; rebuilding of the hurt, pain, and anguish caused by the enduring systemic discrimination.

Delimitations and Limitations

The delimitations of this research study denote the specific boundaries chosen in terms of what to include and exclude. These boundaries were established to make the study more manageable and relevant to its objectives. The limitations, which impact its credibility, relate to the study's validity and reliability.

Delimitations

Participants for this study were selected from people residing only in the United States of America, aged 35 and above, who were parents with a child at least 15 years of age. The sample size was between 10 and 13 participants who must identify as Black and must have experienced a form of police misconduct or harassment. The study focused on negative police interactions with African Americans; therefore, participants had to reside within the United States. The sample size was acceptable, as Creswell and Poth (2018) advised that group sizes can range from 6 to 15 individuals. Any more participants than this would have made the study protracted. The direct relationship of the participants to the phenomenon was relevant to purposeful selection

(Creswell & Poth, 2018). Using purposeful sampling is essential to this study because it is productive for information-rich participants, according to Patton (2015). Gender was irrelevant to this study since both male and female African Americans have been subjected to negative interactions with law enforcement.

Limitations

One limitation of this study was the exclusion of people who could not participate because of their race (other non-White persons). Negative police interactions are not only prevalent with Blacks but are largely widespread with different ethnicities, like Latinx and Indigenous People of Color. Another limitation was the exclusion of people with children younger than 15. The age range could have been lowered since research has shown that even younger children have been affected by this phenomenon. A third limitation was the selection of the sample by the researcher with a predisposition toward certain participant types that met the criteria. The selection of participants could have included participants who did not have children but could have been uncles, aunts, mentors, coaches, or friends.

Recommendations for Future Research

This nation's history and culture have been embedded with a racist personification from slavery. Policing has included racial disparities and violence perpetrated by the same authority that was established to protect and serve. Perception, discrimination, prejudice, bigotry, and unfairness are some of the implicit biases that have sustained this dispiriting culture. When law enforcement officers are pigeonholed as having a pugnacious discriminatory demeanor, the admiration, respect, and esteem that are supposed to be attributed to the position are obliterated. To this end, the systems and institutions instructing our future law enforcement personnel must employ policies promoting racial equity. Robust, multifaceted programs must be established to

address discrimination on a racial basis and to purge racial prejudice. These programs must be persuasive and influential enough to alter the institutionalized practices and attitudes of police officers.

Blacks must also create a comprehensive way of teaching their children how to interact with law enforcement. It is an unfortunate absurdity that Black children need to be taught that they will be maltreated because of their melanin content. However, it is the reality that permeates our headlines daily. Black children and youth are taught that, though it may be imbalanced and unreasonable, the goal of any interaction with law enforcement is to ensure a safe and favorable conclusion to the encounter. Social media has been saturated with the broadcasting of a plethora of negative police interactions with Blacks, igniting a great deal of emotions in Black youth, including anger, distrust, fear, anxiety, and even hate. These emotions usually generate intuitive and sometimes involuntary reactions. Black children must be taught to use self-control and employ techniques to remain calm, appear non-threatening, be respectful, and prevent any simulation that will incite officers to use any degree of force. Another area that can be explored is a pilot study to garner information on the outcomes of police accountability for their actions versus systemic deniability.

Summary

A spillover effect of slavery denounced by the CRT and PTSS paradigms is Blacks assuming responsibility for the use of force by law enforcement. As reported in the literature review, Whites can be imprudent and impertinent, while Blacks are expected to be docile and pliable. The IGT Blacks experience is a multilayered, multifaceted construct of systemic racism that can be debunked when we truly become a color-blind society. How a person comes to experience race is justifiable through their constructs, which may be rooted in the historical

injustices of economic, political, and social disparities between White and non-White people. The root causes of slavery, the pilfering of family dynamics, and the denial of human attributes to Blacks can be explained through the IGT lenses of BMFST, PCT, and CRT.

My research has shown that negative experiences with law enforcement have had a significant impact on the way Black parents teach their children. This study has found that many Black parents feel the need to educate their children about how to interact with the police to avoid potentially dangerous situations. The positive effect of this education is an awareness that structural racism exists in America. However, the downside is that these experiences can lead to a lack of trust in law enforcement. The IGT resulting from this educational endeavor impacts how Black families view the criminal justice system as a whole. This has important implications for how we think about police-community relations and the need for reform in the criminal justice system.

This study has addressed the paucity of research that links police brutality, police targeting, police inconsistencies, unwarranted misconduct, and unprecedented fatal shootings of unarmed Blacks with the interconnectedness of transgenerational occurrences that encourage parenting minority children differently. The impact of IGT on the Black family and community caused by adverse policing leads to emotional, physical, psychological, and social harm. This incites a generation to die rather than live with systemic racism. Racial disparities and profiling must be addressed. A seismic game changer is required to create, establish, and maintain communities in our society and our nation that are safe, justified, non-discriminatory, peaceful, and grounded in human flourishing.

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Appendix A: IRB Consent

June 27, 2023

Anselma John-Ayala
Thomas Hudgins

Re: IRB Approval - IRB-FY22-23-1608 Intergenerational Trauma and The Adverse Experiences of Police Misconduct on Blacks

Dear Anselma John-Ayala, Thomas Hudgins,

We are pleased to inform you that your study has been approved by the Liberty University Institutional Review Board (IRB). This approval is extended to you for one year from the following date: June 27, 2023. If you need to make changes to the methodology as it pertains to human subjects, you must submit a modification to the IRB. Modifications can be completed through your Cayuse IRB account.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies. (NOTE: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. 45 CFR 46.101(b)(2) and (b)(3). This listing refers only to research that is not exempt.)

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

G. Michele Baker, PhD, CIP
Administrative Chair
Research Ethics Office

Appendix B: Social Media Recruitment Post

ATTENTION FACEBOOK FRIENDS: I am conducting research as part of the requirements for a Doctor of Education degree at Liberty University. The purpose of my research is to understand the intergenerational impact adverse interactions with the police have on Blacks. To participate, you must be at least 35 years of age or older, and have a child(ren) who is 15 years and older. Participants will be asked to complete a demographic survey (5 minutes) and verify the accuracy of the information. If you meet the study criteria and would like to participate, please click the link provided at the end of this post. You will receive a consent document by email once you have been selected for the study. Please review this page, and if you agree to participate, click the link to proceed to the survey.

To take the survey, click here https://www.surveymonkey.com/r/G52X5XQ

Appendix C: Recruitment Letter

Date:

Participant's Name

Participant's Address

Dear Name of Participant,

As a doctoral candidate in the School of Behavioral Sciences at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The purpose of my research is to understand the intergenerational impact adverse interactions with the police have on Blacks. This recruitment letter is an invitation for eligible participants to join my study.

Participants must be 35 years of age or older, have experienced or had a family member experience police misconduct, and have a child or children who is/are at least 15 years and older. Participants, if willing, will be asked to complete a demographic survey (5 minutes), willing to participate in and complete the study, and verify the accuracy of the information (5 minutes). Participation will be completely anonymous. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

To participate, please click here to complete the attached demographics survey. A consent document is provided at the end of the survey. If you choose to participate, you will need to sign the consent document. If you are eligible, I will contact you to schedule an interview. If you are not eligible, I will notify you and delete your questionnaire responses.

Participants can opt-out of the study at any point. Participants who complete the study will receive a $10 Visa gift card.

Sincerely,

Anselma JohnAyala
Doctoral Candidate

Appendix D: Consent Form

Consent Form

Title of the Project: Blacks' Intergenerational Trauma Triggered by Police Misconduct

Principal Investigator: Anselma JohnAyala, Doctoral Candidate, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must identify as Black, be 35 years of age or older, have experienced police misconduct, and have a child or children who is/are at least 15 years and older. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about and why is it being done?

The purpose of my research is to understand the intergenerational impact adverse interactions with the police have on Blacks.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following:
1. Participate in an interview via Zoom. The interview will be audio- and video-recorded and later transcribed. (45 minutes).
2. Review the transcribed data from your interview and make corrections and clarifications as needed (30 minutes).

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study. Benefits to society include:
- A deeper understanding of the experiences of Blacks.
- A deeper understanding of the impact police misconduct has on individuals, families, communities, and society.
- An understanding of the intergenerational effects of police misconduct.
- An awareness that police inherent bias targets minorities
- Evidence for intergenerational effects of parental trauma. Bringing to the forefront the discourse that unjust policing is a social problem.

What risks might you experience from being in this study?

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life. The risks involved in this study include: the possibility of psychological stress from being asked to recall and discuss prior trauma. To reduce risk, I will monitor participants and discontinue the interview if needed. Additionally, debriefing will include Critical Incident Stress Management strategies.

I am a mandatory reporter. During this study, if I receive information about child abuse, child neglect, elder abuse, or intent to harm self or others, I will be required to report it to the appropriate authorities.

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept confidential by replacing names with pseudonyms.
- Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer. After three years, all electronic records will be deleted.
- Recordings will be stored on a password-locked computer until participants have reviewed and confirmed the accuracy of the transcripts and then deleted. The researcher and members of her doctoral committee will have access to these recordings.

How will you be compensated for being part of the study?

Eligible participants who completed the study will be compensated for participating in this study. At the conclusion of the study, participants will receive a $10 Visa gift card.

Is study participation voluntary?

Participation in this study is voluntary. Your decision on whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher at the email address included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Anselma JohnAyala. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at

██████████████ .

You may also contact the researcher's faculty sponsor, Dr. Thomas W. Hudgins, at

███████████████

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you agree to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio-record and video-record me as part of my participation in this study.

_____   _____
              Printed Participant Name   Signature & Date

Appendix E: Demographics Questionnaire

Thank you for taking the time to respond to my questionnaire. This questionnaire is for individuals who have experienced police misconduct. Please answer the following questions.

1. What is/are your

      a.   initials?   _____

      b.   gender?   _____

      c.   age?   _____

2. What is your race/ethnicity?   _____

3. Which state and city do you reside in?   _____

4. Do you work in the city you reside in?   _____

5. Have you ever had a negative interaction with the police?   _____

6. What are the ages of your child/children?   _____

7. Please provide your name and email address below.

     Name: _____

     Email: _____

I appreciate you taking the time to answer these questions. Have a blessed day.

https://www.surveymonkey.com/r/G52X5XQ

Appendix F: Sample Transcript

Good day. I am Anselma JohnAyala. I am a doctoral candidate in the School of Education at Liberty University. I am conducting research to better understand the inequality that Blacks face in their interactions with police and the resulting racial trauma. The purpose of my research is to understand the intergenerational impact adverse interactions with the police have on minorities. Thank you for choosing to participate in my study.

The study has no known risk associated with the research and there are no direct benefits to participation. There are no restrictions regarding gender, major, faith, or country of origin. However, the requirements for this study are: you must be Black; you must be at least 35 years old; you must have had an adverse interaction with law enforcement; and you must have a child(ren) no younger than 15 years of age.

This Zoom session will be recorded. If at any time you feel uncomfortable, or would like to end the study, please feel free to let me know. Whereas answering all the questions is appreciated it is NOT mandatory. That means you answer each question depending on your comfortability.

To begin, I would like you to take a moment to ensure that you returned your signed Informed Consent form.

Secondly, Are there any questions that you need to be answered at this time?

Next, I will engage you with a few questions. Please remember you are free to answer the questions. You are welcome to provide examples. Just a reminder, you are free to opt-out of the study at any time.
Let's begin with the interview questions.

(At the conclusion of the interview) Once again, I would like to take this opportunity to thank you for an amazing insight into your family's experience with bad policing.

Some of the information you shared may cause you to feel somewhat annoyed. Please join me in a deep breathing exercise as a de-stressor strategy.

 Thank you for your insight, information, and participation. I will reach out to you for further clarification. Do enjoy the rest of your day.

Appendix G: Interview Questions

1. Please introduce yourself.

2. Please walk me through your experience with hostile police encounters.

3. Tell me about the struggles you've experienced since the interaction.

4. Explain the impact viewing, hearing, reading, or witnessing hostile police encounters have on your emotional, psychological, physical, and social well-being.

5. How have negative encounters with law enforcement shaped your parenting skills?

6. How does your parents' worldview of police encounters compare to yours?

7. Given the 'Black Lives Matter' exposure to police misconduct, how do you expect your worldview to change or develop over the next several years?

8. We've covered much ground in our conversation. I am grateful for your time and answers. One final question: What else, do you think, would be essential for me to know about the impact of police misconduct on the family? Community? Society?

Appendix H: Gratitude Letter

Date:

Participant's Name

Participant's Address

Dear Name of Participant,

I want to extend gratitude to you for participating in my research study. Your engagement and responses were effective and productive in clarifying the questions posed by my research.

Additionally, thank you for your part in ensuring the family dynamics were evident, without which the study would be irrelevant.

Please find enclosed the link to your $10 Visa gift card for completing the study.

Sincerely,

Anselma JohnAyala
Doctoral Candidate
████████████████