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THE RELEVANCE OF ETHNIC IDENTITY
AMONG ASIAN AMERICAN
POPULATIONS TO SUPPORT FOR
THE BLACK LIVES MATTER MOVEMENT

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graduation with Distinction

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Abstract

This study examined the association between ethnic identity and support for the Black Lives Matter Movement among Asian Americans. A total of 112 Asian American participants completed measures of ethnic identity, political ideology, and support for the Black Lives Matter Movement. Statistical analyses showed moderate levels of ethnic identity among the Asian American populations sampled. Also, participants' level of ethnic identity was not significantly related to support for the Black Lives Matter Movement. Still, results of this exploratory investigation magnified the complex role immigration history and experience, region of the country resided in, and acculturation strategies may collectively play in Asian Americans' ethnic identity development and attitudes towards social justice movements, such as the Black Lives Matter Movement. Implications and suggested modifications for future research are also highlighted.

The birth of the Black Lives Matter (BLM) Movement has coincided with an especially tumultuous political climate in the United States. New understandings of racial inequality and institutional racism have been forced into the light as media coverage has expanded its reach to racially motivated hate crimes and the nature of systemic racism. The BLM movement was established following the acquittal of George Zimmerman in 2013. Zimmerman claimed innocence for the murder of 17-year-old Trayvon Martin by utilizing the “stand your ground” policy, which allows the use of deadly force in the event that one feels threatened. In response, racial injustice once again came into focus as protests erupted in cities across the nation. This validation of the Black experience has grown exponentially, becoming a centerpiece of controversy in American politics.

In the past year, the deaths of George Floyd, Breonna Taylor, and countless others, has further solidified the BLM movement into the national dialogue. The mission of BLM surrounds the general goals of equality, advocacy, and awareness. They desire to eliminate White Supremacy and violence towards those of the Black community imposed by the state and others intending harm. Issues leading to the support or denial of the movement are partially drawn across racial lines (Home, 2021).

As realities behind racial inequality and injustice become increasingly more a part of daily life, the effects of racism-related stress and race-related perseverative cognition enter the dialogue. perseverative cognition, defined as cognitive mechanisms that promote a prolonged stress response, can be associated with racism-related stress (Watson-Singleton, Wilkins,

Mekawi, Jatta, 2020). Both perseverative cognition and race-related stress have been linked to numerous negative psychological and physical health outcomes, such as depression and heart disease, leading to decreases in wellbeing and high morbidity (Pascoe & Smart Richman, 2009, Lewis, Cameron, Kim-Ju, & Meyers, 2020).

Engaging in activism can benefit health outcomes through implementing adaptive responses to feelings of stress, isolation, and depression (Hoffman, Granger, Vallejos, & Moats, 2016; Watson-Singleton et al., 2020). In a study aiming to explain the impacts of perseverative cognition and BLM advocacy, researchers found a decrease in depressive symptoms associated with higher levels of advocacy of BLM in African Americans (Watson-Singleton et al., 2020).

Understanding the effects of levels of support for social justice movements becomes an important focus of research when considering the psychological and physical repercussions of race-related perseverative cognition and stress and the increased levels of awareness racial inequality has garnered in recent years.

A study conducted by Holts & Sweitzer aimed to answer the question of influence on support for BLM. The study measured the relation between social dominance orientation and ethnic identity in both Black and White American populations and the resulting impact on levels of support for BLM (Holts & Sweitzer, 2018). The reasoning behind this study follows the realized assumption that several key factors can influence reactions to racial topics far beyond external indicators of race, such as skin color, hair, facial features, etc. (Sellers, R. M., Smith, M. A., Shelton, J. N., Rowley, S. A. J., & Chavous, T. M., 1998). One of those key factors is ethnic identity, which has been used to predict and explain behaviors and attitudes beyond phenotypical indicators of race (Smith & Silva, 2011). The measure of ethnic identity purports to denote levels of belonging, affirmation, and commitment to a self-identified racial group, in addition to the

level of active identity development achieved through engagement in relevant experiences related to self-identified ethnicities (Phinney, 2000).

Holt & Sweitzer found a significant association between levels of ethnic identity among African Americans and levels of support for BLM. African Americans in general have higher measures of ethnic identity than White Americans, most likely due to the impacts of their unique experience of exclusion and discrimination in the United States (Cross & Cross, 2008). This conclusion differed for those in the White American population. Social dominance orientation, the measure of perceived placement in a social hierarchy and the accompanying rule over subordinate social levels, rather than ethnic identity, was predictive of levels of support for BLM in White Americans (Holt & Sweitzer, 2018, Pratto, F., Sidanius, J., Stallworth, L. M., & Malle, B. F., 1994). This orientation can be heightened when the experience of a group's position is perceived as threatened (Holt & Sweitzer, 2018; Pratto & Shih, 2000). Unlike peoples of color, White Americans are less likely to be guided in their decision making by levels of ethnic identity. (Appiah, 2003; Appiah et al., 2013; Phinney, 2000).

Implications of social justice reform and increased awareness of implicit and explicit expressions of racial attitudes stretch far beyond the White-Black divide. As exemplified in current news, hate crimes and expressions of latent racial attitudes have been directed toward Asian Americans and other immigrant populations (Collinson, 2021). The Atlanta Spa Shootings and Covid-related assaults have brought to light long held anti-Asian attitudes and the perpetuation of historical discrimination towards Asian immigrants in the United States (Lang, 2020, Collinson, 2021). The "Yellow Peril" of the early 20th century, the Chinese Exclusion Act of 1882, Japanese internment camps following World War II, the Immigration and Naturalization Act of 1965, etc. all coalesce to reveal a long and complicated history of exclusion and racial

discrimination between Asian Americans as immigrants and the United States as a receiving society (Lang, 2020).

In order to fully understand the influences that potentially modulate levels of support for social justice movements, such as BLM, in Asian American populations, one must consider the influence of immigration and assimilation on internalized racism, ethnic identity, and behavior. Berry introduces a framework shifting the discussion of immigration from anthropology, economics, political science and sociology to the realm of psychology by exploring the psychological processes behind the immigration experience. His framework aims to elucidate interactions and repercussion of immigration between both the receiving dominant, and those seeking to integrate. (Berry, 2001).

Acculturation and intergroup relations head the hierarchy of this framework. According to Berry, acculturation is the mutual cultural change that occurs when two parties are placed in contact through the process of immigration. in the case of the immigrant, acculturation weighs on desired levels of contact-participation and cultural maintenance. For those in the receiving society, acculturation is demonstrated in willingness to accommodate and adapt to new out groups. Psychological consequences are experienced by groups engaging in acculturation, but the impression on the dominant group and its members is seen to be much smaller than that of the non-dominant group (Berry, 2001).

Intergroup relations, which originate in the dominant society, are informed by the receiving society's ethnic attitudes, stereotypes, and prejudices toward immigrating outgroups. These societal views interact with and are informed by security and discrimination (Berry, 2001). Security can be defined as the level of perceived threat to dominant cultural identity or finite resources, such as wealth, employment, and privilege. Racial conflict can arise when security is

threatened, the mentality of us versus them developed from a view that minority success comes at the detriment of the majority (Lopez & Pantoja, 2004).

These attitudes and assumptions toward outgroups develop a multicultural ideology, or expectation, for the receiving dominant society. Multicultural ideologies span varying levels of accommodation, incorporation, and cultural maintenance. Options include (1) multiculturalism, high contact-participation and high degrees of cultural maintenance. (2) A unified blended culture, high contact-participation with mutual sacrifice to cultural maintenance. (3) Segregation, low contact-participation and high cultural maintenance. (4) Exclusion, low contact-participation with high cultural maintenance (Berry, 2001).

Applying this framework, the United States can be said to show contrasting attitudes of exclusion and multiculturalism as seen in the system of governmental practices and acceptable behavior. The exclusion multicultural ideology is exemplified in immigration bans and unpunished use of ethnic slurs and microaggressions towards immigrant populations.

Multiculturalism is endorsed in the form of continued protection of religious and cultural practices under the first amendment. There is an expectation that immigrants must adopt the basic values of the receiving society such as language and cultural norms, and in response, the receiving society accommodates through the modification of institutions to assist in assimilation and enable cultural maintenance (Berry, 2001).

For the received society, levels of acculturation are based on acculturation attitudes, which are informed by interactions with the dominant society and the degree to which culture is expected to be maintained (Berry et al. 1977). Acculturation attitudes result in changes to behavior and levels of cultural identity as a process of cultural shedding and learning is taken up as strategies of assimilation (Berry, 2001). The degree of forgetting or suppressing original

values, cultural practices and norms is varied among the Asian American population. Differences in ethnic origin, language, religion, and cultural practices, as well as variation in geographic dispersion, immigration experiences, and social and residential integration account for the lack of homogeneity in the Asian American experience (Arora & Stout, 2018; Junn & Masuoka, 2008). This impact prevents the development of a pan-ethnic identification for Asian Americans and makes the study of broad trends in the population difficult (Arora & Stout, 2018).

Asian Americans are especially influenced by the persistence of the ‘model minority’ myth, an example of multicultural ideology held by the receiving Americans, that encourages integration with the promised benefit of acceptance and a share of economic resources. This myth asserts that through hard work and a law-abiding nature, Asian Americans can counteract the effects of racism and still achieve the American dream (Lang, 2020).

Under the framework of the psychology of immigration, a primary focus must be placed on understanding the impacts and influences on levels of ethnic identity in Asian Americans if resulting behaviors and trends are to be understood.

The Present Study

As discussed in the previous section, the current political climate in the United States has facilitated a need to understand differing influences that lead to varying levels of support for BLM. The present study sought to determine if level of ethnic identity among Asian American populations related to support for the BLM movement. Ethnic identity in Asian Americans has previously been studied in view of perceived racial discrimination and attitudes toward racism (Lewis, Cameron, Kim-Ju, & Meyers, 2020).

According to the social identity theory, increases in ethnic identity may act as a buffer to the negative effects of racism such as depression (Lewis et al., 2020). Social identity theory

posits that claiming and affiliating with a specific social identity as an in-group allows for individuals to develop a focus on positive aspects of their in-group, even in the face of racist attitudes (Hornsey, 2008). There is also the possibility for increased distress if ethnic identity is high, therefore causing discrimination to be more likely reported (Sellers & Shelton, 2003).

In a study on the association of racial/ethnic identity and coping with racism-related stress, Asian Americans were found to display higher levels of conformity than those in the Black and Latinx samples studied (Lewis et al., 2020). Conformity ethnic identity status in Asian Americans has been associated with low race-related stress, while those with a high dissonance and immersion status have reported high race-related stress (Liang et al., 2004). The operational definition of conformity in this study was described as a devaluation of one's own racial group together with the idealization of White norms and values while dissonance, was associated with ambivalence toward one's racial group and confusion around defining oneself. An identity consistent with the status of Immersion involved the idealization of one's own racial group and devaluation of anything associated as White. Increases in these racial identity statuses, for Asian American participants positively correlated with avoidant coping strategies, and to a much lesser degree active anti-social coping. (Lewis et al., 2020; Cross, 1971; Atkinson et al., 1989).

Avoidance coping strategies were found to be plausibly based on patterns found in conflict resolution, such as evading conflict and preserving interpersonal relationships, which are consistent with traditional cultural norms found in Asian cultures (Noh et al., 1999). Lewis et al. (2020) further hypothesized, levels of acculturation could inform these findings, explaining that the link between perceived racism and mental health outcomes could possibly be diminished by the long-term exposure to racism. Generally, a positive ethnic identity is reportedly associated

with moderating the negative effects of discrimination, higher levels of personal satisfaction, and a better quality of life (Iwamoto & Liu, 2010; Lee, 2005).

The current research concerned with ethnic identity development and social justice activism in Asian Americans has implications for public policy, political science, the general body of psychological work and clinical psychology. Understanding the role that ethnic identity plays in support for social justice movements can help clarify varying groups' motivations as well as level of engagement by civic groups in racial equality efforts. More specifically, political mobilization, including voting rights, of Asian Americans can be more sufficiently understood.

Also, increased awareness of ethnic identity development in Asian Americans and identity's relationship to race-related stress and the willingness to engage with social justice movements can inform the work of applied psychologists and broadly contribute to the diversity literature in the field of psychology. Moreover, the noted increased awareness can add clarity to motivation for engagement in cross race social justice efforts like the BLM movement.

Method

Participants

Participants were sought with requirements of being over the age of 18, currently living in the United States and self-identification as a member of the Asian American community.

Instrumentation

Demographics

The researcher developed a demographic survey that all participants were asked to complete. Sample questions addressed in the survey included: Age in years, sex, United States residency status, number of years in the United States, country of origin, current U.S state of residence, education level, and religion. Respondents were asked to fill in their age in a blank

prompt. Sex, United States residence status, current US State of residence, and level of education were completed by respondents by using specific option lists presented in the form of a drop-down list of options.

The question regarding “Sex” gave the options of male, female, or prefer not to answer. United States residency status was asked giving the choices of US Citizen, Permanent Resident, Student Visa, Other Visa, Undocumented, and Prefer not to Answer. Current US State of residence was chosen among a drop-down list of all 50 States. Education level was noted by the following options: Primary School, Secondary (High School), Some College, Associates, Undergrad, Masters, and Doctorate. Age, number of years residing in the United States, Countries of Origin (either in regard to self or parents), and Religion were collected through a ‘fill in the blank’ option.

Measure of Ethnic Identity:

Respondents’ Ethnic Identity was measured using the Multigroup Ethnic Identity Measurement scale (MEIM; Phinney, 1992). This scale is composed of 12 items with responses ranging on a 4-point Likert scale. Based on the scale was established using a range of 1 to 4 wherein, 1 = “Strongly Disagree,” and 4 = “Strongly Agree.” The scale included two subscales titled Ethnic Identity Search (comprised 5 items) and Affirmation, Belonging and Commitment (comprised of 7 items). The Ethnic Identity Search subscale is measured using questions 1, 2, 4, 8, and 10 of the original scale. Affirmation, Belonging, and Commitment use the remaining 7 questions: 3, 5, 6, 7, 9, 11, and 12 (See Table 1).

Asian American Affiliation, Political Ideology, and BLM Support:

Participants were asked to answer the question “How strongly do you identify as belonging to the broader community of Asians living in America rather than being a member of a

community based solely on your culture, language and country of origin?” using a 5-pt Likert scale (Not at all=1 to Extremely=5) was used to measure the alignment to the Asian American Identity.

Political affiliation was measured using a 5-pt Likert scale (Liberal=1 to conservative=5), accompanied with the question “Where would you place your political views on the scale below?”. Support for the BLM Movement was measured by responses given on a 10-pt Likert scale (Strongly Support=1 to Strongly Do Not Support=10) to the question “What are your attitudes towards the Black Lives Matter Movement?”. Questions used to measure Asian American Affiliation, Political Ideology, and BLM Support were developed by the researchers of this study (See Table 2).

Procedure

Surveys were created on Qualtrics and administered by email with an accompanying cover letter explaining the general purpose of the study, consent statements, and instructions. The survey was approved by the Institutional Review Board. The cover letter expressed consent of age, 18 years or older, and willingness to respond as affirmed through the completion of the survey. The study’s participants were solicited using convenience sampling in the form of “snowball” sampling. Each participant was charged with the task of sending the survey and cover letter to five Asian American acquaintances above the age of 18 to complete and continue the snowball effect.

Statistical Analyses

Chi square analysis was used to differentiate significant trends present in the sample. Computation of percentages and means were used to clarify observed trends within Chi Square

results. Both Pearson Coefficients and a One-way ANOVA were used to affirm the results of Chi Squares. General Descriptive statistical analyses were used to assess aggregate sample demographics, responses to the questions addressing Asian American Identity and support for BLM as well as responses to the Multigroup Ethnic Identity Measurement Scale (Total and subscale scores were computed). Cronbach Alphas were computed on the MEIM and its subscales to determine the reliability of the measure for the sample population.

Results

Of the 133 participants who responded 112 participants provided data that could be included in the analyses, 45 males and 67 females. Ages ranged from 21 to 78 $\bar{x} = 44.63$ years. Measured categorically, participant ages 20 to 39 ($n=35$) comprised 31.25% of the sample, ages 40 to 59 ($n=71$) comprised 63.39%, and 60 to 79 ($n=6$) comprised the remaining 5.36% of the sample. Countries of Origin were collapsed into regions of East Asia ($n= 69$), West Asia ($n=27$), and North America ($n=15$). Twenty-eight-point fifty-seven percent of the sample originated from West Asia (Bhutan, India, Pakistan, and Turkey). Participants originated from East Asia made up 58.03% of the sample (Vietnam, China, Japan, Korea, Malaysia, Cambodia, Philippines, Singapore, and Taiwan). Thirteen-point-four percent originated from North America (Canada, Trinidad, and the United States). The sample contained only US Citizens ($n=79$), Permanent Citizens ($n=26$), and non-student visas ($n=7$). The number of years in the United States showed $\bar{x} = 23.96$ years, $s = 11.49$ years (See Table 3).

The current states of residence in the United States were also collapsed into regions of North East (Connecticut, Maryland, Massachusetts, New Jersey, New York, and Pennsylvania, $n=33$), South (Florida, Louisiana, North Carolina, Oklahoma, South Carolina, Texas, and Virginia, $n=16$), West (California, Colorado, Oregon, and Washington, $n=11$), and Midwest

(Illinois, Indiana, Nebraska, and Ohio, $n=51$). Responses to education were collapsed into Secondary to Associates ($n=18$) and Undergrad to Doctorate ($n=93$). For clarity, religious affiliations were collapsed into the categories of Abrahamic ($n=41$), Non-Abrahamic ($n=45$), and unknown ($n=24$) (See Table 3).

Responses measured using the multiethnic identity measurement scale showed evidence of strong reliability, with Cronbach $\alpha = .895$ for the total MEIM scale as well as with an $\alpha = .735$ and $\alpha = .897$ for the MEIM subscales of ethnic identity search and affirmation, belonging and commitment respectively. Overall respondents reported moderate levels of ethnic identity, $x=2.46$, $s=0.54$. Averages of the subscales showed respondents had higher levels of affirmation, belonging and commitment in terms of ethnic identity, $x=2.80$, $s=0.67$, than Ethnic Identity Search, $x=2.27$, $s=0.67$ (See Table 1).

Responses to the question of a pan-ethnic Asian American identity showed scores of $x=3.41$, $s= 1.02$, showing that most respondents had a moderate to high level of affiliation with the broader Asian American community than specific countries of origin. Political Ideology skewed toward the liberal-moderate side of the spectrum with a mean response of 2.44 and a standard deviation of 1.02. The mean response to support for BLM was $x= 3.07$, $s=2.62$, interpreted as mostly moderate support for the movement (See Table 2).

Due to the exploratory nature of this study all measures were tested against each other using Chi Square tests of independence for significance. Ethnic identity, measured using the total MEIM and two subscales, did not result in significant Chi Squares. A Pearson correlation matrix was performed to affirm the independence of the variables. Support for BLM measured against Total MEIM scores resulted in $r = .060$, $p = .532$. Affirmation, belonging and

commitment correlated with BLM Support was $r = .080, p = .401$, ethnic Identity search against BLM Support was $r = .034, p = .719$ (See Table 4).

A significant Chi Square of $\chi^2 (4, N=111) = 10.701, p = .030$ was found when testing pan-ethnic alignment against sex $\phi = .31, p = .030$ (See Table 5). Males showed a slightly skewed distribution to higher levels of pan-ethnic alignment, while women showed a more prevalent skew to higher levels of pan-ethnic identification (See Figure 1). Due to a violated assumption for testing, remaining significance associations used likelihood ratios rather than Pearson Chi Square values to determine significance. There was a significant relationship between sex and scores on support of BLM, $\chi^2 (9, N=112) = 17.422, p = .042$ (See Table 6). Men showed varied responses to levels of support for BLM. Women's level of support was heavily skewed to strong support for BLM (56.71%) $\phi = .383, p = .059$ (See Figure 2).

All regions of origin were significantly associated with total MEIM, $\chi^2 (9, N=112) = 19.504, p = .021, \phi = .434, p = .012$ (See Table 7). North American and West Asian participants showed a mostly normal distribution of total MEIM scores. East Asians were skewed more towards high total MEIM scores (See Figure 3). The Difference found in East Asians compared to both West and North American regions of origin can also be seen in multiple comparison matrix measuring mean differences (See Table 8). East Asian regions show significant difference from West Asian and North American populations in this study. A One-way ANOVA was conducted to compare the effect of Asian Region of Origin on total MEIM scores. An analysis of variance showed that the effect of Asian region of origin on total MEIM scores was significant, $F(2,106) = 7.098, p = .001$ (See Table 9).

Regions of origin in this sample population when tested against political ideology, resulted in a significant chi square test of independence, $\chi^2 (12, 110) = 29.401, p = .003, \phi =$

.524, $p = .003$ (See Table 10). North American and West Asian populations were skewed heavily towards liberal ideology. Eastern Asians were normally distributed (See Figure 4).

Last political ideology showed significant association with level of support for BLM, $\chi^2(36, 110) = 98.147, p = .000, \phi = 1.037, p = .000$ (See Table 11). The results indicate a positive relationship between liberalism and strong support for BLM. Conversely, conservatism showed significant non-support for BLM (See Figures 5a and 5b).

Discussion

This was an exploratory investigation wherein the investigator sought to determine whether level of Asian American racial/ethnic identity has relevance to their level of support for the BLM. Viewed through the lens of multiculturalism, people of color (POC) with a positive racial/ethnic identity are purported to support the cause of all oppressed people regardless of race or ethnicity. Further, one of the major assumptions of Multiculturalism is a belief in social justice. Results of the current investigation did support a significant relationship between level of ethnic identity and support for the BLM movement.

There are various plausible explanations for this finding. One explanation being the acculturation strategies (albeit unknown) chosen by the Asian American participants in this investigation. According to Berry (2001) chosen acculturation strategies while not synonymous with ethnic identity, have relevance for ethnic identity. In the current sample population, it is plausible that, the influence of immigration experiences, may be evidenced in differences found among regions of origin for East, West, and North Asian American participants. For example, significant correlations were found between participants endorsement of a political ideology and the total score on the ethnic identity measure used in this study. The findings, associated with

ethnic identity and integration into American politics are consistent with the immigration framework theorized by Berry (2001).

More specifically, East Asians in this sample may have lower levels of acculturation and therefore a more defined Asian American ethnic identity when compared with other Asian Americans residing or originating from other regions of the U.S. Additional research comparing acculturation strategies adopted across Asian regions would help substantiate or negate the explanation for the significance observed in the sample population.

The finding that women in the current sample evinced greater pan-ethnic identification (i.e., identified with being Asian American versus their specific culture of origin) and higher levels of support for the BLM movement is noteworthy. This finding can be interpreted in multiple ways. One view is this finding could highlight the lack of pertinent information in this investigation on potential generational effects. In the multicultural literature and consistent with Berry's (2001) discussion of immigration and psychology, increasing years and generations in a host culture yields greater levels of acculturation by the receiving culture. Thus, Asian Americans that are not first generation in America or those who have been in America for a longer period, may find more agency in developing a pan-ethnic Asian identity which conceivably is more empowering. Also, in reference to the noted finding, such may or may not be gender specific and related to gender role expectations in the contrasting cultures.

Given there are findings herein that imply a relationship between gender, endorsement of a pan ethnic identity and support for the BLM movement, the investigator contends further investigation of gender, acculturation strategies and the adoption of a pan Asian ethnic identity is warranted. For instance, women in this study tended towards greater liberalism and liberalism

was significantly associated with strong support for the BLM movement. Still more research is needed to clarify the implied associations.

As examined herein, a positive pan Asian American ethnic identity did not reveal explicit trends towards endorsing the BLM movement in the current sample. This finding differs from investigations including Black American populations. Based on current findings, despite histories of mistreatment and racial discrimination, Black and Asian Americans apparently differ in whether ethnic identity is associated with support of the BLM movement. This could be due to the different responses to racism-related stress or the impact of the immigration experience.

Further research examining endorsement of a pan Asian ethnic identity, social dominance orientation, generational differences, and support for BLM continues to be a fruitful research endeavor as the current study yielded outcomes that warrant a more targeted line of investigation. Also, gender emerged as an important variable, specifically related to women, political ideology, pan Asian identity and support for social justice issues like the thrust of the BLM movement.

Limitations

various limitations were observed in this investigation. One limitation is the use of a convenience sampling methodology. This approach disproportionately favored Asian Americans who resided in the Midwest, were Malaysian, and were highly educated. A disproportionate number of respondents were from Ohio, and the approach to snowball sampling resulted in a much less representative sample than originally sought by the investigator.

Another limitation is the relatively small sample size, conceivably also a result of convenience sampling which greatly limits the generalizability of the current findings to the larger aggregate of Asian American populations.

Conclusions and Implications for Further Investigation

Despite the issues faced with snowball convenience sampling, diversity was achieved in the sample. However, greater variability in all categories may allow for results to address the reality of the larger population. Several methodological changes are suggested for continued examination of the variables of interest in this study. Primarily, the inclusion of an acculturation scale, like the Suinn-Lew Asian Self-Identity Acculturation Scale (SL-ASIA; Wong, Suinn, Rickard-Figueroa, Lew, & Vigil, 1987), may illustrate culture-specific aspects of acculturation among various Asian American groups. Secondly, a more broadly developed BLM support scale rather than just one question would allow better contextual understanding of the nature and strength of that support. Also, utilization of the revised MEIM instrument is recommended.

Lastly, I would broaden sampling to allow high school age students to complete the survey, to allow more cross generational views and broadening the educational levels represented in the sample. Most important, reaching out to community and college organizations for Asian Americans to further diversify and increase the diversity among Asian Americans in the sample population is warranted.

Overall, this exploratory study has shown that there are still significant gaps in the literature regarding the relationship between Asian American ethnic identity and support for social justice movements, such as BLM. Continued consideration of variables such as acculturation strategies, ethnic/racial identity development, and their relationship to or impact on Asian Americans' decision-making and attitudes will further elucidate key motivators of support for social justice movements, such as the BLM movement.

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Appendix A: Tables

Table 1*Multigroup Ethnic Identity Measurement Scale*

Question text	<i>x</i>	<i>s</i>
I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.	2.76	.855
I am active in organizations or social groups that include mostly members of my own ethnic group.	2.62	.872
I have a clear sense of my ethnic background and what it means for me.	3.34	.665
I think a lot about how my life will be affected by my ethnic group membership.	2.48	.838
I am happy that I am a member of the group I belong to.	3.19	.608
I have a strong sense of belonging to my own ethnic group.	3.00	.726
I understand pretty well what my ethnic group membership means to me.	3.08	.632
In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.	2.55	.85
I have a lot of pride in my ethnic group.	3.29	.624
I participate in cultural practices of my own group, such as special food, music, or customs.	3.20	.745
I feel a strong attachment towards my own ethnic group.	3.03	.822
I feel good about my cultural or ethnic background.	3.38	.573

Table 2*Political Ideology, Pan-Ethnic Asian American Affiliation, and BLM Support*

Question Text	<i>x</i>	<i>s</i>
Where would you place your political views on the scale below?	2.44	1.021
How strongly do you identify as belonging to the broader community of Asians living in America rather than being a member of a community based solely on your culture, language and country of origin?	3.41	1.021
What are your attitudes towards the Black Lives Matter Movement?	3.07	2.619

Table 3
Sample Demographics

Age [yrs; mean (SD)]	44.63 (10.585)	US State of Residence		Residency Status in US	
Males (%)	39.8	North East (%)	29.73	US Citizens (%)	70.54
Female (%)	60.2	Connecticut (%)	3.03	Permanent Citizen (%)	23.21
		Maryland (%)	3.03	Non-Student Visa (%)	6.25
Region of Origin		Massachusetts(%)	3.03		
West Asia (%)	28.57	New Jersey (%)	60.6	Highest Level of Education	
Bhutan (%)	3.12	New York (%)	9.09	Secondary (High School) (%)	2.7
Cambodia (%)	15.62	Pennsylvania (%)	21.21	Some College (%)	8.11
India (%)	75	South (%)	14.41	Associates (%)	5.41
Pakistan (%)	3.12	Florida (%)	18.75	Undergrad (%)	26.13
Turkey (%)	3.12	Louisiana (%)	6.25	Masters (%)	20.72
		North Carolina (%)	18.75	Doctorate (%)	36.94
East Asia (%)	58.03	Oklahoma (%)	6.25		
Vietnam (%)	3.08	South Carolina (%)	6.25	Religion	
China (%)	16.9	Texas (%)	12.5	Abrahametic (%)	37.5
Japan (%)	4.62	Virginia (%)	31.25	Non-abrahametic (%)	43.75
Korea (%)	10.77	West (%)	9.01	Unknown (%)	18.75
Malaysia (%)	50.77	California (%)	60		
Philippines (%)	3.08	Colorado (%)	20		
Singapore (%)	4.62	Oregon (%)	10		
Taiwan (%)	6.16	Washington (%)	10		
		Midwest (%)	46.85		
North America (%)	13.4	Illinois (%)	3.85		
Canada (%)	13.33	Indiana (%)	3.85		
Trinidad (%)	6.67	Nebraska (%)	1.92		
USA (%)	80	Ohio (%)	90.38		

Table 4*Correlations of Total MEIM, Sub Scales, BLM Support, and Political Ideology*

		Total MEIM	Affirmation, Belonging, Commitment	Ethnic Identity Search	BLM Support Score	Political Ideology
Total_MEIM	Pearson Correlation	--				
	N	112				
Affirmation_Belonging _Commitment	Pearson Correlation	.709**	--			
	Sig. (2-tailed)	.000				
	N	112	112			
ID_Search	Pearson Correlation	.740**	.589**	--		
	Sig. (2-tailed)	.000	.000			
	N	112	112	112		
BLM_Score	Pearson Correlation	.060	.080	-.034	--	
	Sig. (2-tailed)	.532	.401	.719		
	N	112	112	112	112	
Political_Affiliation	Pearson Correlation	.092	.130	-.058	.637**	--
	Sig. (2-tailed)	.341	.177	.547	.000	
	N	110	110	110	110	110

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

Table 5*Pan-Ethnic Identification-Sex*

			Asian_Alignment					Total
			1	2	3	4	5	
Sex	1	Count	2	2	23	15	3	45
		Expected Count	2.0	5.3	16.6	14.6	6.5	45.0
	2	Count	3	11	18	21	13	66
		Expected Count	3.0	7.7	24.4	21.4	9.5	66.0
Total		Count	5	13	41	36	16	111
		Expected Count	5.0	13.0	41.0	36.0	16.0	111.0

Table 6
BLM Support-Sex

			BLM Support										Strongly Do Not Support	Total
			Strongly Support	2	3	4	5	6	7	8	9			
Sex	Male	Count	12	7	7	3	7	1	2	2	3	1	45	
		Expected Count	20.1	5.2	5.2	2.0	5.2	2.0	.8	1.2	1.6	1.6	45.0	
	Female	Count	38	6	6	2	6	4	0	1	1	3	67	
		Expected Count	29.9	7.8	7.8	3.0	7.8	3.0	1.2	1.8	2.4	2.4	67.0	
Total		Count	50	13	13	5	13	5	2	3	4	4	112	
		Expected Count	50.0	13.0	13.0	5.0	13	5.0	2.0	3.0	4.0	4.0	112	

Table 7
Asian Country of Origin-Total MEIM

			Total MEIM				Total
			1	2	3	4	
Asian_Region	18-28	Count	0	1	0	0	1
		Expected Count	0	.5	.5	0	1.0
	East Asia	Count	0	30	39	0	69
		Expected Count	.6	36.3	31.4	.6	69.0
	North America	Count	0	7	7	1	15
		Expected Count	1	7.9	6.8	1	15.0
	West Asia	Count	1	21	5	0	27
		Expected Count	1	14.2	12.3	.3	27.0
Total		Count	1	59	51	1	112
		Expected Count	1.0	59.0	51.0	1.0	112.0

Table 8

Mean Comparisons: Asian Region of Origin to Total MEIM, Subscales, Political Ideology and BLM Support

Multiple Comparisons:

LSD

Dependent Variable	(I) Asian Region of Origin	(J) Asian Region of Origin	Mean Difference (I-J)	Sig.
Ethnic Identity Search	West Asian	East	.333*	.016
		North America	-.133	.438
	East Asian	West	-.333*	.016
		North America	-.467*	.018
	North American	West	.133	.438
		East	.467*	.018
Affirmation, Belonging, Commitment	West Asian	East	.329*	.030
		North America	-.049	.793
	East Asian	West	-.329*	.030
		North America	-.378	.077
	North American	West	.049	.793
		East	.378	.077
Total MEIM	West Asian	East	.417*	.000
		North America	-.035	.811
	East Asian	West	-.417*	.000
		North America	-.452*	.007
	North American	West	.035	.811
		East	.452*	.007
Political Ideology	West Asian	East	.995*	.000
		North America	.765*	.016
	East Asian	West	-.995*	.000
		North America	-.231	.517
	North American	West	-.765*	.016
		East	.231	.517
BLM Support Score	West Asian	East	1.290*	.028
		North America	1.757*	.017
	East Asian	West	-1.290*	.028
		North America	.467	.571
	North American	West	-1.757*	.017
		East	-.467	.571

* The mean difference is significant at the 0.05 level

Table 9

One-way ANOVA: Asian Region of Origin to Total MEIM, Subscales, Political Ideology and BLM Support

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
Ethnic Identity Search	Between Groups	2.825	2	1.413	3.905	.023
	Within Groups	39.067	108	.362		
	Total	41.892	110			
Affirmation, Belonging, Commitment	Between Groups	2.355	2	1.177	2.724	.070
	Within Groups	46.672	108	.432		
	Total	49.027	110			
Total MEIM	Between Groups	3.676	2	1.838	7.098	.001
	Within Groups	27.964	108	.259		
	Total	31.640	110			
Political Ideology	Between Groups	21.736	2	10.868	9.082	.000
	Within Groups	126.851	106	1.197		
	Total	148.587	108			
BLM Support Score	Between Groups	57.487	2	28.744	4.410	.014
	Within Groups	703.936	108	6.518		
	Total	761.423	110			

Table 10

Political Ideology-Asian Country of Origin

			Political Ideology					Total
			Liberal	2	Moderate	4	Conservative	
Asian Country of Origin	Unknown	Count	0	0	0	1	0	1
		Expected Count	.3	.2	.3	.2	.0	1.0
	East Asia	Count	10	14	28	14	2	68
		Expected Count	21.0	11.7	21.6	11.7	1.9	68.0
	North America	Count	8	2	3	1	1	15
		Expected Count	4.6	2.6	4.8	2.6	.4	15.0
	West Asia	Count	16	3	4	3	0	26
		Expected Count	8.0	4.5	8.3	4.5	.7	26.0
Total	Count		34	19	35	19	3	110
	Expected Count		34.0	19.0	35.0	19.0	3.0	110.0

Table 11*BLM Support- Political Ideology*

		BLM Support									Strongly Do Not Support	Total
		Strongly Support	2	3	4	5	6	7	8	9		
Political Ideology	Liberal	7	2	1	0	0	0	0	0	0	0	10
	2	6	3	2	2	0	1	0	0	0	0	14
	Moderate	5	5	6	2	4	3	2	0	1	0	28
	4	3	0	2	0	3	1	0	2	3	1	15
	Conservative	0	0	0	0	0	0	0	0	0	2	2
Total		21	10	11	4	7	5	2	2	4	3	69

Appendix B: Figures

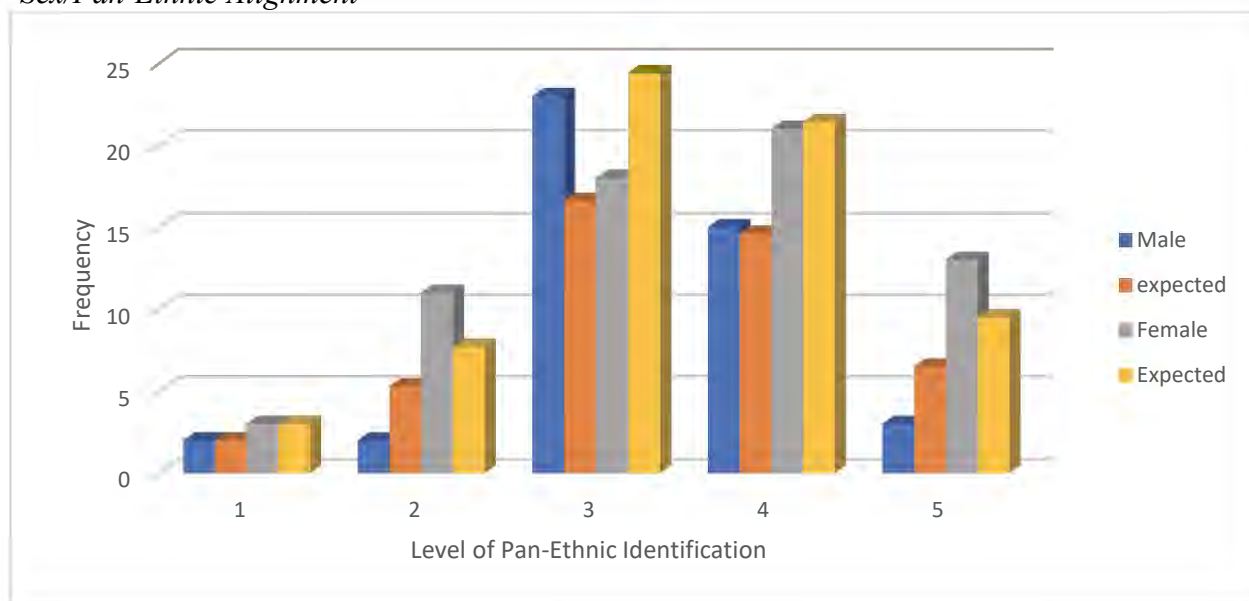
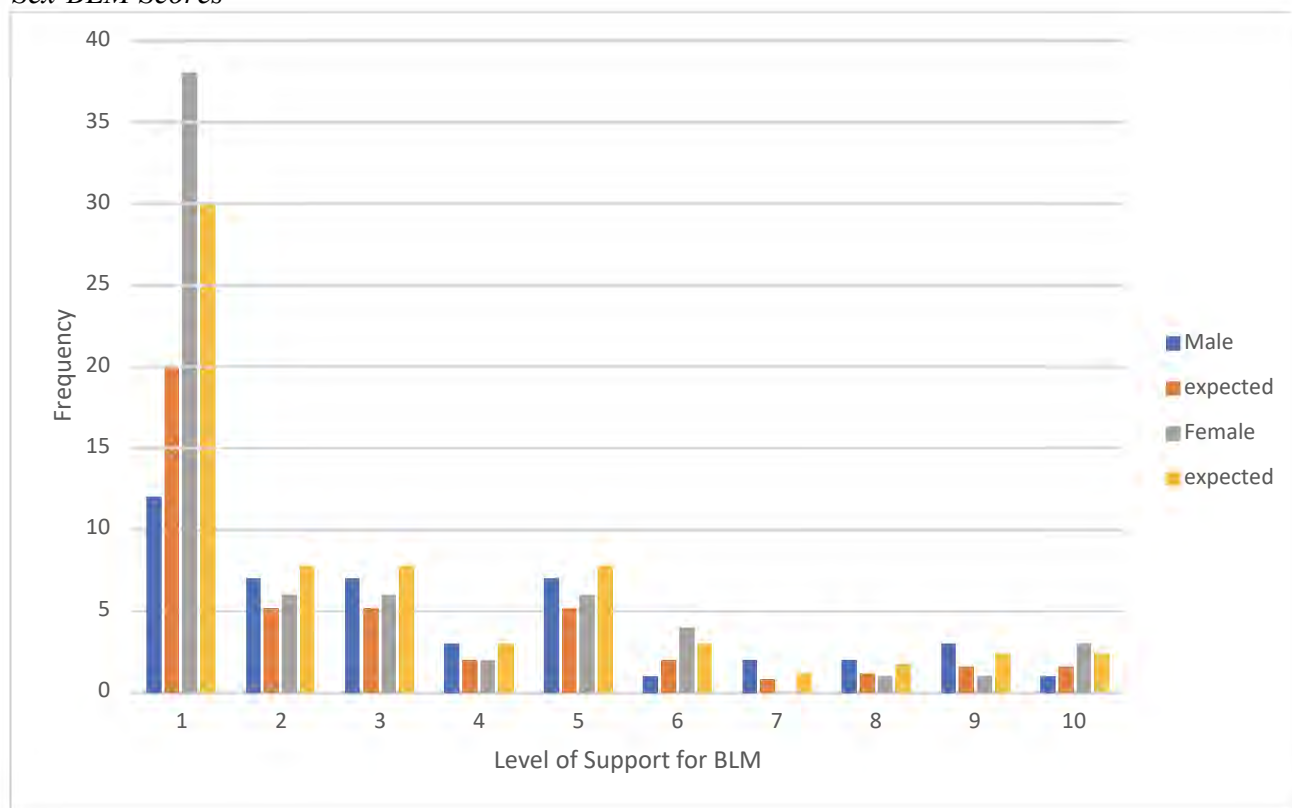
Figure 1*Sex/Pan-Ethnic Alignment***Figure 2***Sex-BLM Scores*

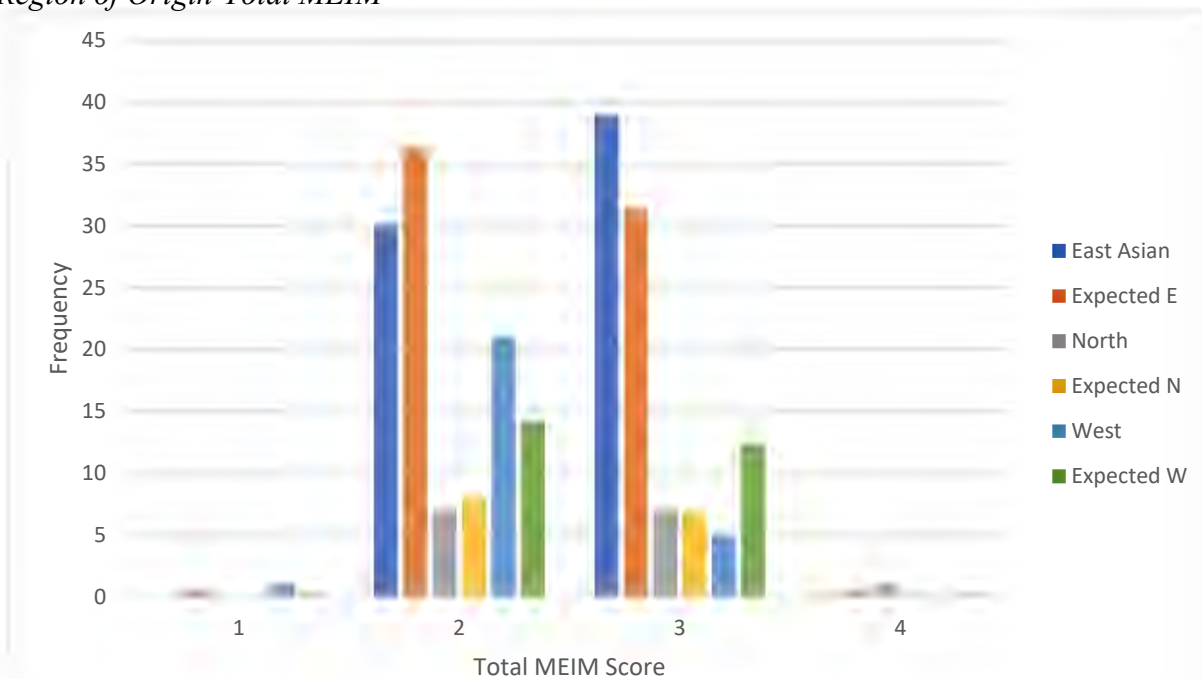
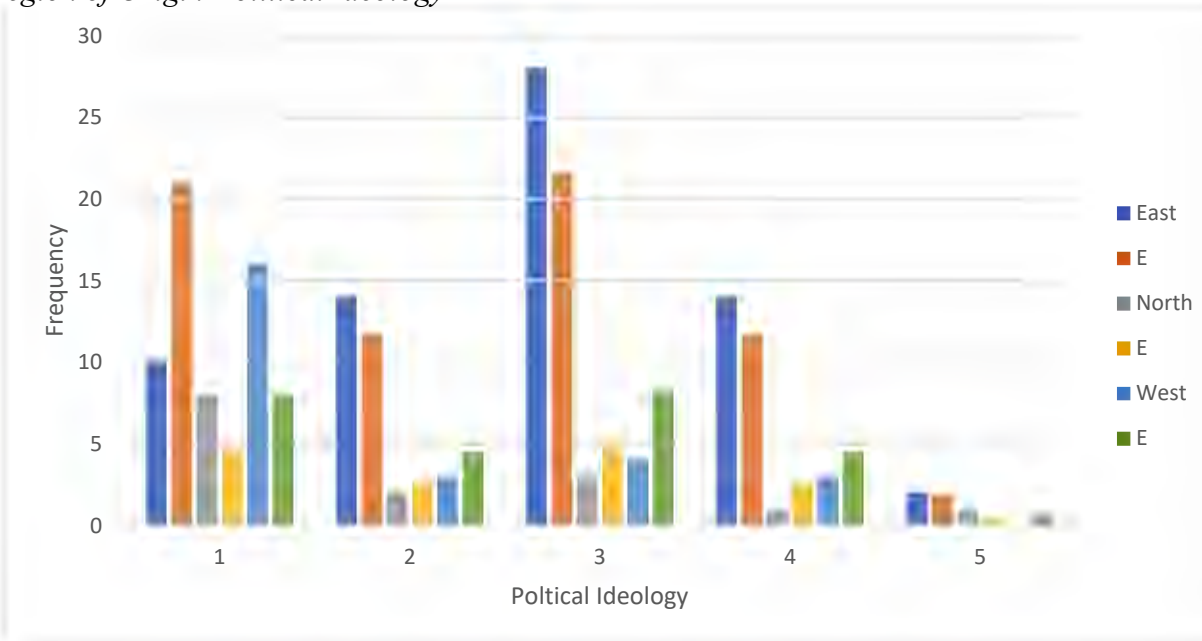
Figure 3*Region of Origin-Total MEIM***Figure 4***Region of Origin-Political Ideology*

Figure 5a
Political Ideology-BLM Support (Strongly Support to Moderate)

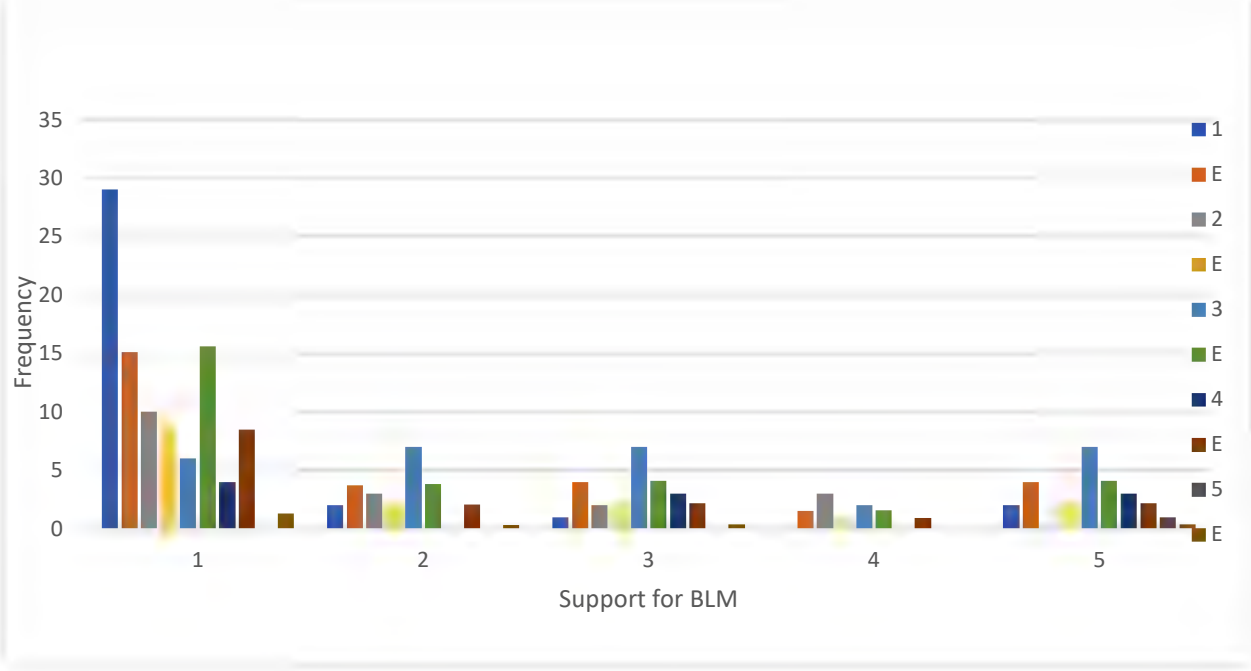
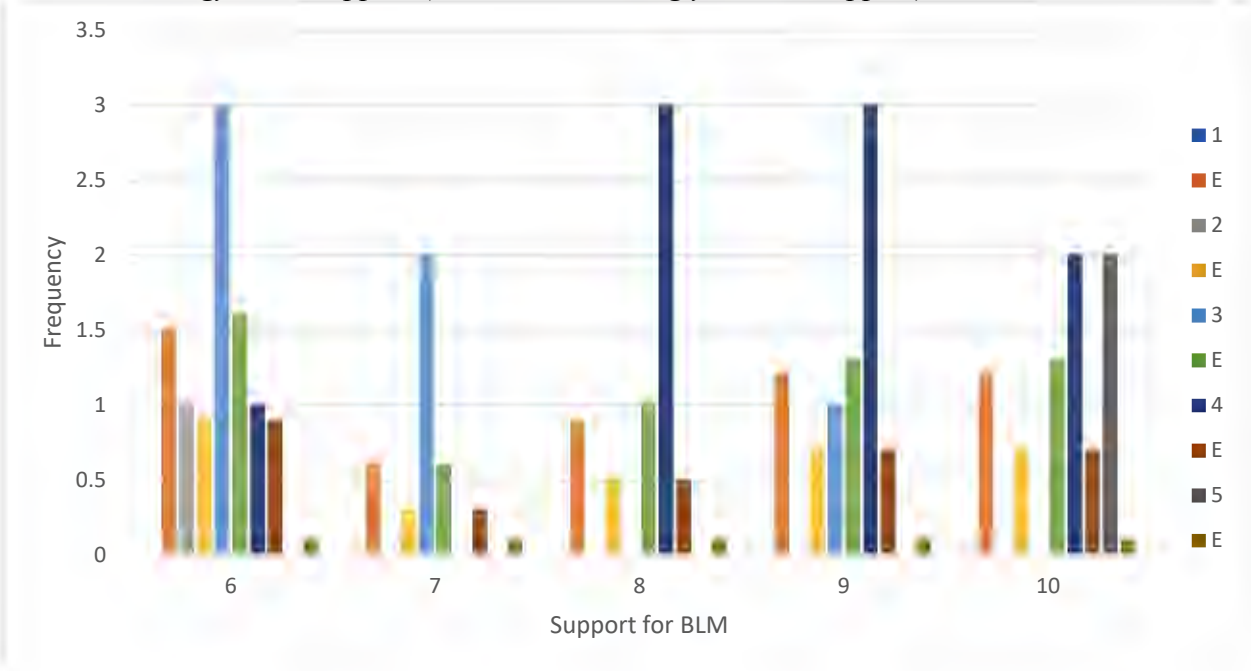


Figure 5b
Political Ideology-BLM Support (Moderate to Strongly Do Not Support)



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