SOCIAL MEDIA USE AND ETHNIC IDENTITY
OF ASIAN AMERICAN COLLEGE STUDENTS

By

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To my Mom
ACKNOWLEDGMENTS

I thank my parents for their caring and love. I thank my committee members for their willingness to share their wisdom with me and to guide my way through this process. I thank my dear friend Meiyuan Li for her constant, endearing support.
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<tr>
<td>CMC</td>
<td>Computer mediated communication</td>
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<td>MEIM</td>
<td>Multigroup ethnic identity measure</td>
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<td>SIP</td>
<td>Social information processing</td>
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The purpose of this study was to examine the relationship between the ethnic identity of young Asian Americans and their ethnic-related behavior on Facebook. One hundred and thirty-one respondents participated in the online survey through Facebook and results showed that there was a tendency for the young Asian Americans to project their ethnic identity on Facebook, with an inter-group difference between the Vietnamese American and Filipino American group although their ethnic identity level did not differ from one another. The results also revealed that the liking function on Facebook had surpassed commenting and sharing when it came to ethnic-related issues on Facebook.
CHAPTER 1
INTRODUCTION

In the past 40 years, the percent of Asian Americans in the U.S. has risen from less than 1% to more than 5.8% in 2011 (Pew Research Center, 2012). Although the number of Asian Americans is still small compared to that of Hispanics, Latinos, or blacks, it is noteworthy that Asian Americans make up the largest proportion of recent immigrants to the United States.

Asian Americans are now reported to be the “highest-income, best-educated, and fastest-growing racial group in the United States”, which is actually sharply different from the condition dating back to the 1900s. This successful group remains “majority immigrant” in that nearly three-quarters of Asian-American adults are foreign born (Pew Research Center, 2012, p. 1). Though immigrants have experienced a major shift in their educational, economic, and political life, they still have distinctive traits that might affect the possibility for people to perceive the terms “Asians” and “Asian Americans” equally. Except for high-income and fine-education, Asian Americans are often labeled as hard working and politically inactive (Wong, 1995; Xu, 2005).

Phinney (1989) found that Asian American teenagers, compared to their black or Mexican peers, had more negative attitudes toward their own ethnic identity and were more likely to express the desire to change their ethnicity if given a choice. Phinney related this finding to the lack of “the sort of social movement stressing ethnic pride that is available to Blacks and Mexican Americans” in the interview responses (Phinney, 1989, p. 47).

However, the Internet has brought about changes in these existing traits of this group. The results of a 2003 study showed that Asian Americans ranked higher than
whites with regard to their civic participation on the Internet (Weber, Loumakis, & Bergman, 2003). Although the researchers concluded that this finding is predominantly due to the fact that the sample population is mostly “highly educated elite”, these data suggest that Internet could serve as “a mobilizer that cultivates skills such as writing and communication” (Weber, Loumakis, & Bergman, 2003, p. 36).

While examining college students’ Internet use, researchers also found that Asian Americans, similar to whites, were associated with a higher level of Web-use skill when compared with Hispanics and African Americans (Hargittai, 2010). It then, would be rational to study the online behavior of young Asian Americans when trying to solve the puzzle between ethnic identity and the Internet.

This study explores how Asian American college students’ ethnic identity is represented by their online behaviors on Facebook, the dominant social media platform in American colleges (Hughes et al, 2011). The study incorporates variables including gender, subgroups, online behavior types and choices over different forms of media.

Does Facebook serve as an alternative way for young Asian Americans to weaken their ethnic identity as suggested by Phinney (1989), or is it encouraging them to express more about their own ethnic origins? Do Asian American college students from different subgroups perform differently in these aspects? What are their preferences when it comes to online media? Hopefully this study will help to fill the gap in the literature concerning social media use and ethnic identity.
CHAPTER 2
LITERATURE REVIEW

Studying Young Asian Americans

Among Asian American 25 years old or older, 49% hold a bachelor’s degree or more. The corresponding number for the U.S. population is 28% (United States Census Bureau, 2010). In line with this number, researchers argue that the prevalent “racialized trope” of Asian Americans, especially the one that recognizes the success of this group, will not only discourage them to form racial group identity, but also give them less reason to “engage in group solidarity to achieve political ends compared to more economically deprived groups” (Junn & Masuoka, 2008, p. 735).

The younger generation of Asian Americans is woven into the American culture from their very early stage of life. Their acceptance of American culture, mastery of English-language, and their ability to adapt to American society and to form their own social network is considered higher than their predecessors. Although they are more likely to be involved in the American way of life than their parents or grandparents, these young immigrants do recognize that Asian Americans are more hard working and that Asian Americans demonstrate exceptional achievement patterns (Pew Research Center, 2012; Sue & Okazaki, 1990; Goyette, K. & Xie, Y., 1999). The effect of the model minority group seems to extend to this generation.

Young Asian Americans are more exposed to American culture because of the highly developed media services, which is reported to be influential in constructing one’s racial identity (Adams, 2010; Gandy, 2001). Though this influence is bundled with the complexities (individuals, groups, contexts, time) in shaping one’s racial or ethnic identity, it is one factor that could be observed and should be studied. In the past
decades, researchers found that newspaper articles, magazines, and television advertisements played an important role in both strengthening the minority group’s view of their race as a whole and influencing their perception of themselves as individuals (Gandy, 2001; Boutte-White, 2011; Gardner, 2008; Alejandro, 2002). Moreover, Junn and Masuoka (2008) found that compared to blacks, the formation of Asian American’s racial group consciousness is “contingent on the context” (p. 736). In other words, Asian American racial identity is not as solid as that of blacks.

Research on Asian American college students’ perception of racial issues has attracted less attention compared to other minority groups such as African Americans and Latinos (Kotori & Malaney, 2003). In the studies done by various researchers, Asian American students tend to report less racial harassment, to maintain a higher retention rate than other minority groups, or to experience subtle forms of racism such as unresponsiveness (Malaney & Shively, 1995; Bennett & Okikana, 1990; Woo, 1997).

Kotori and Malaney (2003) found that Asian American students were “less aware of their rights and procedures” with regard to racial harassment whereas they were more likely to “report negative perceptions” (p. 56). This study revealed that the awareness level and general knowledge of civil rights and the Student Code of Conduct of Asian Americans were comparatively low when compared to their white counterparts (Kotori, Malaney, 2003). Interestingly, a study also conducted in 2003 showed that Asian Americans (55.0% at the age of 11 to 20 and 7.3% at the age of 21 to 30) rank higher than whites (45.5% at the age of 11 to 20 and 5.4% at the age of 21 to 30) with regard to civic participation on the Internet (Weber, Loumakis, & Bergman, 2003). Although the researchers pointed out that most of their respondents were well-educated...
elites, it did shed light on the difference that Internet might bring to the traditional behavior or perception of the Asian American population.

These findings and gaps in the existing literature point to the importance of studying the relationship between the Internet and young Asian American’s ethnic identity.

Internal Diversity in the Asian American Group

There are six major Asian American subgroups: Chinese, Filipino, Indian, Vietnamese, Korean, and Japanese in the United States, all of which have more than one million people. Other U.S. Asians except for these six major subgroups are a diverse population that includes numerous subgroups of less than a million people (Pew Research Center, 2012). Seven of these subgroups have more than 100,000 people—Bangladeshis, Burmese, Cambodians, Hmong, Laotians, Pakistanis, and Thais.

Recent studies of Asian Americans often recognize the diverse ethnic origin within the group and the following difficulty if people fail to recognize these internal differences in their culture. Nakanishi (1985) concluded that: “Their internal diversity of ethnic origins, generations, social classes, political perspectives, and organizational aims has oft times prevented them from being perceived as a unified actor in articulating their stands on public policy” (p. 1).

Even when the smaller subgroups are left out, the six major subgroups that account for 83% of Asian American population are different in their socioeconomic status, education level, and other ethnic traits (Pew Research Center, 2012). According to the Pew Research Center, among the six major Asian-American subgroups, more Americans with Korean, Vietnamese, or Chinese origins were below the poverty line than the U.S. general public. Meanwhile, those with the other three origins (Indian,
Japanese and Philippine) were better off (Pew Research Center, 2012). Pang (1995) wrote that within the Asian American group, there are vastly differing Asian backgrounds, which makes it difficult to generalize about this population. While studying the use of Internet, the socioeconomic level of the target is an important predictor of how people incorporate it into their everyday life. Thus it is crucial to recognize the internal diversity in the origins of Asian Americans while studying the relationship between social media use and the ethnic identity of Asian Americans.

In 2003, Lien, Conway and Wong (2003) used a large-scale survey to collect public opinion from randomly selected individuals of the six largest Asian American subgroups who resided in five major metropolitan areas in 2000-2001. Results showed that when compared with identifying themselves as “Asian American” (one in six), more respondents preferred to identify themselves in ethnic-specific modes (more than two-thirds). Interestingly, respondents of South Asian, Japanese, and Filipino origins were significantly more likely than those of Chinese origin to self-identify as being “American”. Moreover, Chinese Americans, Vietnamese Americans and Korean Americans are more likely to identify themselves only by their ethnic origins when compared to Japanese Americans and Filipino Americans. One interesting fact is that Japanese, Filipinos, and Indian Americans are also the three groups that are more economically well off than the other three (Pew Research Center, 2012). Nevertheless, in their further analysis, none of the indicators are statistically significant in differentiating the self-identification between Asians and Asian Americans except for the variable “the perception of a common culture”. They also pointed out that the results might indicate that there was “limitations in extant conceptualization and operationalization of the
social identity theory in understanding multiethnic nonwhite immigrant-majority populations” (p.47).

Notably, the acculturation in English-language use and support for intermarriage, more politically integrated into the U.S. main structure or involvement in Asian American political causes, older in age or longer family history resulted in an increase of self-reporting as “American” instead of their ethnic-specific mode and vice versa (Lien, Conway, & Wong, 2003).

The explanation for these specific traits of Asian American ethnic identity recognition seems to be embedded in the results. Possible variables range from cultural, social, political integration, and primordial ties to prior socialization (Lien, Conway, & Wong, 2003). Because of the difficulties and complexities in evaluating the impact that multi-culture backgrounds have on the respondents, this study will exclude the respondents whose parents have married across the racial lines between Asians and other ethnic groups like African Americans and Caucasians. The respondents who are multiracial inside the Asia scope will be included in the overall analysis but be excluded from the subgroup analysis. Although the multiracial factor is left out, the acculturation of English-language is an interesting and applicable perspective through which to examine the respondent’s ethnic identity. Note that researchers found that though there might be overgeneralization, U.S. born Asian American students tend to be more acculturated to American society than the immigrant students, whereas this distinction disappears when both the immigrants and the U.S. born Asian American students are bilingual (Pang, 1995).

Thus, this study will explore the following:
RQ1: Does Asian American’s ethnic identity differ according to their subgroups?
H1: Chinese Americans are likely to have stronger ethnic identity than South Asian, Japanese and Filipino Americans.

RQ2: Does Asian American’s Facebook use on ethnic-related issues differ according to their subgroups?
H2: Chinese Americans are likely to have more Facebook use on ethnic related issues than South Asian, Japanese and Filipino Americans.

H3a: The proficiency in the language of the ethnic origin is positively related to one’s ethnic identity.

H3b: The proficiency in the language of the ethnic origin is positively related to one’s ethnic-related Facebook use.

**Ethnic Identity**

The definition of ethnicity used to be linked with objective features such as language, culture and customs, territory, or political organization (Pohl & Reimitz, 1998). However, these seemingly reliable objective features are facing challenges. What about people who are bilingual or trilingual? What about people who live on one land and follow the customs of the other? The definition of ethnicity then evolved to the subjective end in that it recognized the importance of one’s belief of belonging to a group with common origins (Armstrong, 1982). Phinney (1992) referred to it as a person’s awareness of belonging to a group as well as his or her emotional significance. The objective features mentioned above are rather the outward expression of one’s ethnicity. Along with the sense of belonging, “smaller, high-status groups” could use the outward expressions to propagate throughout larger groups (Pohl & Reimitz, 1998, p. 21).
Ethnic formation is a crucial part for one’s identity formation. Adolescence is the most important stage for people to accomplish this task (Phinney, 1992; French, 2000; White et al., 2011). Researchers have been interested in the formation process of ethnic identity of minority groups. While investigating the formation of ethnic identity, researchers created many models to try to break down the development into specific stages with distinct features such as Marcia’s (1966) four-status model of ego identity development and Phinney’s (1989) three-stage model. Phinney’s model consists of seven items that constitute two subscales, Group Esteem and Exploration, which was used in several other studies and results showed that there were often no major changes in the reported ethnic identity (Clubb, 1998). However, in the study by French et al., which uses the Group-esteem and Exploration subscales, African American students had a consciousness-raising experience whereas Latino students did not. French (2000) quoted the discussion of Semons (1991) to predict that the extensive history of prejudice between African Americans and European Americans “makes intergroup conflict a race/ethnicity consciousness-raising event whereas the Latinos have a briefer history due to the recent immigration” (p. 598). This difference between two oppressed groups indicated that even when working with both minority groups, their distinctive history or ethnic features might bring about opposite results.

Other than studying the development process of ethnic identity, Phinney (1992) also created the Multigroup Ethnic Identity Measure (MEIM) to provide an effective means to examine ethnic identity of different ethnic groups. She wrote that the MEIM measured ethnic identity “as a general phenomenon that was indicative of young people’s degree of identification with their ethnic group, regardless of the unique
characteristics of their group” (p. 169). The reliability of the MEIM measure is demonstrated by the results of this study, in which she uses it to examine the ethnic identity degree both in high school and in college (Phinney, 1992). Worrell (2003) found that the Factor I (Ethnic Identity) scores had a reliability coefficient of .89, and Factor II (Other Group Orientation) scores had a reliability coefficient of .76. The MEIM measure is widely used in studies involving ethnic identity (Alejandro, 2002; Boutte-White, 2011).

This study uses Phinney’s MEIM scale, which generates a composite score of the ethnic identity of individuals to assess the ethnic identity level of the respondents. However, it is notable that consistent with Phinney’s work, the Ethnic Identity Scale (EIS) (Umana-Taylor et al., 2004) was developed to both assess the extent to which individuals have explored their ethnic identity and resolved the impact of their identity on themselves and to assess the positive feelings of individuals about their ethnic groups (White, 2010). Empirical studies have shown that the EIS enables researchers to assess each component (exploration, resolution and affirmation) independently and could be used in further studies (White, 2010; Pahl & Way, 2006). This scale is not incorporated in this study because it would be more suitable for a study that specifically examines the ethnic formation process, whereas in this study the MEIM scale will be used to yield a comprehensive score of one’s ethnic identity so that it could serve as one of the many variables that are discussed in this study.

**Media and Ethnicity**

In the process of shaping ethnic identity, the importance of communication is addressed. Since the Middle Ages, communication has been used to deepen ones’ sense of belonging to a certain ethnic group in order to strengthen the tie between the people and the governing class (Pohl & Reimitz, 1998).
Other than medieval texts, modern media has been shown to be closely related to the receiver’s ethnic identity. For instance, Gandy (2001) found that the way in which media content were processed and produced had undeniable influence on people’s identities as members of groups. He pointed out that ethnic identity was more likely to have an influence on the processing of information about topics that were related to race, which led him to study the influence of media use on conceptions of violence, a highly salient issue concerning racial comparison (Gandy, 2001).

Alejandro (2002) conducted a study incorporating the MEIM scale to figure out the relationship between hip-hop culture, which is related to black culture, in the media and the ethnic identity of U.S. college students. The study has two phases. First, the researchers assessed the respondents’ ethnic identity using the MEIM scale. Then they examined the media imagery’s influence on the respondents’ racial attitudes and self-esteem. Results showed that respondents who were exposed to hip-hop films recalled more stereotypical words than those who were exposed to neutral films. The researchers concluded that high ethnic identity might play a role in heightening an individual’s awareness of racism (Alejandro, 2002).

More researchers explored the relationship between mass media influence and ethnic identity (Adams, 2010), and between the media exposure and African American girls’ cultural identity (Boutte-White, 2011). Their findings helped them to recognize the relationship between media and ethnic identity.

Because of the comparatively shorter history and less number of Asian Americans in the United States, the literature of the media’s role, especially social media’s role, in the development of ethnic identity solely among Asian Americans is
limited. However, the fact that researchers found the prevalent presence of media in the process of understanding other minority groups’ ethnic identity could lead to a reasonable assumption that Asian Americans’ ethnic identity is as closely related to the media as the other racial groups.

**Computer-mediated Communications and Social Media**

Ever since we stepped into the Internet age, computer-mediated communication systems have become integrated into the initial development and maintenance of interpersonal relationships (Walther, 2011). The enormous possibilities brought by computer technology shaped the way people interact with each other. The old habit of telephoning best friends might be replaced by sending instant messages as well as stickers to one another. Corporations are holding conferences first through text, then video chatting, instead of inviting people who work in different continents to sit down and talk.

The Internet age also has redefined the word “media”. Instead of the traditional media like newspaper, magazine, radio and television, the emerging new media such as online blogging, online forums, and now a variety of social media, are serving as alternative ways for people to get access to information.

It has long been argued that media content helps to shape the audiences’ understanding of the real world. In the case of race, the underrepresentation of minority groups and the racial stereotypes still exist even though the media has become more diverse today than it was in the past (Croteau & Hoynes, 2012). But what happens to the media content online, more specifically, the media content communicated through social media?
Because of the multifunction nature of social media, it would be hard for us to predict there is a causal relationship between social media use and the reinforcement or disturbance of the users’ racial identity. However, whether the traits of racial identity exist in the world of social media is worth investigating because it could help to construct a link, though probably a weak one, between these two worlds.

The invention of the computer has brought about dramatic changes in the communication field. Early CMC theories, including the social presence theory and the lack of context cues hypothesis, etc., share a premise that CMC has no non-verbal cues and therefore “occludes the accomplishment of social functions that typically involves these cues” (Walther, 2011, p. 445). These theories mainly focused on the initial interaction among strangers.

To investigate the changes that take place when the communicators continue their interaction over time, Walther (1992) developed social information processing theory, which also recognizes the absence of nonverbal cues in CMC.

However, SIP theory articulates that the users are “motivated to develop interpersonal impressions and affinity regardless of medium”, and that when non-verbal cues are occluded from the communication process, the users tend to “adapt to the new forms of communication with the same motivation” (Walther, 2011, p. 458). Thus these motivations will lead to users’ measuring the language content, style characteristics, and timing of messages as new ways of encoding and decoding of social information (Walther, 2011). The other important contention of this theory is that because of the nature of CMC, it might take more time and impede the efficiency of the communication
process (Walther, 1992). By introducing SIP theory, Walther (1992) offers a new perspective to look at CMC:

Because of the natural ability to substitute verbal cues for nonverbal indicators, the variety of relational cues available to computer-mediated communicators, the same affiliative drives as others, and sufficient exchange of messages needed to overcome the slowness of information processing in this medium, relational communication in CMC should become similar over time to that exhibited by face-to-face counterparts in otherwise similar situations. (p. 80)

Although the initial paper explaining SIP theory focused solely on text-based CMC, research with regard to a variety of media forms was conducted using SIP. Results indicated that photos as well as other online multimedia information appeared to function similarly as text. However, some mediated forms of information, such as videos and photos, are said to be faster for the richness in them in limited time and channel (Tanis & Postmes, 2003; Westerman et al., 2008; Walthers, 2011). This expanded view of faster and slower media allows for a greater scope and a wider range of predictions about new media.

As the latest generation of CMC, social media, especially the ones that require identifiers such as Facebook, lost the anonymity trait on which many previous CMC theories were built upon. Although SIP is a comparatively new theory, social media has two distinctive traits that make it only partially fit into the SIP framework. It provides abundant visual and audio cues and encourages one-to-many communication (Antheunis, Valkenburg, & Peter, 2010). To explore the changes that the characteristics of new media bring to the SIP theory, Antheunis, Valkenburg and Peter (2010) conducted a study. They examined which uncertainty reduction strategies (URS) members of social networking websites use to gain information about people, as well as whether and how these URS result in social attraction. The uncertainty reduction theory
was developed by Berger and Calabrese (1975), pointing out that people were more willing to provide their personal information as their relationship develops “without specifically being asked for it” (p. 109). Previous studies have shown that people show a higher self-disclosure rate in computer mediated communication than in face to face communication (Ma, 1996).

The results showed that among the three uncertainty reduction strategies, passive strategies (read weblogs, look at the pictures) were the most used strategy (98.9% of the respondents reported using one or more passive strategies), followed by interactive strategies including asking people questions (83.9%) and active strategies including asking the targets’ friends about the targets’ life (19.7%). The interactive strategies were most effective in reducing uncertainty about the target person, which is in line with the existing CMC theory (Walthers, 1996) although the forms in which they exchange information are new. Walthers pointed out that CMC stimulates self-disclosure and social attraction. However, Antheunis et al. pointed out that the finding that passive URS had a direct influence on social attraction was “difficult to reconcile with any existing CMC literature” (Antheunis, Valkenburg, & Peter, 2010, p. 107). They explained that different from the other forms of CMC, “on social network sites, people present a great deal of positive information about themselves, which observers may subsequently use to reduce uncertainty and form impressions” (Antheunis, Valkenburg, & Peter, 2010, p. 107). They are suggesting that social media as a new platform makes the passive URS more influential than it used to be in other occasions.

In the light of their findings, this study explores Facebook users’ reaction to both the comparatively newer forms of information exchange, including photos and videos,
and their reaction to the traditional texts and to compare these reactions with their ethnic identity level measured by the MEIM scale (Phinney, 1992). The ethnic-related Facebook use is further divided into four parts: those using passive strategies (including reading posts, looking at photos and watching videos); those using interactive strategies (including commenting or sharing posts, photos and videos); those engage in spontaneous activities such as writing original posts, uploading pictures and videos; those using the liking function on Facebook. Thus, this study will also explore:

RQ 3: Do Asian Americans from different subgroups employ different strategies in their Facebook use about ethnic related issues?

H4: The proportion of same ethnic origin friends is positively related to ethnic-related Facebook use.

H5: People’s ethnic identity level predicts their Facebook use about ethnic-related issues.

H5a: People who have a higher level of ethnic identity use more passive strategies on Facebook about ethnic-related issues.

H5b: People who have a higher level of ethnic identity use more interactive strategies on Facebook about ethnic-related issues.

H5c: People who have a higher level of ethnic identity use more spontaneous strategies on Facebook about ethnic-related issues.

H5d: People who have a higher level of ethnic identity use more like function on Facebook about ethnic-related issues.

H6: People’s level of ethnic identity predicts their ethnic-related Facebook group participation.
H7: Asian American college students are more likely to employ photos and videos than texts when it comes to ethnic-related issues.

**Facebook Use and Ethnic Identity**

Asur and Huberman (2010) observed that the two functions of social media are social networking and content sharing. These multifunction online websites—in this case Facebook—enable the user to both receive and send information publically or restrict access to that information (Hughes et al, 2011). Social media helps to disseminate information in an incredible speed, to connect people regardless of the time and space gap, and even to “aggregate opinions of the collective population and gain useful insight into their behavior” (Asur & Huberman, 2010, p.492). The process of sharing content is an important way for the users to set up and maintain their online presence (Hughes et al, 2011). Evaluating people’s behavior in this process and analyzing it along with their ethnic identity level is at the core of this study. The discussion about the relationship between media and ethnic identity also help to support this statement. The posts, photos and videos that are circulating on the social media platform have similar functions as in newspaper, radio, or television in the past (Hughes et al, 2011).

Facebook is said to be “a synthesis of many Internet based communication tools previously in wide but disconnected use” (Heiberger & Harper, 2008, p. 20). It provides a variety of functions including synchronous (instant messages) and asynchronous chats (wall posts), group formation, event holding, picture uploading, mass and individual messaging. These functions lead to Facebook’s unique qualities: networking and making friends online (Heiberger & Harper, 2008).
Shared social identities are also one of the most important reasons for users to use Facebook (Joinson, 2008). Empirical studies have also shown that Facebook has provided its users with an increase in bridging social capital outcomes, which is referred to as the “weak ties”, and in self-esteem, though for the latter it is not always the case for freshmen (Steinfield, Ellison & Lampe, 2008, p. 436; Kalpidou, Kostin, & Morris, 2011).

A distinct feature that Facebook developed is the “like” button in 2009. “Like” was introduced on Facebook as the “fast and easy way” to show that you like the content someone shared and it was supposed to “make room in the comment section for longer accolades” (Pearlman, 2009, p.1). The introduction of this simple button is seen as another attempt for Facebook to socialize its use other than its commenting and sharing features (Gerlitz et al., 2011). The study by Gerlitz et al. has shown that there is a sharp difference between users’ reaction to issues including the BP oil spill, Tea Party, Lady Gaga Meat Dress and such on Twitter and on Facebook. Though commenting remains the predominant activity on Facebook around targeted issues, liking is definitely one of the three important ways (sharing, commenting, and liking) for Facebook users to get involved.

Given the above, this study will also explore:

H8a: Asian American college students are more likely to “like” rather than read or post content when it comes to ethnic related issues.

H8b: Asian American college students are less likely to “like” rather than share comment or comment on content when it comes to ethnic related issues.
These functions also lead to an online socializing process for its users, especially those in college, and help to extend campus life to the Internet (Tynes, Rose, & Markoe, 2013). Researchers found a strong association between Facebook use and the three types of social capital (bridging social capital, bonding social capital, and perceived maintained social capital), in which bridging social capital has the strongest relationship (Ellison, Steinfield, & Lampe, 2007). They contended that although Internet use alone did not “predict social capital accumulation”, the intensive use of Facebook did (Ellison, Steinfield, & Lampe, 2007, p. 1164). Tynes, Rose and Markoe (2013) found that most respondents in the study have a social networking site account and that African American college students have experienced more online racial discrimination and online stress than their European American counterparts. African American college students are reported to be spending more time online and there exists stronger relationship between online victimiation and their negative perception of the racial climate (Tynes, Rose, & Markoe, 2013). The result of this study supports the assumption that campus life is moving online and leads to the conclusion that the interaction, especially the negative experiences, in these social networking sites warrants more attention. Compared with Ellison’s study, in which 87% of the respondents are white, the findings of this study help to demonstrate the difference between ethnic groups in utilizing Facebook.

Considering the literature about the internal diversity of Asian American, this study will explore the following:
RQ4: Do Asian Americans from different subgroups have different proportion of Facebook friends who are from their ethnic origins? (Proportion of same ethnic origin friend/Ethnic origin.

Inkelas (2004) found that the participation of Asian Pacific American students in ethnic co-curricular activities helps to facilitate a sense of ethnic awareness and deepen the students' commitment to their racial/ethnic community interests. She pointed out that even when combined with other potential college environment influences, participation in ethnic clubs and organizations remained as strong an influence on Asian Pacific American college students (Inkelas, 2004). Another factor that has a significant relationship with the heightened understanding and awareness of APA issues is the involvement of multicultural diversity activities. Considering Facebook is being used as the major online communication tool for ethnic clubs and organizations for event holding, picture sharing and massive/individual messaging, the legitimacy of studying Facebook use and college students' ethnic identity is further acknowledged.

Thus, the study will also explore:

RQ5: Do Asian Americans from different subgroups have different level of participation in ethnic-related Facebook groups?
CHAPTER 3
METHOD

Participants

Participants in the study were 182 Asian American undergraduate and graduate students at the University of Florida, a public university in the southeastern part of the United States. Respondents were asked to include their UF email address, the official identifier for students at the University of Florida. These email addresses were deleted before analyzing the data for confidentiality.

Methodology

Procedures

The study used an online survey to collect data. Recruiting messages were posted on the official Facebook pages of ethnic-related student organizations at UF, including the Asian American Student Union, Vietnamese Student Organization, Korean Undergraduate Student Association, Chinese American Student Association and Filipino Student Association. Private messages, the same as the recruiting messages, were also sent to 300 members in the Asian American Student Union group. Respondents were navigated to ufl.qualtrics.com through the link in the recruitment message where they were required to read a detailed consent form related to the study and select the answer claiming that they have read and agreed to the consent above before they filled in any information. The survey included three pages. The surveys were completed during February and March in 2015.

Measures

Ethnic-related Facebook Use. This item asked the respondents to rate the likelihood that they would get involved in ethnic-related Facebook use using a Likert
scale (Likert, 1932), the most widely used approach of scaling responses in surveys. The scale is as follows: 1 = Unlikely, 2 = Somewhat Unlikely, 3 = Neutral, 4 = Somewhat Likely, 6 = Likely. The first set of questions were about passive actions such as reading posts, looking at photos and watching videos, which were developed from the first category in the three uncertainty reduction strategies by Antheunis, Valkenburg and Peter (2010). The second set of questions, which included interactive actions such as sharing or commenting on posts, photos and videos, were also developed from one of their URS strategies. The third set of questions asked about spontaneous actions that inspired ethnic-related discussions, which included writing posts and uploading pictures or videos about one’s own ethnic origin. The last set of questions asked about the use of the “like” button. The “like” button is a distinct feature on Facebook and was included as representative of a new communication strategy developed by social media. See Appendix A for the survey questions.

**Ethnic Identity.** Ethnic identity was measured by using Phinney’s (1992) Multigroup Ethnic Identity Measure (MEIM). This measure consists of 15 items. Items 13, 14 and 15 are used to identify the respondents’ ethnicity, which are listed as independent questions in this study. Thus the MEIM scale that was employed here included 12 items (these items are specified in Appendix A). The MEIM scale has a reliability coefficient (Cronbach’s alpha) of .89. Its acceptable reliability ranges from .81 to .90 (Worrell, 2000). The original design included a scale from 1 to 4, which was modified to a 1 to 5 scale for the purpose of the study.

**Age.** This item asked the age of the respondent.

**Gender.** This item asked whether the respondent is male or female.
Years Spent in the United States. This item consisted of two questions, which asked how many years the respondent spent in a middle school and high school in the United States. French et al. (2000) pointed out that entering high school is a time in which the teenagers’ desire to explore his or her identity grows exceptionally when compared with their last three years in middle school. Because of the importance of adolescence in the ethnic identity formation, it is crucial to make sure that all the respondents in this study attended high school in the United States.

Frequency of Facebook use. This item asked how often the respondent accesses Facebook. Incorporating this item helped to reduce the possibility of getting a biased result because of the respondents’ different Facebook use habits.

Facebook friend number. This item asked the respondent’s total number of Facebook friends.

Proportion of Facebook friends from one’s ethnic origin. This item asked the proportion of the respondents’ Facebook friends that are from their ethnic origin.

Ethnic group participation. This item asked how many ethnic groups the respondent belongs to on Facebook.

Ethnic group involvement on Facebook. This item asked how often the respondent participates in any ethnic-related Facebook group. This item, along with the previous one, helped to construct an overall picture of the respondent’s participation in ethnic-related Facebook groups.

Language. This item asked the respondent to rate his or her proficiency in the language of their ethnic origin. The interagency language roundtable scale was incorporated with the exception of level 0, which means no proficiency at all. The six
options included elementary proficiency, limited working proficiency, professional working proficiency, full professional proficiency, native or bilingual proficiency, and an “other” option in which the respondent could specify if they had no proficiency at all or there was no language of their ethnic origin.

**Ethnicity.** Ethnicity was derived based on self-reports, including ten options: Chinese American, Filipino American, Indian American, Vietnamese American, Korean American, Japanese American, Other Asian Americans, Asian, not American, Asian American and an Other option in which the respondent could specify if they were multiracial or not willing to report their ethnicity. The Asian, not American option was included so that Asian students who were not the targeted subject in this study could be excluded in the analyzing process. The Asian American option was provided for the respondents who have little recognition of their ethnic origin when compared with their ethnic status as Asian American in the United States.
CHAPTER 4
RESULTS

Demographic Information

Of the 183 responses, 52 were incomplete or invalid. Results were considered invalid when the respondents: did not attend a U.S. high school; were multiracial; or were not Asian Americans. Thus, there were 131 respondents in this study.

Figure 3-1. Percentage of Facebook use

The average age of the respondents was 20.84, ranging from 17 to 26 years old. About 60% of the respondents were female and about 40% were male (N=131). Most of the respondents were heavy users of Facebook, since about 90% of the respondents claimed to access Facebook “multiple times a day.”

Respondents had an average of 771.52 Facebook friends with a standard deviation of 514.751. The average proportion of their friends who belong to the same
The ethnic origins of the respondents were as follows: 39 Chinese Americans; 23 Filipino Americans; 10 Indian Americans; 22 Vietnamese Americans; 7 Korean Americans; 1 Japanese Americans; 3 respondents identified as Asian, not Americans, yet all the respondents attended middle school and high school in the United States and were kept in the study; 3 respondents identified as Asian Americans without any other selection about their ethnic origins; 8 respondents identified as Other Asian Americans; and 13 respondents identified as Other with an explanation of their multiracial status.

Two of the respondents who identified as Other filled in Taiwanese American.

Due to the different self-identification of the Taiwanese American and Chinese American group, they were not merged for analysis. Because of the limited number of
the Indian American, Korean American and Japanese American groups, they were excluded from the inter-group analysis about the differences in ethnic identity and ethnic-related Facebook use between different Asian American subgroups. All the ANOVA tests were completed between the Chinese American, Vietnamese American and Filipino American groups. Thus the inter-group analysis refers to the analyses between these three groups.

Because the ethnicity question allowed the respondents to choose several answers, further analysis was done to examine the willingness of different subgroups to self-identify both as Asian Americans and ethnic Americans. A chi-square test was conducted using the subgroup as independent variable and self-identification as Asian American as dependent variable, the results of which showed that there was no significant difference ($X^2 = 0.545, df = 12, p > .05$). The Other group, in which most respondents were multiracial (13 out of 15), had the highest ratio of those self-identifying as Asian Americans.

In the first part of the analysis, the differences between Asian American subgroups were assessed by ANOVA tests, which generated the inter-group analysis. In the second part of the analysis, the relationship between ethnic identity and ethnic-related Facebook use of the Asian American group as a whole was investigated through correlation tests and regression tests. In the third part of the analysis, the preferences of the respondents as a whole among different media and communication strategies were assessed through chi-square tests. Last, the relationship between language proficiency and the level of ethnic identity and ethnic-related Facebook use of all the respondents was investigated through correlation tests and regression tests.
Table 3-2. Respondents who self-identify as Asian Americans

<table>
<thead>
<tr>
<th>Subgroups</th>
<th>No</th>
<th>Yes</th>
<th>Total</th>
<th>Ratio of “Yes”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chinese American</td>
<td>34</td>
<td>5</td>
<td>39</td>
<td>12.83%</td>
</tr>
<tr>
<td>Filipino American</td>
<td>21</td>
<td>2</td>
<td>23</td>
<td>8.70%</td>
</tr>
<tr>
<td>Indian American</td>
<td>9</td>
<td>1</td>
<td>10</td>
<td>10%</td>
</tr>
<tr>
<td>Vietnamese American</td>
<td>21</td>
<td>1</td>
<td>22</td>
<td>4.55%</td>
</tr>
<tr>
<td>Korean American</td>
<td>7</td>
<td>0</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Japanese American</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Asians, not American</td>
<td>3</td>
<td>0</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Other Asian Americans</td>
<td>7</td>
<td>1</td>
<td>8</td>
<td>12.5%</td>
</tr>
<tr>
<td>Asian American</td>
<td>3</td>
<td>0</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>11</td>
<td>4</td>
<td>15</td>
<td>26.67%</td>
</tr>
</tbody>
</table>

Different Asian American Subgroups

RQ1 asked whether Asian Americans’ ethnic identity differed according to their subgroups. An ANOVA test was conducted between Chinese American, Filipino American and Vietnamese American groups. Results showed that there was no significant difference between the three represented groups ($F=1.792$, $df=2, 81$, $p>.05$). Filipino Americans had the highest score in the MEIM scale as well as in the two subscales, search and affirmation ($M=4.26$, $SD=0.63$; $M=4.10$, $SD=0.81$; $M=4.36$, $SD=0.56$), followed by Chinese Americans ($M=4.12$, $SD=0.63$; $M=4.06$, $SD=0.67$; $M=4.16$, $SD=0.68$), and lastly Vietnamese Americans ($M=3.89$, $SD=0.72$; $M=3.76$, $SD=0.75$; $M=3.99$, $SD=0.87$).

H1 states that Chinese Americans are likely to have stronger ethnic identity than South Asian, Japanese and Filipino Americans. Because Indian American and Japanese American groups were excluded from this analysis, a two independent
samples t-test was conducted. Results showed that there was no difference between Chinese Americans’ and Filipino Americans’ ethnic identity levels, $t(60)=.070, p>.05$. Thus, H1 is not supported.

Table 3-3. MEIM scores

<table>
<thead>
<tr>
<th>Subgroups</th>
<th>MEIM</th>
<th>Search</th>
<th>Affirmation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chinese American</td>
<td>4.12(.63)</td>
<td>4.06(.67)</td>
<td>4.16(.68)</td>
</tr>
<tr>
<td>Filipino American</td>
<td>4.26(.63)</td>
<td>4.10(.81)</td>
<td>4.36(.56)</td>
</tr>
<tr>
<td>Vietnamese American</td>
<td>3.89(.71)</td>
<td>3.76(.75)</td>
<td>3.99(.87)</td>
</tr>
</tbody>
</table>

Note: Standard deviations are presented in parentheses.

RQ2 asked whether Asian Americans’ Facebook use on ethnic-related issues differed according to their subgroups. An ANOVA test was conducted and results show that there was a significant difference ($F=3.595$, $df=2.81$, $p<.05$) between the Chinese American ($M=2.85$, $SD=.65$), Filipino American ($M=3.04$, $SD=.76$) and Vietnamese American groups ($M=2.47$, $SD=.81$). A Turkey HSD post-hoc test was conducted and the results showed that the difference lay between Filipino American and Vietnamese American ($p<.05$).

H2 states that Chinese Americans are likely to have more Facebook use on ethnic-related issues than South Asian, Japanese and Filipino Americans. According to the results of the ANOVA test above, there was no significant difference between the Facebook use of Chinese Americans and Filipino Americans, meaning H2 is not supported.

RQ3 asked whether Asian Americans from different subgroups employed different strategies in their Facebook use about ethnic-related issues. With regard to the
results of the above ANOVA test, several two independent samples t-tests about the specific Facebook usage between Filipino American and Vietnamese American were then conducted.

<table>
<thead>
<tr>
<th>Facebook Use</th>
<th>Equal Variance</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
<th>S.E.</th>
<th>95% C.I. of the Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Like post</td>
<td>Assumed</td>
<td>2.428</td>
<td>43</td>
<td>.019</td>
<td>.326</td>
<td>(.134, 1.451)</td>
</tr>
<tr>
<td>Look at photo</td>
<td>Not assumed</td>
<td>2.438</td>
<td>34.701</td>
<td>.020</td>
<td>.314</td>
<td>(.128, 1.402)</td>
</tr>
<tr>
<td>Like photo</td>
<td>Assumed</td>
<td>2.876</td>
<td>43</td>
<td>.006</td>
<td>.353</td>
<td>(.304, 1.728)</td>
</tr>
<tr>
<td>Share photo</td>
<td>Assumed</td>
<td>2.568</td>
<td>43</td>
<td>.014</td>
<td>.310</td>
<td>(.171, 1.422)</td>
</tr>
<tr>
<td>Watch video</td>
<td>Assumed</td>
<td>2.321</td>
<td>43</td>
<td>.025</td>
<td>.332</td>
<td>(.101, 1.440)</td>
</tr>
<tr>
<td>Share video</td>
<td>Assumed</td>
<td>2.429</td>
<td>43</td>
<td>.019</td>
<td>.324</td>
<td>(.134, .440)</td>
</tr>
</tbody>
</table>

Results showed differences between Filipino American ($M=3.57, SD=.95$) and Vietnamese American ($M=2.77, SD=1.23$) in “likepost,” $t(43)=2.428, p<.05$; Filipino American ($M=4.17, SD=.78$) and Vietnamese American ($M=3.36, SD=1.33$) in “lookphoto,” $t(33.571)=2.482, p<.05$; Filipino American ($M=3.65, SD=1.11$) and Vietnamese American ($M=2.48, SD=1.16$) in “likephoto,” $t(43)=2.876, p<.05$; Filipino American ($M=4.04, SD=.97$) and Vietnamese American ($M=3.27, SD=1.24$) in “sharephoto,” $t(43)=2.568, p<.05$; Filipino American ($M=2.70, SD=1.22$) and Vietnamese American ($M=1.91, SD=.92$) in “sharevideo,” $t(43)=2.429,$
\( p < .05 \). In all, Filipino Americans have more ethnic-related Facebook use than Vietnamese Americans.

RQ4 asked whether Asian Americans from different subgroups had a different proportion of Facebook friends from their ethnic origins. An ANOVA test was conducted and the results showed that there was no significant difference in the proportion of Facebook friends who are from their ethnic origins between different Asian American subgroups \((F = .392, df = 2, p > .05)\). Filipino American \((M = .47, SD = .19)\) had the highest proportion of Facebook friends from their ethnic origins, followed by Vietnamese American \((M = .45, SD = .25)\) and then Chinese American \((M = .42, SD = .22)\).

RQ5 asked whether Asian Americans from different subgroups have different levels of participation in ethnic-related Facebook groups. An ANOVA test was conducted and the results showed that there was no significant difference between the ethnic-related Facebook group participation of different Asian American subgroups \((F = .217, df = 2, p > .05)\). Vietnamese American \((M = 3.18, SD = .907)\) had the highest level of ethnic-related Facebook group participation, while Chinese American \((M = 3.05, SD = .79)\) had a similar level of participation as Filipino American \((M = 3.04, SD = .77)\).

**Asian Americans’ Language Proficiency, Ethnic Identity and Ethnic-related Facebook Use**

Over half of the respondents’ ethnic language level was higher than working proficiency. The largest proportion was “Native or bilingual” (26.7%), followed by “Elementary” (23.7%), “Working proficiency” (19.8%) and “Limited working proficiency” (19.1%). It was rare to have “Full working proficiency” (5.3%) and to claim that one’s ethnic language level was “Elementary” (5.3%).
Figure 3-2. Percentage of ethnic language proficiency

H3a states that the proficiency in the language of the ethnic origin is positively related to one’s ethnic identity. First, a correlation test was conducted and results showed that the proficiency in the language of the ethnic origin was correlated with one’s ethnic identity ($r=.201, R^2=.040, p<.05$). A regression test was then conducted and results showed that people’s proficiency in the language of the ethnic origin predicts their ethnic identity ($\beta=.201, p<.05$). The correlation between people’s ethnic identity level and their proficiency in the language of their ethnic origin was weak and positive ($r=.201, R^2=.040$).

Table 3-5. Regression analysis on language proficiency and ethnic identity

<table>
<thead>
<tr>
<th>Variable</th>
<th>Sig.</th>
<th>B</th>
<th>SE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proficiency in ethnic language</td>
<td>.021</td>
<td>-.078</td>
<td>.033</td>
</tr>
</tbody>
</table>
H3b states that the proficiency in the language of the ethnic origin is positively related to one’s ethnic-related Facebook use. First, a correlation test was conducted and results showed that the proficiency in the language of the ethnic origin was not correlated with one’s ethnic-related Facebook use ($r = .068$, $R^2 = .005$, $p > .05$).

**Ethnic-related Facebook Use of Asian Americans**

About 70% of respondents were members of three or more ethnic-related Facebook groups. However, only about one in four would describe their participation in these groups as “always” or “very often.” To examine whether the group number and participation of ethnic-related Facebook groups were related, a chi-square test was conducted. Results showed that the number of ethnic-related Facebook groups that a person joined was related to one’s level of participation ($X^2 = 21.453$, $df = 12$, $p < .05$).

<table>
<thead>
<tr>
<th>Ethnic-related Facebook group Number</th>
<th>Always</th>
<th>Very Often</th>
<th>Sometimes</th>
<th>Rarely</th>
<th>Never</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zero</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>One</td>
<td>0</td>
<td>1</td>
<td>6</td>
<td>3</td>
<td>1</td>
<td>11</td>
</tr>
<tr>
<td>Two</td>
<td>0</td>
<td>2</td>
<td>16</td>
<td>6</td>
<td>1</td>
<td>25</td>
</tr>
<tr>
<td>Three or more</td>
<td>4</td>
<td>25</td>
<td>40</td>
<td>17</td>
<td>4</td>
<td>90</td>
</tr>
<tr>
<td>Total</td>
<td>4</td>
<td>28</td>
<td>63</td>
<td>28</td>
<td>8</td>
<td>131</td>
</tr>
</tbody>
</table>

H4 states that the proportion of same ethnic origin friends is positively related to Facebook usage about ethnic-related issues. A correlation test was conducted and results showed that the proportion of same ethnic origin friends was not correlated with
Facebook usage about ethnic related issues \( (r=-.143, R^2=.021, p>.05) \). Thus, H4 is not supported.

H5 states that people’s ethnic identity level predicts their Facebook use about ethnic-related issues. First, a correlation test was conducted, finding that people’s ethnic identity level is correlated with their Facebook use about ethnic-related issues \( (r=.570, R^2=.325, p<.01) \). The results showed that the model is a good fit for the regression analysis. A regression test was then conducted with people’s ethnic identity level as the independent variable and their Facebook use about ethnic-related issues as the dependent variable. Results showed that people’s ethnic identity predicts their Facebook use about ethnic-related issues \( (\beta=.643, p<.05) \). The correlation between people’s ethnic identity level and their overall Facebook use about ethnic-related issues was moderately strong and positive \( (r=.570, R^2=.325) \).

H5a states that people who have a higher level of ethnic identity use more passive strategies on Facebook about ethnic-related issues. First, a correlation test was conducted, which indicated that people’s ethnic identity level was correlated with their passive Facebook use about ethnic-related issues \( (r=.525, R^2=.276, p<.01) \). The results showed that the model was a good fit for the regression analysis. A regression test was then conducted with people’s ethnic identity level as the independent variable and their passive Facebook use about ethnic-related issues as the dependent variable. According to the data, people’s ethnic identity predicts their passive Facebook use about ethnic-related issues \( (\beta=.630, p<.05) \). The correlation between people’s ethnic identity level and their passive Facebook use about ethnic-related issues was moderately strong and positive \( (r=.525, R^2=.276) \).
H5b states that people who have a higher level of ethnic identity use more interactive strategies on Facebook about ethnic-related issues. A correlation test showed that people’s ethnic identity level was correlated with their interactive Facebook use about ethnic-related issues ($r=.379$, $R^2=.144$, $p<.01$). The model was found to be a good fit for the regression analysis. A regression test was then conducted with people’s ethnic identity level as the independent variable and their interactive Facebook use about ethnic-related issues as the dependent variable. Results showed that people’s ethnic identity predicts their passive Facebook use about ethnic-related issues ($\beta=.495$, $p<.05$). The correlation between people’s ethnic identity level and their interactive Facebook use about ethnic-related issues was moderately weak and positive ($r=.379$, $R^2=.144$).

H5c states that people who have a higher level of ethnic identity use more spontaneous strategies on Facebook about ethnic-related issues. A correlation test found that people’s ethnic identity level was correlated with their spontaneous Facebook use about ethnic-related issues ($r=.472$, $R^2=.223$, $p<.01$). The data show that the model is a good fit for the regression analysis, which used people’s ethnic identity level as the independent variable and their spontaneous Facebook use about ethnic-related issues

<table>
<thead>
<tr>
<th>Variable</th>
<th>Sig.</th>
<th>B</th>
<th>SE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethnic-related Facebook use</td>
<td>.000</td>
<td>.643</td>
<td>.082</td>
</tr>
<tr>
<td>Passive ethnic-related Facebook use</td>
<td>.000</td>
<td>.630</td>
<td>.090</td>
</tr>
<tr>
<td>Interactive ethnic-related Facebook use</td>
<td>.000</td>
<td>.495</td>
<td>.106</td>
</tr>
<tr>
<td>Spontaneous ethnic-related Facebook use</td>
<td>.000</td>
<td>.768</td>
<td>.126</td>
</tr>
<tr>
<td>Like</td>
<td>.000</td>
<td>.829</td>
<td>.126</td>
</tr>
</tbody>
</table>

Table 3-7. Regression table
as the dependent variable. Results showed that people’s ethnic identity predicts their passive Facebook use about ethnic-related issues ($\beta=0.768$, $p<0.05$). The correlation between people’s ethnic identity level and their spontaneous Facebook use about ethnic-related issues was moderately strong and positive ($r=0.472$, $R^2=0.223$).

H5d states that people who have a higher level of ethnic identity click “like” more often about ethnic-related issues on Facebook. First, a correlation test was conducted with results showing a correlation between people’s ethnic identity level and their use of the like function about ethnic-related issues ($r=0.502$, $R^2=0.252$, $p<0.01$). The results showed that the model was a good fit for the regression analysis. A regression test was then conducted with people’s ethnic identity level as the independent variable and their use of the like function on Facebook about ethnic-related issues as the dependent variable. Results showed that people’s ethnic identity predicts their use of the like function about ethnic-related issues ($\beta=0.829$, $p<0.05$). The correlation between people’s ethnic identity level and their use of the like function about ethnic-related issues on Facebook was moderately strong and positive ($r=0.502$, $R^2=0.252$).

H6 states that a higher level of ethnic identity predicts more ethnic-related Facebook group participation. First, a correlation test was conducted, which found that people’s ethnic identity level was correlated with their use of the like function about ethnic-related issues ($r=0.449$, $R^2=0.202$, $p<0.01$). Thus, the level of ethnic identity was positively correlated with ethnic-related Facebook group participation. The results showed that the model was a good fit for the regression analysis. A regression test was conducted with people’s ethnic identity ($M=4.13$, $SD=0.64$) as the independent variable and ethnic-related Facebook group participation ($M=2.93$, $SD=0.89$) as the dependent
variable. Results showed that people’s ethnic identity predicts their use of the like function about ethnic-related issues ($\beta=.449, p<.05$). The correlation between people’s ethnic identity level and their ethnic-related Facebook group participation was moderately strong and positive ($r=.449, R^2=.202$).

**Asian Americans’ Choice over Different Media about Ethnic-related Content on Facebook**

H7 states that Asian American college students are more likely to employ photos and videos than text when it comes to ethnic-related issues. Overall, results showed that the respondents prefer photos ($M=2.91, SD=.76$) to posts ($M=2.83, SD=.79$). This was found to be true for all the ethnic-related Facebook use except for the passive one (see Table 3-7); however, video ($M=2.79, SD=.78$) did not score higher than posts. Thus, H7 is partially supported. Notably, respondents were more likely to employ videos when it came to interactive strategies, including commenting and sharing. An interesting result was that uploading photos is the most preferable spontaneous strategy by the respondents.

Passive strategies, such as reading posts, looking at photos and watching videos, were the most accepted strategies out of the four categories. Liking has surpassed the interactive strategies and spontaneous strategies in ethnic-related Facebook use.

H8a states that Asian American college students are more likely to “like” rather than read or post content when it comes to ethnic-related issues. Results in Table 3-7 showed that liking had surpassed spontaneous strategies but was still less likely to be chosen by the respondents than passive strategies. Thus H8a is partially supported.
H8b states that Asian American college students are less likely to “like” rather than share or comment on content when it comes to ethnic-related issues. Results in Table 3-7 showed that liking had surpassed interactive strategies such as sharing or commenting on content in ethnic-related Facebook Use. Thus H8b is supported.

<table>
<thead>
<tr>
<th></th>
<th>Post</th>
<th>Photo or photo album</th>
<th>Video</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Read/look at/watch</td>
<td>4.00(.89)</td>
<td>3.80(1.00)</td>
<td>3.81(1.00)</td>
<td>11.61</td>
</tr>
<tr>
<td>Like</td>
<td>3.24(1.18)</td>
<td>3.33(1.17)</td>
<td>3.34(1.19)</td>
<td>9.91</td>
</tr>
<tr>
<td>Comment on</td>
<td>2.07(.98)</td>
<td>2.22(1.00)</td>
<td>2.32(.94)</td>
<td>6.61</td>
</tr>
<tr>
<td>Share</td>
<td>2.24(1.13)</td>
<td>2.14(1.05)</td>
<td>2.36(1.13)</td>
<td>6.74</td>
</tr>
<tr>
<td>Write/upload</td>
<td>2.61(1.21)</td>
<td>3.06(1.31)</td>
<td>2.12(1.17)</td>
<td>7.79</td>
</tr>
<tr>
<td></td>
<td><strong>14.16</strong></td>
<td><strong>14.55</strong></td>
<td><strong>13.95</strong></td>
<td></td>
</tr>
</tbody>
</table>

Note: Standard deviations are presented in parentheses.
CHAPTER 5
DISCUSSION

Self-identification as Asian Americans

The results pointed to the complexities in the identification of Asian Americans. In this study, the “Other” group, which was mainly multiracial (26.67%), Chinese Americans (12.83%) and Filipino Americans (8.70%) were more likely to self-identify as Asian Americans than the other three groups, in which the percentages were all lower than 5%.

Lien, Conway and Wong (2001) found that Japanese, Filipino and Indian Americans were more likely to self-identify as Americans or ethnic Americans than Chinese, Vietnamese and Korean Americans. Notably, Filipino Americans were more likely to self-identify as Asian and ethnic Americans. Although the respondents in their study were adults who were mostly foreign born, whereas in this study most respondents were young Asian Americans who have spent a comparatively longer time of their adolescence in the United States, Filipino Americans were found to be more likely to self-identify as Asian Americans. In this study, Filipino Americans ranked third in their likelihood to self-identify as Asian Americans, following “Other,” which was mostly multiracial, and then Chinese Americans.

Note that the “Other” group, which had 13 out 15 respondents who were multiracial, was much more likely than any other group to self-identify as Asian Americans—twice as likely as the Chinese American group and three times as likely as the Filipino American group. Asian Americans were considered to have more choices of their racial identity than blacks because of the former’s voluntary immigration from their native country (Lee & Bean, 2004). For this study’s multiracial respondents, it might be
easier for them to adapt to the concept of Asian Americans because of their multifaceted backgrounds.

Due to the limited number of respondents, there was an underrepresentation of groups like Japanese Americans, Indian Americans and Korean Americans, as there were only 10 or fewer respondents, which may result in an incomplete picture of Asian Americans’ choices between self-identifying as ethnic Americans and Asian Americans.

The identification of Asian Americans was not the major part being investigated in this study, but the initial results showed that there was a reason to study Asian Americans’ self-identification under the sophisticated family and social contexts.

Internal Diversity

The findings in this study about the internal diversity in the Asian American group were inconsistent with previous findings (Chen, Unger, Cruz & Johnson, 1999; Gloria & Ho, 2003). There was no significant difference between the MEIM scores of different Asian American subgroups.

However, it would be irrational to conclude that there was no difference between the ethnic identities of these subgroups.

Firstly, because of the insufficient response number, three groups were excluded from the subgroup analysis, which may have resulted in a biased view of the ethnic identity level of the six major Asian American subgroups. The differences between these excluded groups might not be presented. Second, the sample used for inter-group analysis had a relatively small size, ranging from 21 to 39. Thirdly, the MEIM scale is designed to measure the ethnic identity level of respondents from various ethnic backgrounds rather than to help analyze the differences in how individuals perceive their ethnic origins and how they are affected by these perceptions. Moreover, there
was homogeneity among the respondents since they were mostly in the same age group, living in the same demographic area and going to the same university.

Filipino Americans were found to be the most active on Facebook about ethnic-related issues in the inter-group analysis. They were more likely to use all four strategies, passive, interactive, spontaneous and likes in their ethnic-related Facebook use than Vietnamese Americans and Chinese Americans. Filipino Americans used to be the largest Asian American group and is now the second largest after Chinese Americans. The average education level of Filipino Americans is higher than Vietnamese Americans in that about half of Filipino Americans have a bachelor’s degree whereas a quarter of Vietnamese Americans do (Pew Research Center, 2012).

Previous studies have pointed out that the thought of Filipino Americans embracing the American culture might be outdated and they have a distinct culture that needs to be recognized even though the Philippines is a developing country (Cimarrusti, 1996).

The historical reasons that might lead to the above assumption include the United States’ “social, economic and political forces” in the country, colonization of the Philippines, and “capital investment in Asia” (Le Espiritu, 2003, p. 1).

A study of the smoking patterns of young Asian Americans from different subgroups also revealed that smoking is more prevalent in Filipino Americans than all the other Asian American subgroups, which is believed to be one of the traits of acculturation to the U.S. culture (Chen, Unger, Cruz & Johnson, 1999). However, Filipino undergraduate students were also reported to have the highest social support from friends when compared to Chinese Americans and Vietnamese Americans, which
may lead to the possible assumption that the social ties between young Filipino Americans are stronger than between young Chinese Americans and Vietnamese Americans (Gloria & Ho, 2003).

Although the results seem to help casting doubt on the assumption that a higher economic and social status has a negative influence on the ethnic awareness and participation of minority groups, the difference between sample population need to be taken into consideration while interpreting this result (Junn & Masuoka, 2008). In all, these findings add to the diverse perspectives of the Filipino American group.

The inter-group analysis showed no difference between the proportions of same ethnic origin friends of the three Asian American subgroups. Similarly, there was no difference between their ethnic-related Facebook participation.

A plausible answer could be the high level of aggregation in the Asian American groups. Most of the respondents in this study were in a Facebook group of their ethnic origins and in a university group of Asian American students.

Most of the respondents had a large number of Facebook friends (\(M=772, Mdn=700\)) and were frequent users of this site. Facebook as an online social network was actually not a direct projection of one’s social network distribution, providing the possibilities for the respondents to connect with students of other Asian American subgroups without offline connections, and might further lead to their involvement with the activities of the other subgroup.

In all, the difference between various Asian American subgroups was not fully revealed in the inter-group analysis. However, the fact that certain Asian American
subgroups have different levels of ethnic-related Facebook use hints that further examination of the various ethnic-related participation of these subgroups is needed.

Facebook Use and Ethnic Identity

Heavy Users of Facebook

Although the number of Facebook users is still increasing, the rate of increase has slowed whereas for other social networking sites, such as Twitter, Pinterest and LinkedIn, it has not. Notably, the number of Facebook users between 18 and 29 years old has dropped by 2 percentage points from 2012 to 2013, whereas this percentage increased by 3 percentage points from 2013 to 2014 (Pew Research Center, 2014; Risen, 2014). The respondents in this study were mostly heavy users of Facebook. Although publishing recruiting messages on Facebook accounted for a part of this trend, it is necessary to recognize the importance of Facebook in the life of college students even 10 years after it launched.

Ethnic Identity, Ethnic-related Facebook Use and Different Media and Strategy Choices

According to the results, one’s ethnic-related Facebook use could be predicted by their ethnic identity, which was true for all four kinds of strategies that one could use on Facebook. Interestingly, interactive strategies that included commenting and sharing had the lowest relationship with one’s ethnic identity.

It is then clear that Facebook does not function as a platform for a person to hide his or her ethnic identity. Although the use of Facebook varies by user, the lack of anonymity reduces the tendency for college students to deviate much from their identity for the social capital that could be derived from this site (Steinfield, Ellison & Lampe, 2008). Facebook as a “self-presentation tool” is carefully used via both the users’
profiles and their activities on it (Joinson, 2008, p. 1035). By acknowledging one’s ethnic identity, “larger, diffuse networks of relationships from which they could potentially draw resources” could be created and maintained in a natural way (Steinfield, Ellison & Lampe, 2008, p. 436).

Among the three forms of media included in this study, and the major communication tools on Facebook, photos rated the highest when the respondents were asked to rate the possibility of them employing different kinds of media, whereas posts surpassed videos by a small advantage. Although photos and videos were all multimedia that are able to communicate abundant information with lesser effort when compared with traditional media, there were certain factors that should be noted while interpreting the results in this study.

First, posts were not equal to the traditional texts that some early CMC theories, including SIP theory, discussed. The multimedia function is introduced into the production process of posts and the intensive use of these multimedia functions has altered the nature of some posts. It then will be very hard to distinguish between a photo album and a post that includes a set of photos with captions. Second, it is actually hard to distinguish between the two functions of Facebook—content sharing and social networking—when it comes to ethnic-related issues. Recent SIP theory basically investigates people’s online relationships and the role that multimedia plays in it, it is reasonable that some of the assumed statements, such as videos and photos said to “be faster for the richness in them in limited time and channel,” were not quite the case in this study (Walthers, 2011, p. 459). It also hints that the understanding of previous online tools are experiencing great changes on social media platforms and there is
space for further explorations about the social identity construction on these aggregated platforms. Moreover, it should be noted that it often takes longer for a person to recognize whether a video is worth sharing or commenting on when compared to a photo or a post—you can always skim an article but it is not that easy to speed watch a video.

Among the five actions that respondents could take in response to certain ethnic-related content, liking became the second most preferred action for its distinctive nature as the product of Facebook. Opposite to what Gerlitz et al. (2011) found out, liking not only overrides spontaneous actions like posting or uploading, but also beats commenting and sharing when it comes to ethnic-related content. The passive strategies, including reading posts, looking at photos and watching videos, surpassed liking, which is in accordance with Antheunis, Valkenburg and Peter’s (2010) finding. Passive strategies are the most effortless way for people to get access to ethnic-related content and also enable them to do it in a private way. The spontaneous activities in this study were more direct in constructing one's social presence—it attracts more attention than the interactive strategies and probably serves the respondents better if they wish to maintain their social network based on ethnicity. This may account for the higher likelihood of the spontaneous activities when compared to interactive ones in this study. With the ability to control one's own private settings, liking can easily be switched from a means to show personal support, to a quick and easy way to share the content with one's connections on Facebook. Thus, liking lies between the passive strategies and interactive strategies, playing the role of the convenient choice under undecided circumstances. Notably, in the study of Gerlitz et al. (2011), the subject for discussion
were hot issues that would require attention and conversation, whereas the subject in
this study was ethnic-related topics, which were not necessarily arousing discussions at
the time and this difference may partly account for the result.

Inkelas’s (2004) study affirmed the influence of ethnic-related extracurricular
activities on college students’ ethnic awareness and understanding. This relationship
remains strong even when factors like background characteristics, political activities,
community services and other college environment factors were “introduced into the
equation” in the regression analyses (Inkelas, 2004, p. 296).

Since the results showed that people’s ethnic identity level predicts their
participation in ethnic-related Facebook groups, it is not absurd to compare the real-life
participation in ethnic-related organizations such as gathering and organizing events to
sharing, commenting, liking and uploading ethnic-related content on Facebook and
even to assume there is a link between the offline and online activities about ethnic-
related issues in the future studies. Along with the discussion about the different
strategies the respondents chose to disseminate information, there is also reason to
explore more on the online ethnic-related participation of college students, to what
extent their offline behavior is transferred online and how they are responding to the
new means of communication provided by the vibrant Internet.

**Ethnic-origin Friends, Language Proficiency and Ethnic-related Facebook Use**

The results confirmed the findings of previous studies that the proficiency in the
language of one’s ethnic origin is positively related to one’s ethnic identity (Pang, 1995).
However, this correlation was weak, and the fact that it did not extend to the relationship
between one’s language proficiency and one’s ethnic-related Facebook use hints that
the proficiency in ethnic language may not be a strong factor to affect one’s ethnic identity.

With the development of the Internet as well as the online translation techniques and print works, the lack of proficiency in one’s ethnic language does not stop people from learning about their ethnic origins. There are far more ways for people who do not know a word in their ethnic languages to get to know the customs, culture or social norms of their ethnic origins than before. The second or third generation of Asian immigrants may take advantage of these opportunities, which could help the younger generation gain more ethnic awareness and understanding.
CHAPTER 6
CONCLUSIONS

The findings in this study showed that there was a tendency for young Asian Americans to project their ethnic identity on Facebook with an inter-group difference, although their ethnic identity level did not differ from one another. Facebook was not only a platform for strangers to meet and old friends to reconnect, but also an ethnic environment that resembled real-life circumstances, especially in college. The actions triggered by ethnic reasons were shown on Facebook and might as well bring about more ethnic awareness and understanding.

Passive strategies still dominated ethnic-related Facebook usage. However, people preferred liking to the interactive and spontaneous strategies. In conjunction with reading and sharing, liking was a product of social media and its success might encourage the developers of social networking sites to create unique features that fit the needs of users.

Photos had superseded posts and videos as the most preferred media in the ethnic-related Facebook use. However, it was crucial to recognize the presence of multimedia in the posts that might cast doubt on the simple categorization between these three media.

Limitations

The generalizability of this study was limited by the convenience sampling method. The recruiting message was posted to various Facebook groups, including some ethnic-related ones. Also, all the respondents were students at the same university around the age of 20, which may lead to some shared values and behavior patterns. The collected samples did not contain enough respondents for the Indian,
Korean and Japanese American groups to generate a full inter-group analysis among the six largest Asian American subgroups.

Moreover, the respondents of this study completed the surveys in a comparatively short time span, which was five days. Participants who responded to the recruiting message in such a short time may be heavy users of Facebook, which may lead to deviated results.

**Implications for Future Research**

Although the results of the ANOVA test concerning the MEIM scale showed no difference between the Asian American subgroups, their different behavior on Facebook hints that there could be differences in the ethnic characteristics of these subgroups that result in different choices when it comes to ethnic-related activities. Future research could measure these online activities in a detailed way and try to control the impact of one’s online habits while doing so.

Possible future research directions also include the dynamic around the new function liking. It may generate interesting findings about the psychological reasons underlying the choice between liking, passive strategies, interactive strategies and spontaneous strategies when it comes to ethnic-related issues.
Protocol Title

Facebook Use of Students at the University of Florida

Please read this consent document carefully before you decide to participate in this study.

Purpose of the research study

The study aims to explore the Facebook use of students at the University of Florida.

What you will be asked to do in the study

You will be asked to answer 15 questions related to your Facebook usage.

Time required

5 minutes.

Risks and Benefits

There is a minimal risk that security of any online data may be breached, but since (1) Qualtrics protects the participants' privacy by using TLS encryption in its data communication and other security features that you can read more about at their security statement page, and (2) your data will not be connected with your name at any point, it is highly unlikely that a security breach of the online data will result in any adverse consequence for you. There is no benefit to you for participating in the study.

Compensation

There is no compensation to you for participating in the study.

Confidentiality

Your identity will be kept confidential to the extent provided by law. Your email address is only asked to verify your identity as a student at the University of Florida. The data will be deleted before the analyzing process.

Voluntary participation

Your participation in this study is completely voluntary. There is no penalty for not participating.
Right to withdraw from the study

You have the right to withdraw from the study at anytime without consequence.

Who to contact if you have questions about the study

Shibei Ding, Graduate Student, College of Journalism and Communication, 2096 Weimer Hall.

Who to contact about your rights as a research participant in the study

IRB02 Office Box 112250 University of Florida Gainesville, FL 32611-2250 phone 392-0433.

Agreement

I have read the procedure described above. I voluntarily agree to participate in the procedure and I am able to access to a digital copy of this description.

Q1. I have read and agree to terms and conditions written in the informed consent.

Yes

No

Q2. Please select the likelihood of you taking the actions listed below.

Ethnic related issues are defined as any content concerning your ethnic origin, including traditional and modern content. For example, posts discussing recent issues about your ethnic origin, photos showing traditional clothes, videos filming the distinctive features of your ethnic origin, etc.

Unlikely Somewhat unlikely Neutral Somewhat likely Likely

When you come across a post on Facebook about ethnic related issues, how likely are you going to read it?

When you come across a post on Facebook about ethnic related issues, how likely are you going to "like" it?

When you come across a post on Facebook about ethnic related issues, how likely are you going to comment on it?

When you come across a post on Facebook about ethnic related issues, how likely are you going to share it?

How likely are you going to write posts on Facebook about your ethnic origins?
When you come across a photo or photo album on Facebook about ethnic related issues, how likely are you going to look at it?

When you come across a photo or photo album on Facebook about ethnic related issues, how likely are you going to "like" it?

When you come across a photo or photo album on Facebook about ethnic related issues, how likely are you going to comment on it?

When you come across a photo or photo album on Facebook about ethnic related issues, how likely are you going to share it?

How likely are you going to upload photos on Facebook about your ethnic origins?

When you come across a video on Facebook about ethnic related issues, how likely are you going to watch it?

When you come across a video on Facebook about ethnic related issues, how likely are you going to "like" it?

When you come across a video on Facebook about ethnic related issues, how likely are you going to comment on it?

When you come across a video on Facebook about ethnic related issues, how likely are you going to share it?

Q3. How likely are you going to upload videos on Facebook about your ethnic origins? Please use the numbers below to indicate how much you agree or disagree with the following statements (From 1 to 5 = From disagree to agree). The items are asking about your whole life experience in general.

I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.

I am active in organizations or social groups that include mostly members of my own ethnic group.

I have a clear sense of my ethnic background and what it means for me.

I think a lot about how my life will be affected by my ethnic group membership.

I am happy that I am a member of the group I belong to.

I have a strong sense of belonging to my own ethnic group.
I understand pretty well what my ethnic group membership means to me.

In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.

I have a lot of pride in my ethnic group.

I participate in cultural practices of my own group, such as special food, music, or customs.

I feel a strong attachment towards my own ethnic group.

I feel good about my cultural or ethnic background.

Q4. What is your age?

____________

Q5. What is your gender?

Female
Male

Q6. How many years did you spend in middle school (grade 6-8) in the U.S.?

0
1
2
3

Q7. How many years did you spend in high school (grade 9-12) in the U.S.?

0
1
2
3
4

Q8. About how often do you access Facebook?

Multiple times a day
Once a day
A few times a week
A few times a month
Less than once a month
Q9. How many Facebook friends do you have? __________

Q10. What proportion of your Facebook friends are from your ethnic origin? __________

Q11. How many ethnic-related Facebook group do you belong to?  

0  
1  
2  
3 or more

Q12. How often do you participate in any ethnic-related Facebook groups?  

Always  
Very often  
Sometimes  
Rarely  
Never

Q13. What is your proficiency in the language of your ethnic origin?  

Native or bilingual proficiency. (Can use the language the way an educated native speaker of the language would.)  

Working proficiency. (Can discuss a variety of topics with ease and almost completely understand what others are saying.)  

Limited working proficiency. (Can fulfill routine social demands, such as small talk about one’s self, one’s family, and current events.)  

Elementary. (Can fulfill the basic needs in a language, such as ordering meals, asking time, and asking for directions.)  

Other (e.g. My ethnic origin does not have its own language. Please specify.)

Q14. What is your ethnicity?  
Chinese American  
Filipino American  
Indian American
Vietnamese American
Korean American
Japanese American
Other Asian Americans
Asian American
Asian, not American
Other. (For instance, multiracial. Please specify)

Q15. Please indicate your UF email to verify your identity. This data is only used as identifier and will be confidential. The data will be deleted before the analyzing process.

If you wish to receive the results of the study, please write down your email with a sentence, "I am willing to receive the result of this study and grant the researcher the right to keep my email address".
APPENDIX B
MEIM SCALE

The Multigroup Ethnic Identity Measure (MEIM)

The MEIM was originally published in the following article:


It has subsequently been used in dozens of studies and has consistently shown good reliability, typically with alphas above .80 across a wide range of ethnic groups and ages. On the basis of recent work, including a factor analysis of a large sample of adolescents*, it appears that the measure can best be thought of as comprising two factors, ethnic identity search (a developmental and cognitive component) and affirmation, belonging, and commitment (an affective component). Two items have been dropped and a few minor modifications have been made. Attached is the current revision of the measure, without the measure of Other-group orientation. The two factors, with this version, are as follows: ethnic identity search, items 1, 2, 4, 8, and 10; affirmation, belonging, and commitment, items 3, 5, 6, 7, 9, 11, 12. (None of the items are reversed.) The preferred scoring is to use the mean of the item scores; that is, the mean of the 12 items for an over-all score, and, if desired, the mean of the 5 items for search and the 7 items for affirmation. Thus the range of scores is from 1 to 4. The suggested ethnic group names in the first paragraph can be adapted to particular populations. Items 13, 14, and 15 are used only for purposes of identification and categorization by ethnicity.
The Other-group orientation scale, which was developed with the original MEIM, is not included, as it is considered to be a separate construct. It can, of course, be used in conjunction with the MEIM.
Translations of the measure into Spanish and French now exist and are available, but we currently have no information on their reliability.
No written permission is required for use of the measure. However, if you decide to use the measure, please send me a summary of the results and a copy of any papers or publications that result from the study.

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In this country, people come from many different countries and cultures, and there are many different words to describe the different backgrounds or *ethnic groups* that people come from. Some examples of the names of ethnic groups are Hispanic or Latino, Black or African American, Asian American, Chinese, Filipino, American Indian, Mexican American, Caucasian or White, Italian American, and many others. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

Please fill in: In terms of ethnic group, I consider myself to be ____________________

Use the numbers below to indicate how much you agree or disagree with each statement.

**4) Strongly agree**  **3) Agree**  **2) Disagree**  **1) Strongly disagree**

1- I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.
2- I am active in organizations or social groups that include mostly members of my own ethnic group.
3- I have a clear sense of my ethnic background and what it means for me.
4- I think a lot about how my life will be affected by my ethnic group membership.
5- I am happy that I am a member of the group I belong to.
6- I have a strong sense of belonging to my own ethnic group.
7- I understand pretty well what my ethnic group membership means to me.
8- In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.
9- I have a lot of pride in my ethnic group.
10- I participate in cultural practices of my own group, such as special food, music, or customs.
11- I feel a strong attachment towards my own ethnic group.
12- I feel good about my cultural or ethnic background.

13- My ethnicity is
   (1) Asian or Asian American, including Chinese, Japanese, and others
   (2) Black or African American
   (3) Hispanic or Latino, including Mexican American, Central American, and others
   (4) White, Caucasian, Anglo, European American; not Hispanic
   (5) American Indian/Native American
   (6) Mixed; Parents are from two different groups
   (7) Other (write in): _____________________________________
14- My father's ethnicity is (use numbers above)
15- My mother's ethnicity is (use numbers above)
LIST OF REFERENCES


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BIOGRAPHICAL SKETCH

Shibei Ding was born in China, 1992. She attended Shenzhen Foreign Languages School and graduated July 2009. In the fall of 2009 she entered Beijing Foreign Studies University and received a Bachelor of Arts in International Journalism and Communication. In Fall 2013, she entered the University of Florida and started to pursue her Master of Arts in Mass Communication. Her research interests include race, gender, and new media.