

Running Head: BICULTURAL IDENTITY AND SOLIDARITY

The Effect of Cultural Identity Priming on Bicultural Canadians' Political Solidarity

by

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Abstract

People who perceive their identity in-group as victimized are more likely to show political solidarity for victimized out-groups (Craig & Richeson, 2012). An increasing number of people belong to more than one cultural identity group (“biculturals”), but no one has examined biculturals’ solidarity patterns. In Study 1, I primed the “Canadian” or “other” identity (or an empty control) of 261 bicultural Canadian undergraduates (67% women) from 11 “other” cultural identity groups. I expected participants to show more political solidarity when their “other” identity was salient, because they would be more likely to perceive their group as victimized (similar to victimized out-groups). The result was distinctly different patterns of effects for the respective “other” identity groups. The Filipino-Canadian group was large enough to examine separately; identity priming did not appear to affect collective victimhood ($p = 0.23$; partial $\eta^2 = 0.03$) or solidarity ($p = 0.15$; partial $\eta^2 = 0.04$). However, the observed statistical power for the Filipino group was low on both variables (≤ 0.40). Pairwise comparisons showed solidarity for Indigenous peoples was higher in the “Canadian” prime than control ($p = 0.05$), suggesting “Canadian” identity priming might increase solidarity for victimized cultural groups or indigenous peoples specifically. In Study 2, I primed 28 bicultural Filipino-Canadian (54% women) undergraduates’ cultural identity (“Canadian” or “Filipino”) and collective victimhood (primed, or no prime). I expected main effects of identity and collective victimhood, and an interaction effect. There were no significant effects of the manipulations ($p = 0.48$; partial $\eta^2 = .03$) on solidarity. Observed power (0.11) was too low to find an effect; future studies with larger sample size may find an effect.

Keywords: common in-group identity model, cultural identity, bicultural, political solidarity, victimhood, collective victimhood, intergroup relations

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The Effect of Cultural Identity Priming on Biculturals' Political Solidarity

People typically belong to only one group in each area of their identity. For example, Muslims are not members of any other religious group. However, in high immigration countries like Canada it is becoming increasingly common for people to belong to more than one cultural group (Craig & Richeson, 2012). As of 2011, 39% of Canadians were foreign born or had at least one foreign born parent (Statistics Canada, 2016, Aug 16). Millions of Canadians may identify as bicultural, and no one has examined how this affects their political solidarity. People who see their cultural group as victimized show more solidarity for other victimized groups (Craig & Richeson, 2016), but what about people with more than one cultural group? In my thesis studies I examined how cultural identity priming affects biculturals' solidarity, reflecting the distinct victimhood experienced by their respective identities.

Bicultural Identity

Bicultural people ("biculturals") internalize the norms and values of more than one culture (Mok & Morris, 2010), resulting in dual cultural identities with different experience of victimhood. In Canada, "Canadian" culture is centred in daily life while other cultures are pushed to the margins (Henry, 2002). Bicultural Canadians are more likely to be victimized as part of their "other" identity (rather than their "Canadian" identity), particularly if it is from a culture Canadians perceive as lower status (Maroto & Aylsworth, 2016). Immigration to Canada from "lower-status" countries is rising, increasing the probability of biculturals' "other" identities' victimhood (Statistics Canada, 2017, July 3).

Biculturals' cultural identities are closely bound to their experiences as a person of that culture (Schwartz, S. J., & Unger, 2010), and priming their cultural identity can shift their entire self-concept (Hong, Ip, Chiu, Morris, & Menon, 2001, Experiment 2). For example, Chinese-

American students named different attributes in their spontaneous self-concept their Chinese versus American identity was primed (Hong et al., 2001, Experiment 2). Participants in the “Chinese” condition named more duties (e.g., “I ought to know more about Chinese history”; Hong et al., 2001 p. 257) while participants in the “American” condition mentioned more personal entitlements (e.g., “We have the right to free speech”; Hong et al., 2001 p. 257).

When their cultural identities are differently victimized, biculturals may conceptualize themselves as members of a victimized or non-victimized group depending on which identity is salient. When a person is victimized because of their cultural identity, the victimhood and the identity are inseparable (Rodriguez, Rodriguez, & Mojica, 2012), and priming that identity would prime their membership in a collectively victimized group (Schwartz, S. J., & Unger, 2010). Until now, no one has examined how the different victimization of their identities affects biculturals’ solidarity for other victimized groups.

Political Solidarity

Victimized groups require political solidarity from other groups to advance their rights (Bonnycastle, 2011; McFarland, 2015). Researchers who study solidarity typically focus on non-victimized groups’ solidarity, and neglect the patterns of solidarity between victimized groups (Craig & Richeson, 2014). Victimized groups face different issues (Totten, Bartrop, & Jacobs, 2008) but share the experience of victimhood.

When people perceive victimization of their group, their in-group can expand to an overarching group of “victimized peoples” (common in-group identity model; Dovidio, Gaertner, Anastasio, Bachman, & Rust, 1993). Members of the original group may then show political solidarity for members of the newly expanded in-group via in-group favouritism (Tajfel & Turner, 1979). Researchers have identified this pattern of solidarity between people with a

single identity in the victimized identity area. No one has yet examined the solidarity patterns of people with multiple in-groups that include a victimized and non-victimized identity.

Social Justice Issues

Few people would say they do not support the general ideals of human rights (e.g., the right to live free of violence). However, many victimized groups are faced with social justice issues, which are less likely to receive clear-cut solidarity (Lundy & van Wormer, 2007). Social justice issues are human rights issues of social and economic inequality that deny groups of people their dignity and equal access to resources (Bonnycastle, 2011). For example, transgender Canadians have high rates of mental health issues, but rarely have access to mental health care providers trained in transgender issues (Rutherford, McIntyre, Daley, & Ross, 2012) which makes it difficult for them to find adequate care.

Collective Victimhood

Victimization creates common ground (e.g., Glasford & Calcagno, 2012; Tajfel & Turner, 1979) where victimized groups see themselves as part of an overarching in-group of “victimized peoples” (Dovidio et al., 1993).

If their cultural identities have different victimization experiences (Rodriguez et al., 2012), biculturals are more likely to perceive collective victimhood of their cultural group when the victimized identity is salient. For bicultural Canadians, this would be their “other” identity.

No one has examined the effect of biculturals’ identity salience on their political solidarity for victimized groups. I expected biculturals primed with their “other” identity to show more solidarity than the “Canadian” identity priming condition or the control condition, mediated by the extent they perceived their group as victimized. To test the effect of priming cultural identity on political solidarity, I ran a pilot study.

April 2017 Pilot Study

I examined the effect of cultural identity priming on bicultural Filipino-Canadian undergraduates' ($N = 12$; 67% women) political solidarity. Most participants (92%) were born outside Canada, and their average age was 21 years ($SD = 5.47$).

I set Qualtrics to randomly assign participants to write five sentences about cultural icons from "Canadian" or "Filipino" culture (modeled on Hong, Morris, Chiu, & Benet-Martínez, 2000). After, all participants completed a scale of political solidarity (adapted from Neufeld, K. H., Starzyk, K., & Gaucher, manuscript in preparation) for four groups affected by social justice issues (Indigenous peoples, Muslim people, transgender people and low income people).

I used within-groups t -tests to compare the manipulation groups. Before analysis, I examined the data for collective victimhood and solidarity to ensure independence of observations, normality and homogeneity of variances. Participants completed the survey individually online, and I removed any duplicate entries to ensure all observations were independent. The Shapiro-Wilk test of normality was non-significant for the "Canadian" and "Filipino" groups on solidarity (p 's = .922 and .348, respectively). The Shapiro Wilk test was non-significant for the "Filipino" group on collective victimhood ($p = .071$) but significant for the "Canadian" group ($p = .007$). I conducted the t test on collective victimhood despite this violation of normality, with the acknowledgement that this limited the interpretation of the results. Levene's test for equality of variances was non-significant for both solidarity ($p = .598$) and collective victimhood ($p = .318$).

Identity priming did not affect solidarity, $t(10) = -0.78$, $p = .46$, $d = 0.48$. However, the medium effect size suggested I would find a difference with a larger sample. The direction of solidarity in the results supported this; mean solidarity was higher in the "Filipino" group ($M =$

4.94, $SD = 0.80$) than “Canadian” ($M = 4.47$, $SD = 1.34$). The manipulation did not affect collective victimhood, $t(10) = -0.113$, $p = .905$, $d = 0.20$. However, collective victimhood positively correlated with solidarity ($r = 0.68$, $p < .05$), supporting my hypothesis that collective victimhood would mediate the effect of identity priming on solidarity in a larger sample.

Current Research

I conducted two studies examining how priming bicultural Canadians’ “Canadian” or “other” identity affected their political solidarity, mediated by collective victimhood.

Study 1: Does Priming Biculturals’ “Other” Identity Increase Solidarity?

I examined how priming bicultural undergraduate students’ “Canadian” or “other” identity, or no prime (empty control condition) affected their political solidarity for victimized groups, mediated by collective victimhood. I expected participants would show the most solidarity with their “other” identity primed, because they would be more likely to perceive collective victimization of their salient cultural group. I expected that when participants perceived higher collective victimhood, they would show higher solidarity (consistent other victimized groups’ patterns of solidarity; Craig & Richeson, 2012).

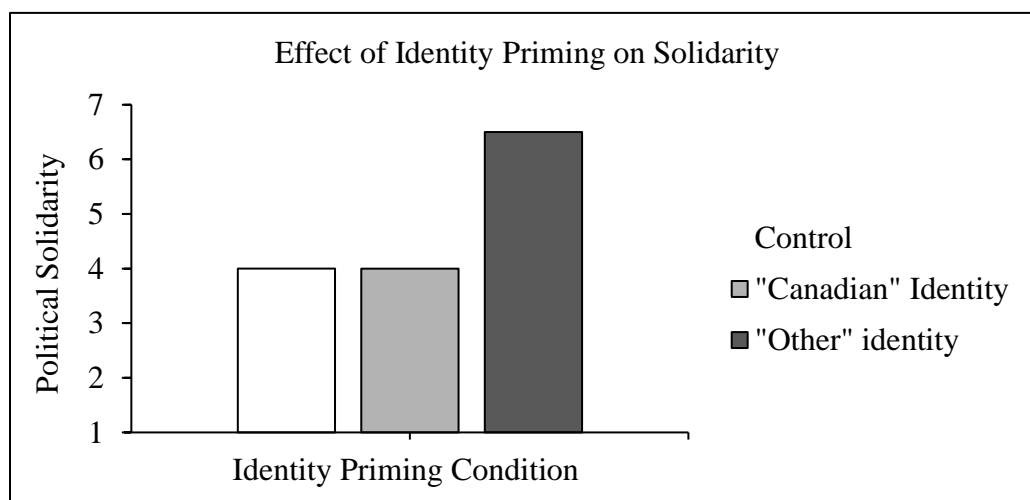


Figure 1. Expected results for Study 1.

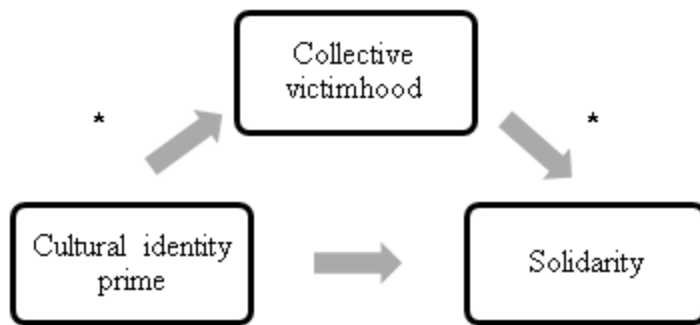


Figure 2. Expected mediation model for Study 1. * denotes a significant relationship.

Method

Participants. Based on a G*Power calculation (Faul, Erdfelder, Lang, & Buchner, 2007) I needed to recruit 252 participants (84 in each condition) to attain 95% statistical power to find an effect at the .05 alpha level (Cohen, 1988) using analysis of covariance (ANCOVA). Based on the pilot study results, I estimated a medium effect size in the G*Power analysis.

I recruited 293 PSYC 1200 students from the University of Manitoba SONA research participant pool. Each participant received a 0.5 research participation credit toward their PSYC 1200 grade (consistent with the compensation offered by other available studies).

Eligibility criteria. Eligible students had to identify as bicultural, and either have been born in Canada or lived in Canada for at least five years (the minimum time needed to acquire a cultural identity; Haritatos & Benet-Martínez, 2002). Participants had to identify at least “a little” with both their “Canadian” and “other” identities, and their “other” identity had to be present among the priming materials I prepared (see ‘Procedure’ section). I prepared priming materials for eleven “other” cultural identities, selected from the most common identities reported on the 2016-17 Prescreen. Finally, participants had to give their permission for members of the Social Justice Lab to contact them for future studies and provide email or text contact information.

Recruitment. I recruited eligible participants by directly emailing or texting them an recruitment statement (Appendix A) which described the study as a survey of identity and social issues (the same statement was visible in the study description on SONA). I directed participants to sign up for the study on SONA, and then follow a link to the Qualtrics website where they would enter a password to access the study. To ensure participants accessed the version of the survey that corresponded to their “other” identity, each version had a different password. In the invitation email, I stated the study was by “invitation only” and participants should not share their password with anyone.

Exclusion criteria. Before running analyses, I excluded the data from participants who (a) identified “not at all” with either or both of their cultural identities, indicating they do not identify as bicultural; (b) spent a very long or very short time completing the survey (defined as three standard deviations above or below the mean); (c) did not completed the identity priming manipulation as per the instructions, or (d) did not state they would give the survey their full attention. I excluded 32 participants, bringing the final sample to 261, which was still above the sample size (252) needed to attain 95% statistical power in the analysis.

Procedure. After receiving an email invitation, students signed up for the study online on the SONA website and followed a link to the Qualtrics website. Qualtrics prompted participants to enter a password (from the invitation email) to access the survey.

Participants read an informed consent form (Appendix B) that disclosed the general aims of the study, then indicated whether they consented to participate in the study. If they did not consent to participate Qualtrics redirected them back to the SONA website. Participants could not advance to the survey unless they gave consent. This was the only mandatory question; they

could skip other questions in the survey if they chose (they would receive a prompt if they left a question blank, to ensure it was intentional).

After consenting, participants stated whether they would complete the survey without any distractions or breaks, then Qualtrics then randomly assigned participants to one of three identity manipulation conditions: (1) “Canadian”, (2) “other”, or (3) the empty control. I prepared priming materials for eleven of the most common “other” identities reported in the 2017-18 Social Justice Lab Prescreen: Chinese, Filipino, Indian, Japanese, Italian, Ukrainian, German, Portuguese, Pakistani, Vietnamese and Austrian.

After the manipulation, participants in both priming conditions completed the first manipulation check by indicating how much they identified with the primed cultural identity (1- *not at all*, 5- *extremely*). All participants then completed a collective victimhood scale, and read about social justice issues facing two different victimized groups (in randomized order). After reading about each issue, they completed a political solidarity scale for each group.

Next, participants in both priming conditions completed the second manipulation check (indicating how much they identify with the non-primed identity). I included this manipulation check after the dependent variables because asking a question about participants’ non-primed identity could inadvertently prime that identity. Participants in the control condition completed both manipulation checks at this point, in randomized order.

Finally, all participants completed a brief demographic section by stating their age, status in Canada, and length of residence in Canada if they were born elsewhere (adapted from Statistics Canada, 2017, July 3). They read a debriefing form (Appendix D) that outlined the specific goals of the study and could enter their email to receive a summary of results.

Identity manipulation. In the identity priming conditions, participants viewed five photos of cultural icons from either their “Canadian” or “other” culture and wrote five short sentences relating any of the icons to the culture (Adapted from Hong et al., 2000). The five photos showed the same icons for each culture; (1) the national flag, (2) the national currency, (3) athletes playing the national sport, (4) a map of the country, and (5) the national animal. For example, participants who completed the Canadian priming condition saw photos of the Canadian flag, Canadian currency, hockey players on the ice, map of Canada, and a beaver. For each condition I arranged the photos in the same order, followed by instructions to “Please write five short sentences about any of the photos above in relation to [“Canadian” / “other”] culture in the space below”.

Social justice issues. Participants read about timely issues facing Indigenous peoples and transgender people. I chose the groups based on (1) overall vulnerability, (2) the presence of a timely issue, and (3) representation of a cultural group and a non-cultural group.

Indigenous peoples are among the top six groups identified as vulnerable in the 2010 Canadian Public Opinion on Human Rights Survey (EnviroNics Research Group, 2010) and are struggling to reconcile with non-indigenous Canadians after years of mistreatment.

Transgender people are particularly vulnerable to hate crimes and other victimization (Ontario’s Hate Crimes Community Working Group; Perry & Alvi, 2012). Despite high rates of trauma and mental health issues, transgender people are often unable to access suitable mental health supports (Rutherford, McIntyre, Daley, & Ross, 2012).

I quoted the Indigenous peoples’ issue from Neufeld, Starzyk, and Gaucher (manuscript in preparation), and modeled the wording and presentation of the transgender people’s issue to match (Appendix C).

Dependent measures.

Collective victimhood. Participants rated their agreement (1-strongly disagree, 7-strongly agree) with five statements about their salient ethnic/cultural group (K. Starzyk, personal communication, March 9 2017). The statements were: (1) “I feel a sense of victimhood when I think of my ethnic/cultural identity”, (2) “I belong to an ethnic/cultural group that has faced or continues to face discrimination”, (3) “I have had difficult personal experiences because of my ethnic/cultural group membership, (4) “Life is hard for members of my ethnic/cultural group” and (5) “My cultural/ethnic group’s status in society is a privileged one” [reverse-scored]. After initial analyses, I removed item five to improve the internal consistency of the scale (from $\alpha = .79$ to $\alpha = .82$). I will refer to the adjusted scale as a four-item scale in analyses.

Political solidarity. After reading about the social justice issue facing each victimized group, participants completed a three-item scale political solidarity scale (adapted from Glasford & Calcagno, 2012). The items were (1) “I would participate in a demonstration on behalf of [group]”, (2) “I would participate in raising awareness about injustices facing [group], and (3) “I would sign a petition to stop discrimination against [group]”. I created a solidarity score for each issue (Indigenous solidarity $\alpha = .87$; transgender solidarity $\alpha = .87$), and an overall political solidarity score ($\alpha = .89$).

Results (All Groups)

At the start of my analyses, I merged the data from the eleven survey versions and imported additional variables (e.g., birthplace) participants completed in the 2017-18 Social Justice Lab Prescreen.

Demographics. Participants were 261 undergraduate PSYC 1200 students age 17 to 33 ($M = 19$; $SD = 1.82$). Most were born in Canada or second-generation immigrants. The majority

(67%) were women; gender proportions were similar across manipulation conditions. See Table 1 for full demographic statistics.

Table 1
Study 1 Descriptive Statistics (All Groups)

Variable	N (%)
Gender^a	
Women	176 (67%)
Men	85 (33%)
Age	
Mean	19
Range	17-33
Birthplace	
Canada	138 (53%)
Elsewhere	123 (47%)
Parents' birthplace^b	
Both born in Canada	42 (33%)
One born in Canada	19 (15%)
Both born elsewhere	77 (62%)
Status	
Citizen at birth	138 (53%)
Citizen by naturalization	86 (32%)
Landed immigrant	35 (14%)
Other (e.g., refugee)	2 (<1%)
Years in Canada^c	
Mean	10
Range	5-18
Primary identity^a	
Canadian	107 (41%)
Other	153 (59%)
No data	1 (<1%)
Household income^a	
< \$10k	189 (72%)
\$10-19k	34 (13%)
\$20-29k	6 (<1%)
\$30-100k	5 (<1%)
No data	27 (10%)

Table 1 Continued

Variable	<i>N</i> (%)
Religion^a	
Buddhist	9 (<1%)
Christian	141(59%)
Hindu	13 (<1%)
Jewish	1 (<1%)
Muslim	11 (<4%)
Other	19 (<7%)
None	46 (19%)
<i>No data</i>	21 (8%)

Note. Percentages may not sum to 100 due to rounding.

^aVariable imported from the Social Justice Lab 2017/18 Prescreen ^bParticipants born in Canada only ^cParticipants born elsewhere only

Manipulation checks. If the manipulation was successful, I expected the salience of the primed identity to be reflected by higher reported identification with that identity (compared to the level of identification participant reported on the Prescreen). I used within-groups *t*-tests to compare the manipulation groups' change in participants' Prescreen and Study 1 identity means, to determine if the manipulation increased participants' reported identification with the primed identity. I also examined the Prescreen distributions of mean identification on both identities, to rule out the possibility of a failure of random assignment.

Assumption checks. Participants completed the survey individually online, and I removed any duplicate entries to ensure all observations were independent. The Shapiro-Wilk test of normality was significant for all groups (p 's < .05) "Canadian" and "other" identity from both the Prescreen and Study 1. However, Q-Q plots of the residuals for these groups appeared normal. As the error degrees of freedom were greater than twenty for all groups, the sample sizes were large enough to assume normality (Tabachnick & Fidell, 2013).

"Canadian" identity priming did not significantly increase identification with Canadian identity, $t(77) = 0.35$, $p = .726$, $d = 0.00$. "Other" identity priming appeared to increase

participants' identification with their "other" identity, $t(84) = -2.15, p = .035, d = 0.20$.

However, the control group's identification with "other" identity also increased, $t(93) = -2.31, p = .023, d = 0.24$. Because the control group's identification also increased, I cannot conclusively attribute the increase of the "other" group to the success of the manipulation rather than an unrelated factor (e.g., measurement time).

Prescreen identity scores. Participants' mean identity on the Prescreen was high for both "Canadian" ($M = 4.05, SD = 0.78$) and "other" ($M = 3.98, SD = 0.87$) identity (1- *not at all*, 5- *extremely*). This made it difficult to detect if the manipulation was effective. To rule out the possibility that a failure of random assignment obscured the effect, I used an analysis of variance (ANOVA) to compare the Prescreen identity means of the manipulation groups.

Participants completed the Prescreen survey individually online. I also removed any duplicate entries, ensuring that the observations were all independent. Levene's test of homogeneity of variances was non-significant for identification with "Canadian" ($p = .338$) and "other" identity ($p = .975$). The Shapiro-Wilk test of normality was significant for all groups (p 's $< .05$) on both "Canadian" and "other" identity. However, Q-Q plots of the residuals for these groups appeared normal. As the error degrees of freedom were greater than twenty for all groups, the sample sizes were large enough to assume normality (Tabachnick & Fidell, 2013).

There were no significant differences between the manipulation groups on Prescreen levels of identification with "Canadian" identity, $F(2, 258) = 0.18, p = .832$, partial $\eta^2 = .001$, or "other" identity, $F(2, 258) = 0.05, p = .952$, partial $\eta^2 = .000$. I concluded there was no failure of random assignment.

Analysis. I used an ANCOVA to examine the effect of the identity manipulation on the collective victimhood and political solidarity, controlling for Prescreen identity (both "Canadian"

and “other”), age, gender, and the number of years participants had been in Canada (measured within Study 1; for participants born in Canada, I used their age).

I included Prescreen identity to control for the effect of high identification with group identities. I controlled for age, gender, birthplace and number of years in Canada because these identity factors have been previously demonstrated to influence solidarity (e.g., Curtin, Kende, & Kende, 2016). I used these covariates in all the ANCOVAs in my thesis studies.

Assumption checks. Before conducting my analyses, I examined the data to ensure my variables met the assumptions necessary to conduct an analysis of covariance.

Dependent variable assumption checks. Before conducting my analyses, I examined the data to ensure my dependent variables met the assumptions necessary to conduct an analysis of covariance; independence of observations, homogeneity of variances, and normality.

Participants completed the survey online, independently of others. I removed any duplicate entries, ensuring observations were independent. Because all variables pass the assumption of independence of observations based on the same reasoning, I will not note this individually below.

Levene’s test for homogeneity of variances was non-significant for overall solidarity ($p = .471$) and the sub-scales of solidarity for Indigenous peoples ($p = .324$) and transgender people ($p = .188$). The Shapiro-Wilk test of normality was significant for all groups (all p ’s $< .05$) on solidarity and the sub-scales. However, Q-Q plots of the residuals for these groups appeared normal. As the error degrees of freedom were greater than twenty for all groups, the sample sizes were large enough to assume normality (Tabachnick & Fidell, 2013).

Levene’s test for homogeneity of variances was non-significant for collective victimhood ($p = .106$). The Shapiro-Wilk test of normality was significant for two groups (all p ’s $< .05$);

however, Q-Q plots of the residuals for these groups appeared normal. As the error degrees of freedom were greater than twenty for all groups, the sample sizes were large enough to assume normality (Tabachnick & Fidell, 2013).

Levene's test for homogeneity of variances was non-significant for "Canadian" or "other" identity (p 's = .990, .778 respectively). The Shapiro-Wilk test of normality was significant for all groups (p 's < .05) on both identities. However, Q-Q plots of the residuals for these groups appeared normal. As the error degrees of freedom were greater than twenty for all groups, the sample sizes were large enough to assume normality (Tabachnick & Fidell, 2013).

Covariate assumption checks. I examined the covariates (Prescreen "Canadian" and "other" identity, age, gender, birthplace, and years in Canada) for outliers, linear relationships with the dependent variables, and homogeneity of regression. There were four outliers on age. Outliers can have a pronounced effect on the mean, and when they are present in a covariate there is a risk that the mean of the dependent variable will be unreasonably adjusted in an ANCOVA (Tabachnick & Fidell, 2013). Because there were relatively few outliers (and to be consistent with the assumptions of an ANCOVA) I removed the outliers before analysis. Most covariates did not have a significant linear relationship with the dependent variables. I included them to control for their effect on the dependent variable, and to present a cleaner picture of the manipulation effect. All covariates passed the assumption of homogeneity of regression (did not interact with the manipulation; p 's > .05).

Descriptives. Participants' overall mean political solidarity was high ($M = 5.20$), with slightly lower solidarity on the sub-scale for Indigenous peoples ($M = 5.14$) compared to transgender people ($M = 5.26$). However, only Indigenous solidarity significantly correlated

with collective victimhood ($r = .137, p = .028$). See Table 2 for full descriptive statistics, and Table 3 for intercorrelations.

Table 2

Study 1 Descriptive Statistics for Dependent Measures (All Groups)

	α	M	SD	Range	Skewness (SE)	Kurtosis (SE)
Collective victimhood	.82	3.38	1.34	1.00-6.75	0.12 (0.15)	0.65 (0.30)
Overall political solidarity	.89	5.20	1.22	1.67-7.00	-0.55 (0.15)	0.09 (0.30)
Indigenous political solidarity	.87	5.14	1.34	1.00-7.00	-0.60 (0.15)	0.08 (0.30)
Transgender political solidarity	.87	5.26	1.36	1.00-7.00	-0.90 (0.15)	0.65 (0.30)

Note. All measures scored on a 7-point Likert scale (1-*strongly disagree*, 7- *strongly agree*).

Table 3

Study 1 Correlations Between Dependent Measures (All Groups)

	1	2	3	4
1. Collective victimhood	-	.107	.137*	.056
2. Overall political solidarity		-	.905**	.908**
3. Indigenous political solidarity			-	.642**
4. Transgender political solidarity				-

Note. Pearson correlation statistics.

* $p < .05$ ** $p < .001$

ANCOVAs.

Identity. I used an ANCOVA to compare the manipulation groups' reported levels of "Canadian" and "other" identity measured in Study 1. I expected that the salience of the primed identity would be reflected in an increase in identification (compared to the non-primed identity). However, identity priming did not significantly affect levels of identification with "Canadian", $F(2, 247) = 0.27, p = .764$, partial $\eta^2 = .002$, or "other" identity, $F(2, 247) = 0.81, p = .445$, partial $\eta^2 = .007$. I concluded that the manipulation may have been unsuccessful, or that identity salience was not necessarily reflected by an increase in identification with the primed identity (particularly as most participants were already highly identified with one or both of their identities).

Collective victimhood. Identity priming did not significantly affect collective victimhood, $F(2, 247) = 0.590, p = .555$, partial $\eta^2 = .005$. Participants primed with their “other” identity did not show more collective victimhood, $EMM = 3.35, SE = 0.14, 95\% CI = [3.08, 3.62]$ compared to participants primed with “Canadian” identity, $EMM = 3.52, SE = 0.15, 95\% CI = [3.22, 3.81]$ or the empty control condition, $EMM = 3.30, SE = 0.14, 95\% CI = [3.01, 3.58]$.

Political solidarity. Identity priming did not significantly affect political solidarity $F(2, 246) = 0.816, p = .443$, partial $\eta^2 = .007$. Participants primed with their “other” identity did not show more overall political solidarity, $EMM = 5.23, SE = 0.12, 95\% CI = [4.99, 5.47]$ compared to participants primed with their “Canadian” identity, $EMM = 5.31, SE = 0.13, 95\% CI = [5.06, 5.56]$ or the empty control condition, $EMM = 5.09, SE = 0.12, 95\% CI = [4.86, 5.32]$.

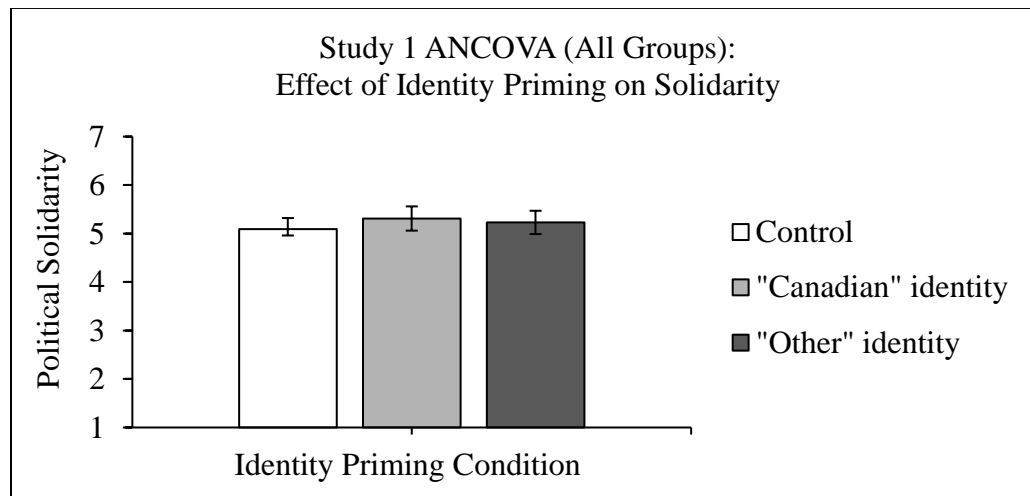


Figure 3. Effect of identity priming on overall political solidarity. Error bars represent 95% confidence intervals. Covariates gender, years in Canada, and “Canadian” identity (Prescreen measure) were all significant at the .05 level.

The results appear to support my hypothesis that there would be no difference between the “Canadian” prime and control group due to the inherently priming effect of the Canadian environment. However, since the manipulation checks were inconclusive, I cannot conclude that the results support my hypothesis.

Across the solidarity sub-scales there were similar patterns of effects, and no significant differences (See Table 4).

Table 4

Study 1 Effect of Identity Priming on Dependent Measures (All Groups)

	<i>EMM (SE)</i>			<i>F</i>	<i>p</i>	partial η^2
	Control	“Canadian”	“other”			
Collective victimhood	3.35 (0.14)	3.52 (0.15)	3.30 (0.14)	0.59	0.55	0.01
Overall political solidarity	5.09 (0.12)	5.31 (0.13)	5.23 (0.12)	0.82	0.44	0.01
Indigenous political solidarity	4.96 (0.13)	5.30 (0.14)	5.20 (0.14)	1.74	0.18	0.01
Transgender political solidarity	5.23 (0.13)	5.32 (0.14)	5.26 (0.14)	0.09	0.92	0.00

Note. All measures scored on a 7-point Likert scale (1-*strongly disagree*, 7- *strongly agree*).

Mediation model. I expected collective victimhood would mediate the effect of identity priming on overall political solidarity. To test this, I used the PROCESS macro (Hayes, 2017) in SPSS to examine the indirect effect of collective victimhood on the difference in political solidarity between manipulation groups. PROCESS does not allow simultaneous comparison of the mediation relationships between three or more groups. Instead, PROCESS treats one group as a reference group and compares the other two groups to it. To compare the other two groups to each other, it is necessary to filter out the original reference group and treat one of the remaining groups as the reference group. Hayes provides more than one approach for this analysis (See Hayes, 2017, Chapter 6 for more information); I used indicator coding.

I began by designating the control group as the reference group and comparing the manipulation groups to it (using the same covariates as in the ANCOVAs). The bootstrapped unstandardized relative indirect effect showed that collective victimization did not significantly mediate the difference between control and “Canadian” identity priming, 95% CI [-.0193, .0654], or control and “other” identity priming, 95% CI [-.0422, .0260]. To compare the two

manipulation groups, I filtered out the “control” condition and treated the “Canadian” group as the reference group. The bootstrapped unstandardized relative indirect effect showed that collective victimhood did not significantly mediate the difference between the “Canadian” and “other” priming groups, 95% CI [-.0901, .0203].

Discussion

In Study 1, my goal was to examine whether priming bicultural undergraduates’ “other” identity would result in higher political solidarity than priming their “Canadian” identity, or no priming (control). I hypothesized that participants primed with their “other” identity would have experienced more victimization as a part of that identity, resulting in higher perceived collective victimhood when that identity was salient. As per the common in-group identity model, I expected participants with higher collective victimhood would be more likely to perceive other victimized groups as part of their in-group (of victimized peoples). The results of Study 1 did not support my hypotheses. Participants primed with their “other” identity did not show more collective victimhood or solidarity than participants primed with their “Canadian” identity, or the control group. There are two possible explanations for the results.

First, the manipulation may not have been effective. Because most participants identified highly with both their “Canadian” and “other” identities on the Prescreen, it was difficult to determine if the manipulation was effective.

Second, the differing patterns of results for the eleven “other” cultural identities resulted in heterogenous data that may have obscured the effect of the manipulation. I suggest future studies focus on biculturals from a single “other” identity to avoid this issue. In Study 1, the only identity group large enough to examine independently was bicultural Filipino-Canadians. I separately examined the data from these participants (outlined in the following section).

Results (Filipino Only)

The all dependent variables had acceptable to good internal consistency (collective victimhood $\alpha = .74$; Indigenous solidarity $\alpha = .84$; transgender solidarity $\alpha = .80$; overall solidarity $\alpha = .75$) for the Filipino group.

Demographics. Participants were 114 undergraduate PSYC 1200 students age 17-23 years old ($M = 19$; $SD = 1.35$). Most were born outside of Canada, or second-generation immigrants. The majority (64%) were women; gender proportions were similar across manipulation conditions. See Table 5 for full demographic statistics.

Table 5
Study 1 Descriptive Statistics (Filipino Only)

Variable	<i>N</i> (%)
Gender^a	
Women	73 (64%)
Men	41 (36%)
Age	
Mean	19
Range	17-23
Birthplace	
Canada	38 (33%)
Elsewhere	76 (67%)
Parents' birthplace^b	
Both born in Canada	3 (3%)
One born in Canada	1 (1%)
Both born elsewhere	110 (97%)
Status	
Citizen at birth	38 (33%)
Citizen by naturalization	55 (48%)
Landed immigrant	21 (18%)
Years in Canada^c	
Mean	10
Range	5-18

Table 5 Continued

Variable	<i>N</i> (%)
Primary identity^a	
Canadian	22 (19%)
Filipino	92 (81%)
Household income^a	
< \$10k	86 (75%)
\$10-19k	13 (11%)
\$30-39k	1 (<1%)
\$100k+	1 (<1%)
<i>No data</i>	<i>13 (11%)</i>
Religion^a	
Buddhist	1 (1%)
Christian	91 (80%)
Other	15 (13%)
None	7 (6%)

Note. Percentages may not sum to 100 due to rounding.

^avariable imported from the Social Justice Lab 2017/18 Prescreen ^bparticipants born in Canada only ^cparticipants born elsewhere only

Manipulation checks.

Assumption checks. Participants completed the survey individually online, and I removed any duplicate entries to ensure all observations were independent. The Shapiro-Wilk test of normality was significant for all groups (p 's < .05) on both "Canadian" and "Filipino" identity on the Prescreen and Study 1. However, Q-Q plots of the residuals for these groups appeared normal. As the error degrees of freedom were greater than twenty for all groups, the sample sizes were large enough to assume normality (Tabachnick & Fidell, 2013).

Identity priming did not significantly increase participants' identification with their "Canadian", $t(34) = -1.09$, $p = .282$, or "Filipino" identity, $t(36) = -0.77$, $p = .446$ (compared to the Prescreen). There were no significant differences between the control group's mean "Canadian" ($p = .800$) or "Filipino" ($p = .146$) identity scores and their Prescreen identity scores.

Prescreen identity scores. Participants' Prescreen identity means were high for both "Canadian" ($M = 3.88$, $SD = 0.85$) and "Filipino" ($M = 4.24$, $SD = 0.77$) identity (1- *not at all*, 5- *extremely*). This made it difficult to detect if the manipulation was effective. To rule out the possibility that a failure of random assignment obscured the effect, I used an analysis of variance (ANOVA) to compare the Prescreen identity means of the manipulation groups.

Participants completed the Prescreen survey individually online; I removed any duplicate entries, ensuring observations were independent. Levene's test of homogeneity of variances was non-significant for identification with "Canadian" ($p = .270$) and "Filipino" identity ($p = .662$). The Shapiro-Wilk test of normality was significant for all groups (p 's $< .05$) on both "Canadian" and "Filipino" identity. However, Q-Q plots of the residuals for these groups appeared normal. As the error degrees of freedom were greater than twenty for all groups, the sample sizes were large enough to assume normality (Tabachnick & Fidell, 2013).

There were no significant differences between the manipulation groups on Prescreen levels of identification with "Canadian" identity, $F(2, 113) = 0.74$, $p = .482$, partial $\eta^2 = .013$, or "Filipino" identity, $F(2, 113) = 0.27$, $p = .764$, partial $\eta^2 = .005$. I concluded there was no failure of random assignment.

Analysis. I used an analysis of covariance to examine the effect of the identity manipulation on collective victimhood and political solidarity, controlling for the same covariates as the "All Groups" analysis.

Assumption checks.

Dependent variable assumption checks. Before conducting my analyses, I examined the data to ensure my dependent variables met the assumptions necessary to conduct an analysis of covariance; independence of observations, homogeneity of variances, and normality.

All participants completed the online study independently, and I removed any duplicate entries to ensure independence of observations.

Levene's test for homogeneity of variances was non-significant for overall solidarity ($p = .695$) and the sub-scales of solidarity for Indigenous peoples ($p = .384$) and transgender people ($p = .629$). The Shapiro-Wilk test of normality was significant for the "Filipino" group on solidarity and both sub-scales, and the "Canadian" group on transgender solidarity (all p 's $< .05$). However, Q-Q plots of the residuals for these groups appeared normal. As the error degrees of freedom were greater than twenty for all groups, the sample sizes were large enough to assume normality (Tabachnick & Fidell, 2013).

Levene's test for homogeneity of variances was non-significant for collective victimhood ($p = .283$). The Shapiro-Wilk test of normality was significant for the control group ($p < .05$). However, Q-Q plots of the residuals for this group appeared normal. As the error degrees of freedom were greater than twenty for all groups, the sample sizes were large enough to assume normality (Tabachnick & Fidell, 2013).

Levene's test for homogeneity of variances was non-significant for "Canadian" and "other" identity (p 's = .283, .666 respectively). The Shapiro-Wilk test of normality was significant for all groups (p 's $< .05$) on both identities. However, Q-Q plots of the residuals for these groups appeared normal. As the error degrees of freedom were greater than twenty for all groups, the sample sizes were large enough to assume normality (Tabachnick & Fidell, 2013).

Covariate assumption checks. I examined the covariates (Prescreen "Canadian" and "other" identity, age, gender, birthplace, and years in Canada) for the presence of outliers, linear relationships with the dependent variables, and homogeneity of regression. Age had two outliers which I removed before analysis, to be consistent with the approach I used in Study 1 and the

assumptions of ANCOVA (Tabachnick & Fidell, 2013). Most covariates did not have a significant linear relationship with the dependent variables. I included them to present a cleaner picture of the manipulation effect. All covariates passed the assumption of homogeneity of regression (did not interact with the manipulation; p 's > .05).

Descriptives. Participants' overall mean political solidarity was high ($M = 5.26$).

Solidarity was slightly lower for Indigenous peoples ($M = 5.23$) compared to transgender people ($M = 5.30$). None of the variables significantly correlated with collective victimhood.

Table 6
Study 1 Descriptive Statistics for Dependent Measures (Filipino Only)

	α	M	SD	Range	Skewness (SE)	Kurtosis (SE)
Collective victimhood	.74	3.52	1.18	1.00-6.75	0.23 (0.23)	-0.22 (0.45)
Overall political solidarity	.75	5.26	1.07	2.83-7.00	-0.16 (0.23)	-0.74 (0.45)
Indigenous political solidarity	.84	5.23	1.21	1.67-7.00	-0.44 (0.23)	-0.30 (0.45)
Transgender political solidarity	.80	5.30	1.19	1.00-7.00	-0.61 (0.23)	0.46 (0.45)

Note. All measures scored on a 7-point Likert scale (1-*strongly disagree*, 7- *strongly agree*).

Table 7
Study 1 Correlations Between Dependent Measures (Filipino Only)

	1	2	3	4
5. Collective victimhood	--	.170	.176	.122
6. Overall political solidarity		--	.894**	.889**
7. Indigenous political solidarity			--	.590**
8. Transgender political solidarity				--

Note. Pearson correlation statistics.

* $p < .05$ ** $p < .001$

ANCOVAs.

Identity. I used an ANCOVA to compare the manipulation groups' "Canadian" and "Filipino" identity means as measured in Study 1. The results did not support my hypotheses. Identity priming did not affect levels of identification with "Canadian", $F(2, 105) = 0.35$, $p = .707$, partial $\eta^2 = .007$, or "Filipino" identity, $F(2, 105) = 0.23$, $p = .795$, partial $\eta^2 = .004$.

Collective victimhood. Identity priming did not affect collective victimhood, $F(2,105) = 1.49$, $p = .229$, partial $\eta^2 = .028$. Participants primed with their “Filipino” identity did not show more collective victimhood, $EMM = 3.32$, $SE = 0.18$, 95% CI = [2.96, 3.68] compared to participants primed with “Canadian” identity, $EMM = 3.79$, $SE = 0.20$, 95% CI = [3.39, 4.19] or the empty control condition, $EMM = 3.48$, $SE = 0.19$, 95% CI = [3.10, 3.86].

Political solidarity. Identity priming did not affect political solidarity $F(2, 104) = 1.97$, $p = .145$, partial $\eta^2 = .036$. Participants primed with their “Filipino” identity did not show more political solidarity, $EMM = 5.01$, $SE = 0.16$, 95% CI = [4.70, 5.33] compared to participants primed with their “Canadian” identity, $EMM = 5.45$, $SE = 0.18$, 95% CI = [5.10, 5.80] or the empty control condition, $EMM = 5.37$, $SE = 0.17$, 95% CI = [5.04, 5.70]. See Figure 4 on the following page for comparison.

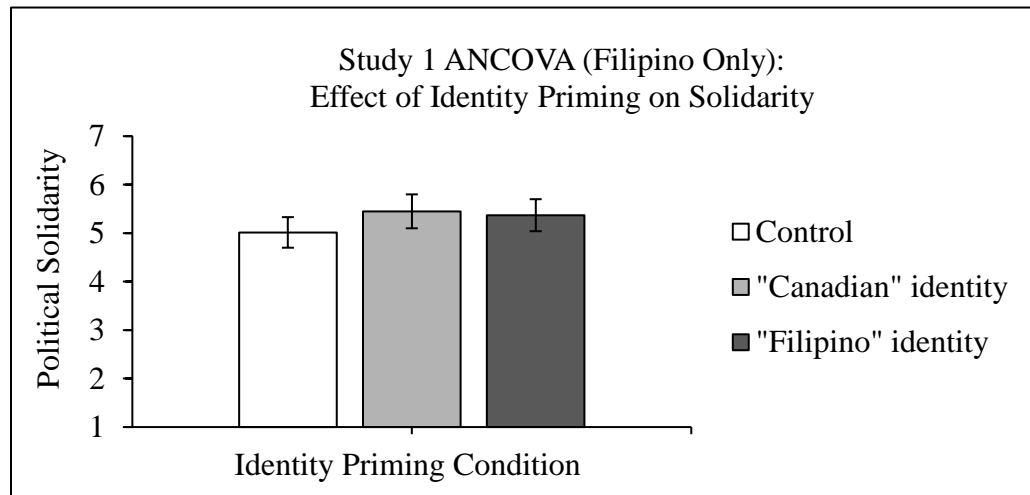


Figure 4. Effect of identity priming on overall political solidarity. Error bars represent 95% confidence intervals. Covariates gender and “Filipino” identity (from Prescreen) were significant at the .05 level

As before, the results appear to support my hypothesis that the “Canadian” prime and control group would not show significantly different solidarity (though mean solidarity is slightly

lower in the control group). However, since the manipulation checks were inconclusive, I cannot conclude that the results support my hypothesis.

Across the solidarity sub-scales there were similar patterns of effects and no significant differences as a main effect of the manipulation (See Table 8). However, pair-wise comparisons showed “Canadian” priming resulted in significantly higher Indigenous solidarity than the control group ($p = .050$).

Table 8

Study 1 Effects of Identity Priming on Dependent Measures (Filipino Only)

	$EMM_{Con}(SE)$	$EMM_{Can}(SE)$	$EMM_{Fil}(SE)$	F	p	partial η^2
Collective victimhood	3.32 (0.18)	3.79 (0.20)	3.48 (0.19)	1.49	0.23	0.03
Overall political solidarity	5.01 (0.16)	5.45 (0.18)	5.37 (0.17)	1.97	0.15	0.04
Indigenous political solidarity	4.93 (0.18)	5.46 (0.20)	5.34 (0.19)	2.25	0.11	0.04
Transgender political solidarity	5.10 (0.18)	5.43 (0.20)	5.40 (0.19)	0.95	0.39	0.02

Note. All measures scored on a 7-point Likert scale (1-*strongly disagree*, 7- *strongly agree*).

Mediation model. As before, I used indicator coding to examine whether collective victimhood mediated the effect of identity priming on solidarity. I first compared the priming conditions to the control (reference) group, then filtered out the control to compare the priming groups using the “Canadian” group as referent. The bootstrapped unstandardized relative indirect effect was not significant for the mediation of the difference between control and “Canadian” identity priming, 95% CI [-.0310, .2276]; control and “Filipino” identity priming, 95% CI [-.0555, .1132]; or “Canadian” and “Filipino” priming, 95% CI [-.1923, .0407].

Discussion

The results of Study 1 did not support my hypothesis that priming participants’ “Filipino” identity would result in higher overall political solidarity (mediated by collective victimhood) than priming participants with their “Canadian” identity, or the empty control. However, the

observed power to find an effect for the Filipino group was low on both collective victimhood and solidarity (≤ 0.40). I would need a larger sample to have enough statistical power to conclusively test my hypotheses (with bicultural people from only one “other” identity group).

In addition, participants in the “Canadian” condition showed significantly more solidarity for Indigenous peoples compared to control (while there was no pair-wise difference between these groups on transgender solidarity). This could indicate priming “Canadian” identity increases solidarity for Indigenous peoples specifically, or solidarity for cultural groups affected by social justice issues (as opposed to non-cultural affected groups). In future studies, I would examine solidarity for different (non-indigenous) cultural groups to determine the nature of this difference.

Study 2: Does Collective Victimhood Interact with Identity to Increase Support?

For my second study I recruited only Filipino-Canadian biculturals. I primed participants’ “Canadian” or “Filipino” identity and collective victimhood, for a 2 (cultural ID: “Canadian”, “Filipino”) by 2 (collective victimhood: primed, no prime) factorial design.

I expected participants in the “Filipino” condition to show more solidarity compared to the “Canadian” condition. I also expected participants with their collective victimhood primed to show more solidarity (compared to no prime).

Finally, I expected identity priming to interact with collective victimhood. I expected the “Filipino” x Collective Victimhood Primed group to show the highest solidarity, due to the salience of their victimized identity and the salience of collective victimhood interacting to increase the likelihood of this group perceiving other victimized groups as similar. I expected both the “Canadian” x Collective Victimhood Primed group and the “Filipino” x No Prime group would show moderate political solidarity, due to their victimhood or their “Filipino” (victimized)

identity being primed respectively. Lastly, I expected the “Canadian” x No Prime group would show the least solidarity; neither condition increases the likelihood of participants perceiving similarity to victimized groups.

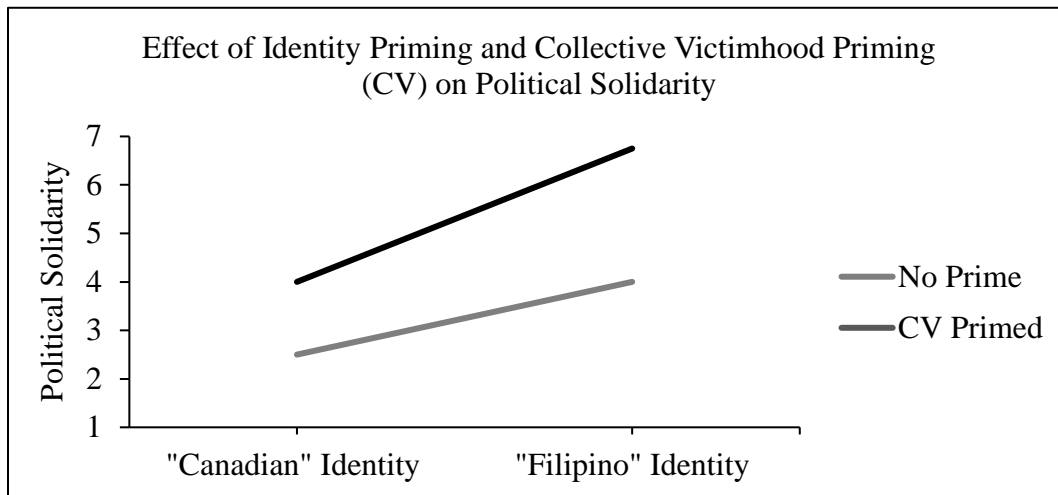


Figure 5. Expected results for Study 2.

Methods

Participants. From the pilot results, I conservatively estimated a medium effect size for the study and used this to calculate the necessary sample size. Based on a G*Power calculation (Faul et al., 2007) I needed to recruit 280 participants (70 in each condition) to attain 95% statistical power to find an effect at the .05 alpha level (Cohen, 1988) using an analysis of covariance (ANCOVA).

Unfortunately, only 84 eligible Filipino-Canadian students (who had not participated in Study 1) remained who had given permission (on the 2017-18 Prescreen) for Social Justice Lab members to recruit them for future studies. In addition, the PSYC 1200 participant pool was only available until April 6 2018 (the last day of classes at the University of Manitoba in the 2018 Winter semester).

I recruited 35 Filipino-Canadian PSYC 1200 students from the University of Manitoba participation pool before closing the study on April 6. Each received a 0.5 participation credit toward their PSYC 1200 grade.

Eligibility criteria. In addition to the eligibility requirements from Study 1, participants had to be Filipino-Canadian and could not have participated in Study 1.

Recruitment. I used the same recruitment method as Study 1.

Exclusion criteria. I used the same exclusion criteria as Study 1. I excluded seven participants, for a final sample size of 28.

Procedure. First, Qualtrics randomly assigned participants either the “Canadian” or “Filipino” identity priming manipulation (the same manipulation used in Study 1). Overall political solidarity had acceptable internal consistency ($\alpha = .76$) and the sub-scales ranged from acceptable (transgender solidarity $\alpha = .73$) to low internal consistency (Indigenous solidarity $\alpha = .50$). This could be due to the low sample size ($N = 28$). After completing the manipulation, all participants completed a manipulation check by indicating how much they identified with the primed identity (*1- not at all, 5- extremely*).

Second, Qualtrics randomly assigned participants to the “primed” or “no prime” collective victimhood manipulation conditions. Participants in the “primed” collective victimhood condition completed the collective victimhood scale, then political solidarity scales for the same two groups (Indigenous peoples and transgender people) as Study 1. Participants in the “no prime” condition completed the political solidarity scales before the collective victimhood scale. I used the same collective victimhood scale as in Study 1 (K. Starzyk, personal communication, March 9 2017). As in Study 1, I removed item 5 (“My cultural/ethnic

group's status in society is a privileged one"; reverse-scored) from the collective victimhood scale to improve internal consistency (from $\alpha = .77$ to $\alpha = .85$).

Finally, all participants completed a second manipulation check indicating their identification with the non-primed identity, and the same demographic questions as in Study 1.

Results

At the start of my analyses, I imported additional variables (e.g., birthplace) participants completed in the 2017-18 Social Justice Lab Prescreen.

Demographics. Participants were 28 undergraduate PSYC 1200 students age 17 to 25 ($M = 19$; $SD = 1.869$). Most were born outside Canada (75%); the remainder were second-generation immigrants. Slightly more than half (54%) were women, and gender proportions were similar across manipulation conditions. See Table 9 for full demographic statistics.

Table 9
Study 2 Descriptive Statistics

Variable	<i>N</i> (%)
Gender^a	
Women	15 (54%)
Men	13 (46%)
Age	
Mean	19
Range	17-25
Birthplace	
Canada	7 (25%)
Elsewhere	21 (75%)
Parents' birthplace^b	
Both born elsewhere	28 (100%)
Status	
Citizen at birth	7 (25%)
Citizen by naturalization	15 (54%)
Landed immigrant	6 (21%)

Table 9 Continued

Variable	N(%)
Years in Canada^c	
Mean	10
Range	5-15
Primary identity^a	
Canadian	6 (21%)
Filipino	22 (79%)
Household income^a	
< \$10k	22 (79%)
\$10-19k	4 (14%)
\$20-29k	1 (4%)
\$30-39k	1 (4%)
Religion^a	
Christian	24 (86%)
Other	3 (11%)
None	1 (4%)

Note. Percentages may not sum to 100 due to rounding.

^avariable imported from the Social Justice Lab 2017/18 Prescreen ^bparticipants born in Canada only ^cparticipants born elsewhere only

Manipulation checks.

Assumption checks. Participants completed the survey individually online, and I removed any duplicate entries to ensure all observations were independent. The Shapiro-Wilk test of normality was non-significant for the “Canadian” group on “Canadian” identity in Study 1 ($p = .055$). The Shapiro-Wilk test was significant for all other groups (p 's < .05) “Canadian” and “other” identity for the Prescreen and Study 1. However, Q-Q plots of the residuals for these groups appeared normal, and ANCOVA is fairly robust to violations of normality (Tabachnick & Fidell, 2013).

“Canadian” identity priming did not significantly increase identification with Canadian identity, $t(13) = 0.72, p = .487, d = 0.19$. “Filipino” identity priming appeared to increase participants’ identification with their “Filipino” identity, $t(14) = -2.19, p = .047, d = 0.86$.

Prescreen identity scores. As in Study 1, it was difficult to detect if the manipulation was effective. Most participants already identified highly with one or both of their identities on the Prescreen measures (Canadian ID $M = 3.86, SD = 0.74$; Filipino ID $M = 4.17, SD = 0.60$), so any increase in identification with the salient identity (as a result of priming) would be difficult to detect. To rule out the possibility that a failure of random assignment obscured the effect, I used an analysis of variance (ANOVA) to compare the Prescreen identity means of the manipulation groups.

Participants completed the Prescreen survey individually online. I also removed any duplicate entries, ensuring that the observations were all independent. Levene’s test of homogeneity of variances was non-significant for identification with “Canadian” ($p = .673$) and “other” identity ($p = .123$). The Shapiro-Wilk test of normality was significant for the “Canadian” x “not primed” group and the “Filipino” x “primed” group (p ’s $< .05$) on “Canadian” identity. The Shapiro-Wilk test was also significant for three of the four groups (all except the “Filipino” x “primed” group) on the “Filipino” identity. However, Q-Q plots of the residuals for these groups appeared normal, and ANOVA is fairly robust to violations of normality (Tabachnick & Fidell, 2013).

There was no significant difference between the manipulation groups on Prescreen levels of identification with “Canadian” identity, $F(1,25) = 1.24, p = .238$, partial $\eta^2 = .047$, or “Filipino” identity, $F(1,25) = 3.00, p = .096$, partial $\eta^2 = .107$. However, because of the small number of participants, this test was under-powered and may not have found a difference

between the groups if one existed. Though I concluded based on the available data that a failure of random assignment was unlikely, there is still a possibility that one occurred.

Analysis. I used an analysis of covariance to examine the effect of identity on collective victimhood and solidarity, controlling for the same covariates as in Study 1.

Assumption checks.

Dependent variable assumption checks. Before conducting my analyses, I examined the data to ensure my dependent variables met the assumptions necessary to conduct an analysis of covariance; independence of observations, homogeneity of variances, and normality.

Participants completed the Prescreen survey online, independently of others. I removed any duplicate entries, ensuring observations were independent. Because all variables pass the assumption of independence of observations based on the same reasoning, I will not note this individually below.

Levene's test for homogeneity of variances was non-significant for overall solidarity ($p = .768$) and the sub-scales of solidarity for Indigenous peoples ($p = .314$) and transgender people ($p = .606$). The Shapiro-Wilk test of normality was non-significant for all groups (all p 's $< .05$) on solidarity and the sub-scales.

Levene's test for homogeneity of variances was non-significant for collective victimhood ($p = .687$). The Shapiro-Wilk test of normality was non-significant for all groups (p 's $< .05$).

Levene's test for homogeneity of variances was non-significant for both "Canadian" and "other" identity (p 's = .180, .378, respectively). The Shapiro-Wilk test of normality was significant for the "Filipino" x "primed" group on "Canadian" identity, and all three groups (p 's $< .05$) on "Filipino" identity. However, Q-Q plots of the residuals for these groups appeared normal, and ANCOVA is fairly robust to violations of normality (Tabachnick & Fidell, 2013).

Covariate assumption checks. I examined the covariates (Prescreen “Canadian” and “other” identity, age, gender, birthplace and years in Canada) for outliers, linear relationships with the dependent variables, and homogeneity of regression. Most covariates did not have a significant linear relationship with the dependent variables. I included them to control for their effect on the dependent variable, and to present a cleaner picture of the manipulation effect. All covariates passed the assumption of homogeneity of regression (did not interact with the manipulation; p 's > .05), except two.

Years in Canada interacted significantly with the manipulation on overall political solidarity ($p = .005$) and Indigenous solidarity ($p = .003$). The Prescreen measure of “Filipino” identity significantly interacted with the manipulation on the Study 1 measure of “Filipino” identity. Violating the assumption of homogeneity makes ANCOVA testing more conservative (Garson, 2012), increasing the risk of making a Type II error (failing to find an effect when one exists). Despite these covariates violating this assumption for some dependent variables, I retained years in Canada and Prescreen “Filipino” identity in the analysis to be consistent with Study 1. In my interpretation of the ANCOVAs for the dependent variables which interacted with these covariates I have noted the increased risk of a Type II error.

Descriptives. Participants' overall mean political solidarity was high ($M = 5.24$). In contrast to the patterns of Study 1, participants' mean solidarity on the sub-scale for transgender people ($M = 5.21$) was slightly lower than mean solidarity for Indigenous peoples ($M = 5.27$). None of the solidarity scales significantly correlated with collective victimhood. See Table 10 for full descriptive statistics, and Table 11 for intercorrelations.

Table 10
Study 2 Descriptive Statistics for Dependent Measures

	α	M	SD	Range	Skewness (SE)	Kurtosis (SE)
Collective victimhood	.85	3.57	1.40	1.00-6.00	-0.27 (0.44)	0.43 (0.86)
Overall political solidarity	.76	5.24	0.94	2.83-7.00	-0.35 (0.44)	-0.84 (0.86)
Indigenous political solidarity	.51	5.27	0.91	3.00-7.00	-0.24 (0.44)	0.38 (0.86)
Transgender political solidarity	.73	5.21	1.20	2.67-7.00	-0.58 (0.44)	-0.28 (0.86)

Note. All measures scored on a 7-point Likert scale (1-*strongly disagree*, 7- *strongly agree*).

Table 11
Study 2 Correlations Between Dependent Measures

	1	2	3	4
1. Collective victimhood	--	.104	.062	.116
2. Overall political solidarity		--	.851**	.917**
3. Indigenous political solidarity			--	.572**
4. Transgender political solidarity				--

Note. Pearson correlation statistics.

* $p < .05$ ** $p < .001$

ANCOVAs.

Identity. I used an ANCOVA to compare the effect of Identity priming and collective victimhood priming on “Canadian” and “other” identity. The results did not support my hypotheses. Identity priming did not affect identification with “Canadian” identity, $F(1, 18) = 2.30$, $p = .147$, partial $\eta^2 = .113$, or identification with “Filipino” identity, $F(1, 18) = 0.62$, $p = .440$, partial $\eta^2 = .033$, nor was there an interaction effect of identity and collective victimhood priming, $F(1, 18) = 0.71$, $p = .410$, partial $\eta^2 = .038$.

Effect of identity priming on political solidarity. Identity did not affect political solidarity $F(1, 18) = 1.13$, $p = .303$, partial $\eta^2 = .059$. Participants primed with “Filipino” identity did not show more solidarity, $EMM = 5.47$, $SE = 0.29$, 95% CI = [4.86, 6.08] compared to participants primed with “Canadian” identity, $EMM = 4.96$, $SE = 0.31$, 95% CI = [4.31, 5.62].

Effect of collective victimhood priming on political solidarity. Collective victimhood

did not affect solidarity $F(1, 18) = 0.99, p = .333$, partial $\eta^2 = .052$. Participants with primed collective victimhood did not show more political solidarity, $EMM = 5.42, SE = 0.29$, 95% CI = [4.82, 6.02] compared to the “no prime” group, $EMM = 5.02, SE = 0.26$, 95% CI = [4.48, 5.56]

Interaction effect. There was no significant interaction between identity priming and collective victimhood, $F(1, 18) = 0.53, p = .478$, partial $\eta^2 = .028$.

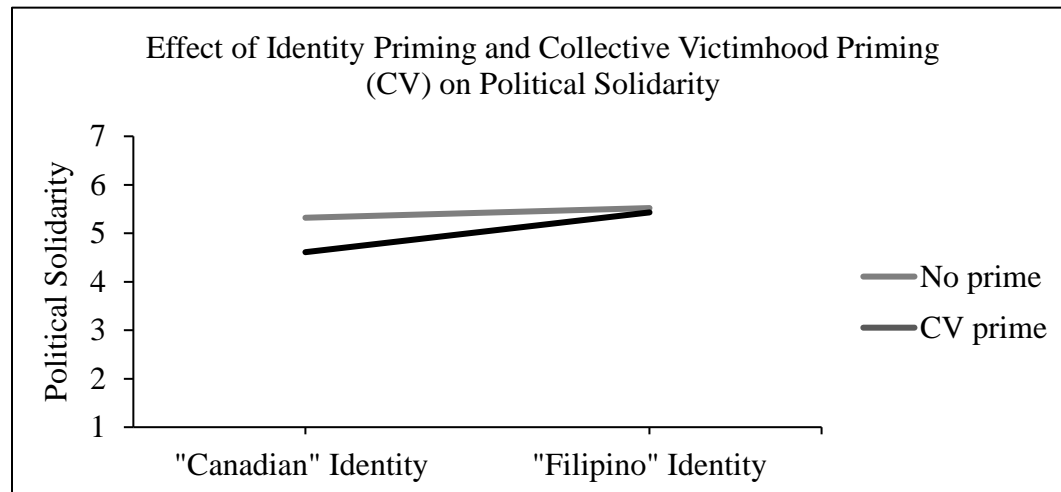


Figure 6. Effect of identity priming and collective victimhood priming on political solidarity. See Table 12 for 95% confidence intervals.

Table 12

Study 2 Effect of Identity and Collective Victimhood Priming on Dependent Measures

Variable	Effect			Condition			
	ID	CV	ID x CV	Canadian, no prime	Canadian, CV primed	Filipino, no prime	Filipino, CV primed
	<i>F</i> values			<i>EMM</i> (<i>SE</i>)	<i>EMM</i> (<i>SE</i>)	<i>EMM</i> (<i>SE</i>)	<i>EMM</i> (<i>SE</i>)
Political Solidarity, Overall	1.13	0.99	0.53	5.32(0.42)	4.61(0.41)	5.52(0.45)	5.43(0.39)
Political Solidarity, Indigenous	1.33	0.43	0.03	5.15(0.41)	4.83(0.40)	5.63(0.45)	5.43(0.38)
Political Solidarity, Transgender	0.58	1.07	0.99	5.48(0.55)	4.40(0.53)	5.41(0.59)	5.42(0.51)

Note. All measures scored on a 7-point Likert scale (1-strongly disagree, 7- strongly agree). No effects were significant at the .05 level.

Discussion

As in Study 1, it is possible that the identity manipulation was not effective. This is difficult to judge because of participants' high mean Prescreen levels of "Canadian" and "Filipino" identity. In addition, there were not enough participants to provide the statistical power to find an effect of either manipulation.

General Discussion

The results of my thesis studies help illuminate best practices for research on bicultural people. The heterogenous data of Study 1 demonstrated that the effect of identity priming on bicultural Canadians is distinctly different depending on what "other" identity they possess. In future, researchers should examine specific cultural sub-groups of bicultural Canadians, though this will limit the conclusions that can be drawn about bicultural identity overall.

Limitations

First, because I examined bicultural people as a group in Study 1, the numerous "other" identities included created heterogenous data that made it difficult to draw conclusions about the effect of the manipulation. To remove the influence of the different "other" identities on outcomes, I examined the Filipino group separately. Unfortunately, the group was not large enough to give me enough statistical power to find any effect of the manipulation. To address this limitation, I recruited only Filipino-Canadian participants in Study 2. However, this change reduced the number of eligible participants to draw from, and the sample size in Study 2 was also not large enough to find an effect. Most social science research shows a small effect size (Richard, Bond & Stokes-Zoota, 2003) which makes it particularly difficult to find an effect with an inadequate sample size.

Second, participants' solidarity for specific victimized groups may not be representative of their political solidarity for all victimized groups. Social justice issues and the groups they affect are diverse. To mitigate this, I included two different victimized groups in the proposed studies, to examine the effect of identity priming on victimized groups that are cultural (Indigenous peoples) and non-cultural (transgender people).

Working with Bicultural Participants

Bicultural Canadians' non-Canadian ("other") identities come from a variety of cultures. The bicultural students initially surveyed in the 2017-18 Social Justice Lab Prescreen came from more than 50 different cultural groups. Because most of these groups were fairly small (with many comprised of less than ten students) I initially planned to recruit bicultural people from multiple backgrounds for my thesis studies. In Study 1, I recruited from the eleven most commonly reported cultural groups. However, the manipulation resulted in different patterns of results in biculturals from different groups, created heterogenous data that was difficult to analyze. The logical next step was to examine the groups separately, though (with the exception of Filipino-Canadians) none of the cultural groups in Study 1 were large enough for separate analysis. In Study 2, I recruited biculturals from only one "other" culture (Filipino-Canadians) to avoid this issue.

However, even the largest cultural groups present in the participant pool (including Filipino-Canadians) were not large enough on their own to reach the 95% statistical power necessary to find an effect of the identity manipulation (based on the original G*Power analysis). To reach enough bicultural students from one culture to conduct a similar study in future, I would recruit from additional populations to augment the sample from the University of

Manitoba PSYC 1200 participation pool. If sufficient sample sizes were available, future studies could compare and contrast the effect of identity priming on different groups.

Studying Solidarity for Cultural vs. Non-cultural Groups

In addition, in Study 1 bicultural Canadians showed significantly higher support for Indigenous peoples when their “Canadian” identity was primed (compared to control). Since Indigenous peoples are a cultural group, this could indicate that “Canadian” identity salience raises bicultural Canadians’ solidarity for cultural groups affected by social justice issues. Alternatively, priming bicultural Canadians’ “Canadian” identity may only raise their solidarity for Indigenous peoples specifically. In future studies, I would include multiple cultural groups affected by social justice issues to explore these possibilities.

Improving Manipulations of Victimized Identity

Finally, priming collective victimhood could increase the likelihood of finding a difference between the effect of “Canadian” and “other” identity on political solidarity based on the increased similarity biculturals may feel already toward marginalized groups when their “other” identity is salient. However, when I explored this possibility in Study 2 the sample size was too small to find an effect. In future studies, I would include this manipulation rather than conducting an exploratory study, to make the fullest use of the available participants.

Conclusion

Until now, no one has examined the effect of biculturals’ identity salience on their political solidarity. Researchers have largely focused on majority groups’ solidarity (Craig & Richeson, 2016) due to their greater political power. However, as of 2011, up to 39% of Canadians could identify as bicultural (Statistics Canada, 2016, Aug 16). Understanding biculturals’ political solidarity will help explain how culture and identity interact in the Canadian

population and help predict biculturals' patterns of solidarity. Future studies should examine specific groups of bicultural Canadians and compare the effects of priming different "other" identities.

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Appendix A

Recruitment Statement (Study 1 & 2)

2017-2018 Identities and Social Issues

Principal Investigator:

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UNIVERSITY
OF MANITOBA

Advisor:

Dr. Katherine B. Starzyk, Associate Professor
Department of Psychology, University of Manitoba
Phone:
E-mail:

Brief Abstract:

Our aim in this project is to better understand how people's identities affect their attitudes toward social issues. Our survey includes questions about demographic characteristics (e.g., age) and attitudes toward social issues and groups.

Detailed Description:

Participants will complete an online survey—you can do this from home or any other computer. We expect most participants will complete the study in 30 minutes or less.

Eligibility requirements:

Participation is by invitation only.

Appendix B

Information and Consent Form (Study 1 & 2)

2017-2018 Identities and Social Issues

Principal Investigator:

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Advisor:

Dr. Katherine Starzyk, Associate Professor
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As part of her graduate research, Ley Fraser is conducting this study to better understand how people's identities affect their attitudes toward social issues. Participants will answer questions about demographics (e.g., age) and attitudes toward social issues and groups.

Please read this consent form carefully, but understand that it is only part of the process of informed consent. If you have any questions about the study now or at any point during the study, please feel free to contact Ley Fraser or Dr. Starzyk.

All the information we collect is confidential. Normally, only Ley Fraser and Dr. Starzyk will have access to it. We may grant access to other student or faculty collaborators and research assistants affiliated with the Social Justice Laboratory. Representatives of the University of Manitoba Research Ethics Board(s) may also require access to your research records for safety and quality assurance purposes. We will store the data on a password-protected computer affiliated with the Social Justice Laboratory, likely indefinitely.

We may present the findings of this study at academic conferences or submit a manuscript or other written work based on this study for publication. We may also draft publicly accessible summaries of our findings or report on our research to media organizations. In doing so, we will only report our summary findings. We will never report the answers of one person.

There are two potential benefits to participating. First, if you consent to participate, you will receive one credit toward your PSYC 1200 research participation grade. You will still receive this credit if you withdraw partway during the study. Second, you will learn first-hand about research in Social and Personality Psychology at the University of Manitoba.

The potential risks associated with participating in this study are no greater than those that you may experience in everyday life by learning about social issues. By learning about a social issue, your view of the world may change—for the positive or negative.

The Psychology/Sociology Research Ethics Board has approved this research. For technical assistance, please contact Ley Fraser. If you have any concerns or complaints, you may contact Dr. Starzyk or the Human Ethics Secretariat (e-mail: humanethics@umanitoba.ca, 204-474-7122).

Now it is time for you to decide whether you want to participate in this study. By clicking “I agree” below you will indicate that you have understood to your satisfaction the information regarding participation in this research project and agree to participate. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequence. You should only click “I agree” if you agree to participate with full knowledge of the study presented to you in this information and consent form and of your own free will.

Please select “I agree” if you wish to participate.

If you would like to withdraw and would like to exit the survey, please select “I disagree” or close the browser window.

- I agree
- I disagree

Appendix C

Marginalized Groups and Social Justice Issues

[Qualtrics presented each issue on a separate page, in a randomized order. The instructions in the first paragraph below appeared at the top of each page]

In this section, you will hear about specific groups and current issues that they face. You will be asked to answer questions about actions you might undertake on behalf of that group. It is ok if you do not agree with the group or the cause.

Indigenous people (Reconciliation)

For over 100 years, Indigenous children were removed from their families by the Canadian government and sent to institutions called Residential Schools. Students often experienced trauma, which has been passed down from generation to generation and affected the relationship between Indigenous peoples and other Canadians.

Many Indigenous Peoples are calling for reconciliation to revitalize the relationship between Indigenous people and other Canadians. (Phrasing and content for this issue quoted directly from Neufeld, Starzyk, & Gaucher, Manuscript in preparation. Other issues modeled on this word choice and presentation).

Transgender people (Lack of mental health services)

Transgender people are more likely than other people to be affected by mental health issues such as depression and anxiety, due to the discrimination they face. For example, in the 2015 Canadian Trans Youth Health Survey, two thirds of transgender youth reported discrimination due to their gender identity; one in three had attempted suicide before.

Despite their high rates of mental health issues, transgender people have a hard time finding help. Few Canadian mental health resources have training in transgender issues, and untrained providers could harm transgender clients' mental health. Many people are calling for mental health providers to be given training on transgender issues.

Appendix D

Debriefing Form (Study 1)

2017-2018 Identities and Social Issues 1

Principal Investigator:

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Thank you for participating!

Earlier you learned the purpose of this study is to better understand how people's identities affect their attitudes toward social issues. More specifically, we are investigating how activating mainstream (e.g., "Canadian") and other cultural identities (e.g., "Polish") affects support for social justice issues. We hypothesize that bicultural people will support social action more when they are thinking through the lens of their non-Canadian cultural identity. Why? We expect that thinking through a non-mainstream cultural identity will lead people to connect to their own group's experiences of collective victimhood (social injustice) more and that thinking about such victimhood can lead to more support for social justice issues—because reflecting on one's own group victimhood can highlight the consequences of such injustice.

To evaluate our hypotheses, we recruited only participants who indicated they are bicultural based on responses in a "Prescreen" study. In this study, we then randomly assigned participants to three groups to assess our hypotheses. At the beginning of the study, two of the groups reflected on images; the first group reflected on images associated with being Canadian, and the second group reflected on images associated with another cultural identity. The third group (control condition) did not reflect on any images. Afterwards, all three groups completed the same dependent measures, with the key questions focusing on support for three social justice issues and perceived collective victimhood.

Finally, please do not discuss your experiences with anyone who may be in this study until April 2018, as this may influence how they respond in our study and thereby invalidate their results—and this research takes considerable time to complete.

If you have any questions or concerns about this study, please feel free to contact us!

Click here to sign up for results.

Appendix E

Debriefing Form (Study 2)

2017-2018 Identities and Social Issues 2

Principal Investigator:

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Department of Psychology, University of Manitoba
Phone:
E-mail:

Thank you for participating!

Earlier you learned the purpose of this study is to better understand how people's identities affect their attitudes toward social issues. More specifically, we are investigating how activating mainstream (e.g., "Canadian") and other cultural identities (e.g., "Filipino") affects support for social justice issues. We hypothesize that bicultural people will support social action more when they are thinking through the lens of their non-Canadian cultural identity. Why? We expect that thinking through a non-mainstream cultural identity will lead people to connect to their own group's experiences of collective victimhood (social injustice) more and that thinking about such victimhood can lead to more support for social justice issues—because reflecting on one's own group victimhood can highlight the consequences of such injustice.

To evaluate our hypotheses, we recruited Filipino participants who indicated they are bicultural based on responses in the "Prescreen" study. In this study, we then randomly assigned participants to four groups to assess our hypotheses. At the beginning of the study, both of the groups reflected on images, but the images participants saw varied across experimental groups. One group reflected on images associated with being Canadian, and the second group reflected on images associated with being Filipino. Afterwards, all participants completed the same dependent measures, with the key questions focusing on support for two social justice issues and perceived collective victimhood. To understand the effects of collective victimhood, we also randomly assigned participants to either complete these questions early or late in the study, expecting that those who complete the questions early will be more likely to think of their own group's collective victimhood when completing the dependent measures—because we have "primed" them to do so. Overall, participants were in four groups, based on two conditions: cultural identity (Canadian, Filipino) and collective victimhood (primed, not primed).

Finally, please do not discuss your experiences with anyone who may be in this study until April 2018, as this may influence how they respond in our study and thereby invalidate their results—and this research takes considerable time to complete.

If you have any questions or concerns about this study, please feel free to contact us!

Enter your email below if you would like to receive a copy of results.