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A Mixed Methods Inquiry into AAPIs' Experiences as they Navigate Higher Education

During COVID-19

A dissertation submitted in partial satisfaction of the

requirements for the degree Doctor of Philosophy

in Education

by

Ryan Arellano

Committee in charge:

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March 2023

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December 2022

A Mixed Methods Inquiry into AAPIs' Experiences as they Navigate Higher Education  
During COVID-19

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by

Ryan Arellano

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## ABSTRACT

### A Mixed Methods Inquiry into AAPIs' Experiences as they Navigate Higher Education During COVID-19

by

Ryan Arellano

Research has shown that Asian American and Pacific Islander (AAPI) students face higher education challenges that go unnoticed due to the Model Minority Myth (Chang et al., 2007; Chang, 2011; Maramba, 2008a; Maramba, 2008b; Maramba & Palmer, 2014; Museus, 2009; Museus & Chang, 2009; Museus & Kiang, 2009; Museus & Maramba, 2011; Suzuki, 1989, 2002). These obstacles are now being exacerbated by a pandemic which has been accompanied by an increase in racial tensions, a recession, and adverse health outcomes (AAPI Equity Alliance, 2020; 2022; Mar & Ong, 2020; Pew Research Center, 2020). Moreover, while there has been recent momentum on researching AAPIs in higher education, most studies focus on AAPIs who are struggling against traditional measures of achievement (Poon et. al., 2016). This, unintentionally, reinforces White hegemonic ideology by promoting deficit-modeling thinking (Poon et. al., 2016). This study expands on the current research of AAPIs in higher education by recruiting diverse AAPI undergraduates in respect

to ethnicity, class, and first-generation status to avoid reinforcing White hegemonic ideology thought deficit-modeling thinking.

This study utilized an exploratory sequential design to uncover diverse AAPI experiences as they navigate college during a time of high stress and financial instability. Findings from the qualitative phase revealed that AAPIs are experiencing COVID-19 related racism on and off campus, and that this discrimination is conducive to essentializing this population of students. Moreover, results reveal nuances in how AAPIs are perceiving institutional and home communities' support while they pursue a degree during a pandemic. Challenges in maintaining student-run ethnic organizations, low academic motivation, increased family responsibilities, and low perceived institutional support during a time of heightened marginalization are contributing to a poor campus climate for these students. Findings from the interview data were used to inform the development of a survey.

After conducting an exploratory and confirmatory factor analysis on 62 survey items, a final instrument was created with 34 questions. This survey was tested quantitatively with a larger sample to see if the initial qualitative findings could be generalized. Survey results indicated that AAPIs of diverse ethnicities experienced COVID-19 related racism despite previous research suggesting that AAPIs have differential racial experiences based on their ethnic backgrounds (CARE, 2008; Museus & Iftikar, 2013). The homogenization of AAPIs is not new in U.S. history and continues to be a tool of white supremacy to best serve white hegemonic interests in U.S. colleges (Museus & Iftikar, 2013; Iftikar & Museus, 2018). In addition, some survey findings generally aligned with interview results, with some exceptions. Implications for how higher education institutions and faculty can best support AAPI undergraduates are shared in the discussion, as well as future directions for research.

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## **I. Introduction**

### ***A. Asian American and Pacific Islanders in Higher Education***

Asian Americans and Pacific Islanders (AAPIs) compose a significant portion of American society and are one of the fastest growing racial groups in the United States (U.S. Census Bureau, 2012). There are nearly twenty-one million people who identify as Asian American in the U.S (U.S. Census Bureau, 2017). It is predicted that by 2050, one in every ten U.S. residents will be of Asian descent, which will translate into a larger proportion of diverse AAPI students entering college campuses (Museus, 2009; U.S. Census Bureau, 2004a). However, AAPI populations have been historically excluded from higher education research primarily due to the Model Minority Myth (MMM), which implies that AAPIs, as a monolithic entity, have been universally successful in economic and academic endeavors (Chang et al., 2007; Chang, 2011; Maramba, 2008a; Maramba, 2008b; Maramba & Palmer, 2014; Museus, 2009; Museus & Chang, 2009; Museus & Kiang, 2009; Museus & Maramba, 2011; Suzuki, 1989, 2002). In reality, the AAPI population consists of at least fifty ethnic groups that differ greatly in cultural backgrounds, historical experiences, and socioeconomic and educational circumstances (CARE, 2008; Maramba & Palmer, 2014). In fact, minority students, like AAPIs, are disproportionately low-income and/or first-generation college students (Chen, 2005; Engle & Tinto, 2008). This is even more important because at the time of this research, COVID-19 has impacted universities across the country and as a result, there are limited financial resources and support services for undergraduates like AAPIs. COVID-



19 has exacerbated inequalities that many AAPIs normally face when pursuing higher education due to the loss of income and increased racial tensions (Asian Pacific Policy & Planning Council, 2020; Mar & Ong, 2020; Pew Research Center, 2020).

### ***B. The Purpose of the Study***

Given the barriers that AAPI populations already face, it is imperative to research how and what contributes to their success in higher education, especially as COVID-19 exacerbates the inequities that shape these educational experiences. The purpose of this research is to fill an existing gap in understanding the strengths, challenges, and experiences of AAPIs as they navigate higher education during political unrest and a recession. While research on this population has been gaining momentum, the studies that have recently taken place with AAPI populations often critique the MMM by focusing on students who are struggling against traditional measures of educational achievement. According to Poon et. al., (2016), this “counter-MMM” movement actually reinforces hegemonic ideology by engaging in deficit-model thinking. Deficit-model thinking attributes failures, such as a lack of achievement or economic prosperity, as a deficiency in the individual, rather than to failures or limitations of educational systems. In addition, I will utilize the definition by Lewis (2003) about hegemonic Whiteness, which include the economic, social, cultural, and symbolic practices by which privileged individuals, such as white, upper-middle class men, disproportionately hold within institutions in the U.S. These practices affect U.S. policies that continue to interlock to maintain the existing socioeconomic, political, racial-ethnic, class, and gender identity hierarchy (Lea, & Sims, 2008). Examples of White hegemony in the educational systems in the U.S. include, but are not limited to high-stakes testing, tracking,

standardization of testing, and the limited curriculum of U.S history that is often Eurocentric (Lea, & Sims, 2008). By limiting their participants to AAPI students who are struggling against traditional measures of educational achievement, researchers are effectively arguing about what AAPI students are *not* instead of focusing on what they *are*, including their strengths and experiences while navigating college. Poon et. al., (2016) calls for research that offers critical perspectives on how AAPIs and higher education intersect on multiple levels and produce unique lived experiences without engaging in deficit-modeling thinking.

### *C. The Research Questions*

In an effort to dismantle the deficit-model thinking that is prevalent in current research on these AAPI populations (Poon et. al., 2016), this study recruited AAPI participants with diverse backgrounds in relation to ethnicity, socioeconomic class, generational status, and other overlapping identities that influence their experiences while pursuing a bachelor's degree. This builds upon recent efforts to include AAPIs in higher education research while also examining what factors contribute to their success during high-stress events related to the pandemic. Mixed methods, specifically an exploratory sequential design, was utilized to answer the following research questions:

- 1) How do AAPI students experience higher education during COVID-19?
  - a) How are AAPI students' social and academic experiences different pre and post COVID-19?
- 2) What are AAPI students' experiences with racism on and off campus during COVID-19?

3) What are AAPI students' perceptions of the factors that influence their academic success during COVID-19?

b) How do they perceive campus support during COVID-19?

c) What is the role of home communities' support during COVID-19?

## **II. Theoretical Framework**

### ***A. Asian Critical Race Theory***

Racism continues to negatively impact the educational experiences of AAPI students in higher education (Museus & Park, 2015; Sue, Bucceri, Lin, Nadal & Torino, 2009; Suzuki, 2002). This is particularly so with the outbreak of COVID-19, which has resulted in xenophobic fueled epithets (“China Virus”) and racist acts (American Psychological Association, 2020). To understand how White Supremacy continues to shape the experiences of AAPI students, Asian Critical Race Theory (AsianCrit) was utilized as a framework for this study. The core tenets of Critical Race Theory (CRT) provide the conceptual foundation for AsianCrit. CRT was developed in critical legal studies to critique color blindness in the 1970s. CRT was a response to the unwillingness of the legal system to address the role of race and racism and to challenge the dominant systems of racial oppression (Delgado, & Stefancic, 2017). Since its creation, CRT has also been used outside of the legal field and has made its way into other academic areas, like higher education. Scholars have used CRT to critique and analyze how seemingly neutral policies reinforce hegemonic ideologies throughout educational systems (Solórzano, 1998).

However, CRT has notable limitations when it comes to being a theoretical lens in higher education research. First, although CRT has been prominent in the educational field, CRT has been disproportionately utilized to focus on Black and White scholarship, which makes it difficult to use when highlighting other communities of color, like the struggles of AAPIs, in higher education. Secondly, while CRT can and has been used to analyze other communities of color, those studying non-Black communities of color must adapt and tailor CRT tenets to their population of interest before they can engage in deeper and nuanced analysis. Third, CRT analysis of AAPIs often center on explaining the racialization process of this population but researchers have yet to develop a comprehensive understanding of how these racialization processes influence their views of racism, social justice, coalition-building with other groups, or their communities' views of each other. Lastly, CRT has been criticized for a lack of racial theory (Cabrera, 2018). This has resulted in a blurred line between what is racism and what is a person of color's negative experience. This lack of racial theory has allowed conservative right-wing people of color to voice their racist views and for those voices to not be questioned since they are considered "unique voices of color." A framework that is specifically tailored to AAPIs might prompt analysis that shows how these forms of racialization are key mechanisms in which AAPIs are used to uphold White supremacy. These drawbacks of CRT have created a need for AsianCrit to be established as a theoretical framework that focuses not only on the experiences of AAPIs in U.S educational systems, but also to advance the knowledge on how White supremacy continues to shape these experiences (Iftikar & Museus, 2018).

Like AsianCrit, educational scholars have utilized CRT to branch into tailored CRT perspectives that focus on specific racial and ethnic groups, like TribalCrit and LatCrit

(Brayboy, 2005; Valdes, 1996). However, unlike LatCrit or TribalCrit, AsianCrit is an adaptation of CRT to advance critical analysis in the lives of Asian Americans, particularly as it pertains to their educational experiences (Ifikar & Museus, 2018) and is not meant to replace CRT entirely. Because AsianCrit is not meant to replace CRT, like TribalCrit and LatCrit, AsianCrit is still weakened by the lack of racial theory. Therefore, a critical theory of racism, hegemonic Whiteness, will be utilized to establish AsianCrit as a theoretical framework within this paper. After reviewing multiple historical definitions of hegemonic Whiteness, Cabrera (2018) stated,

*“Within the superstructure of White supremacy, Whiteness is attributed value as a privileged, dominant, and frequently invisible social identity. Cultural and discursive practices (hegemonic Whiteness) serve to naturalize unequal social relations along the color line. Within civil society, this results in White privilege, racial inequality, and anti-minority affect. Each one of these three levels is mutually reinforcing as the cultural sphere normalizes inequality and racist practices that, in turn, serves to leave systemic White supremacy uninterrogated and unchallenged.” (pp.223)*

Cabrera’s (2018) definition of hegemonic Whiteness establishes a critical theory of racism that alleviates the conceptual tensions previously discussed in CRT, which influenced the creation of AsianCrit. First, a theory of racism creates a methodological checkpoint that differentiates between what CRT is not (complaining/rants) while highlighting the need for strong racial analysis in research. Secondly, hegemonic Whiteness reframes racism as

probabilistic, as opposed to deterministic, which explains the motivations behind conservative “unique voices of color” and how they can be addressed in research. Allowing for a theory of racism explains how conservative voices are actually perpetuating racism by reproducing inequalities to take on “Whiteness,” which results holding communities of color responsible for their marginalized status. AsianCrit, with a critical theory of hegemonic whiteness embedded, will be utilized to provide a complex understanding of how AAPI students in higher education are affected by global, economic, political, and social processes within their everyday lived experiences.

As shown in Table 1. AsianCrit has seven interrelated tenets (Museus & Iftikar, 2013; Iftikar & Museus, 2018). The first four (Asianization, Transnational contexts, (Re)constructive history, & Strategic (anti)essentialism) were designed by integrating CRT scholarship and AAPI’s racial experiences. The last three tenets (Intersectionality, Story, theory, and praxis, & Commitment to social justice) are repetitions of core tenets of CRT that are essential to analyzing White supremacy and AAPIs. Specifically, the tenet of Asianization (the notion that U.S individuals become “Asian” due to White supremacy) helped guide the research question that focuses on their racial experiences and shaped the interview protocol to reflect on AAPIs experiences with racism. The tenets of Intersectionality and Strategic (anti)essentialism shaped the characteristics needed to ensure that there was enough diversity within my sampling so that AAPI students were not seen as a monolithic entity. AsianCrit utilizes both the core strengths of CRT and in-depth knowledge about AAPIs’ racialized experiences to advance knowledge on how White supremacy impacts AAPIs in U.S. educational systems.

**Table 1.**

*Summary of Asian Critical Race Theory Framework Tenets*

<b>Tenet</b>	<b>Tenet Description</b>
Asianization	☑ The notion that members of the U.S only become “Asian” due to White Supremacy
Transnational contexts	Signifies the importance of understanding how Asian Americans and White Supremacy interact within the context of global relationships at the individual and structural levels
(Re)constructive history	The idea that the historical reality of how Asian American voices are silenced and highlights the need to create a collective Asian American narrative that pushes back on that invisibility
Strategic (anti)essentialism	Emphasizes that White Supremacy not only racializes Asian Americans as a monolithic group but there is a need to focus on how Asian Americans engage in activism to fight against essentialism within their community
Intersectionality	Systems of oppression that affect the multiple and overlapping identities that intersect to simultaneously shape the lived experiences of Asian Americans
Story, theory, and praxis	Founded on Critical Race Theory (CRT) scholars’ claims that the voices of the oppressed can use their knowledge and experiences to challenge the dominant narrative of White Supremacy and offer an empowering perspective that is grounded in the realities of racially marginalized communities
Commitment to social justice	Acknowledges that AsianCrit is dedicated to ending all forms of oppression and exploitation that dehumanize marginally oppressed communities. AsianCrit focuses not only on how the AAPI population is racialized, but also gives an understanding on how multiple processes shape AAPIs’ perspectives on racial justice, racial oppression, and institutional policies that excludes them

*Note:* This table was created from information found in *Asian critical theory (AsianCrit)*, by Museus and Iftikar, 2013. Copyright 2013 by Sage Publications and Association for Asian American Studies.

***B. Campus Racial Climate Theory***

In addition, the Campus Racial Climate (CRC) framework was also utilized in order to explore how the institutional policies, efforts, and overall climate enhance or hinder AAPI

students' educational experiences within higher education (Chang, Milem, & Antonio, 2011; Hurtado, Milem, Clayton-Pederson, & Allen, 1998; Hurtado et al., 2012; Milem, Chang, & Antonio, 2005). CRC describes the attitudes, perceptions, behaviors, and expectations that a university community holds about issues of race, ethnicity, and diversity and how this affects students and their educational trajectory. The CRC is shaped by the interaction of external and internal forces. External forces include two domains: (1) government policy, programs, and initiatives (affirmative action, financial aid policies, etc.) and (2) the sociohistorical context of an institutional setting, which are events in larger society that affect how people perceive racial diversity within society. As shown in Table 2, the internal forces of the CRC framework include five dimensions of campus climate. This investigation contributes to the existing literature on campus racial climates by highlighting the ways in which university climates can present challenges for AAPI students. While there are some studies that highlight how AAPI students encounter campus racial climates filled with discrimination (Johnston & Yeung, 2014; Nguyen et al., 2013; Nguyen et al., 2018), this study was able to specifically examine how AAPI students encounter racism daily but also endure racism that was prompted by a global pandemic.



**Table 2.**

*Summary of Campus Racial Climate Dimensions*

<b>CRC Dimensions</b>	<b>Description</b>
The Institutional Context: Historical Legacy of Inclusion or Exclusion	Describes how an institution's history of exclusion can still influence current policies and practices at a university
Compositional Diversity	The notion that increasing the number of underrepresented students on campus is the first step towards improving campus racial climate
The Psychological Dimension of Climate	Centered on individuals' views of group relationships, perceptions of discrimination, attitudes towards other racial/ethnic groups, and institutional responses to diversity
The Behavioral Dimension of Climate	Involves reports of social interaction, interaction between different racial/ethnicity groups, and the nature of these intergroup relations on college campuses
Organizational/Structural Diversity	Represents campus policy that is organized to benefit specific groups of students. Curriculum, admission policies, funding allocations, and general processes that influence university operations is included in this dimension

*Note:* This table was created from information found in two research articles. The data for the first four tenets of the CRC are from *Enhancing campus climates for racial/ethnic diversity: Educational policy and practice* (p. 279-302) by Hurtado, Milem, Clayton-Pederson, and Allen, 1998. Copyright 1998 by The Review of Higher Education. The data for the last tenet of the CRC was from *Making diversity work on campus: A research-based perspective* by Milem, Chang, & Antonio, 2005. Copyright 2005 by the Association of American Colleges and Universities.

The psychological and behavioral dimensions of the CRC framework have influenced my research questions that focus on AAPIs' social, academic, and racial experiences while being in college. In addition, the organizational/structural diversity component helped guide my questions on how AAPIs perceive campus support, particularly during COVID-19. This framework has also influenced my interview protocol that emphasizes AAPIs' social,

academic, and racial experiences before and during COVID-19. Several questions inquire as to what support systems, if any, they feel have helped them during the pandemic while also continuing their courses at their university.

The CRC is a barometer of health for an institution in the eyes of students and influences how they perceive their experiences on college campuses. A university holds the power to make decisions that will impact students' educational experiences, including developing programs meant to help these populations of students. It is important to study how higher education institutions can create positive campus climates that aid in fostering success, particularly during a pandemic like COVID-19 which disproportionately affects AAPI students. While AsianCrit is used as a lens to examine individual AAPI students' educational experiences in the broader context of COVID-19 within the U.S., the CRC framework examines how the institution, and its actions also impact the educational experiences of these students. Both frameworks are critical for examining the lived experiences of AAPI students in their efforts to achieve educational success during a pandemic because they unpack the individual and structural levels of factors that influence them as they navigate higher education.

### **III. Literature Review**

#### ***A. The Model Minority Myth***

AAPI college students are often misrepresented because educational research has historically ignored the diversity within this broad community. In turn, research on this population has labeled them as universally successful in all areas of life, including educational achievement (Chang et al., 2007; Maramba, 2008a; Maramba, 2008b; Maramba & Palmer, 2014; Museus & Kiang, 2009; Museus & Maramba, 2011). This notion is known as the Model Minority Myth (MMM), which suggests that the AAPI community does not face racial challenges, does not need financial or academic support, and justifies the exclusion of AAPI populations in academic research and racial discourse (Chang, 2011; Maramba, 2008b; Maramba & Palmer, 2014; Museus, 2009; Museus & Chang, 2009; Museus & Kiang, 2009; Suzuki, 1989, 2002). The MMM continues to persist in academia despite the fact that researchers have been dispelling this myth for the past three decades (Museus & Chang, 2009; Suzuki, 1989, 2002). A history of the MMM will be given to understand how it has been used to perpetuate inaccuracies about AAPIs and why it continues to persist.

##### **1. The History of the MMM**

The model minority myth has a long tumultuous history in the U.S. In the 19th century, Chinese workers were pitted against other immigrant groups, such as the Irish, by being described as the best, hardest working group to aid in railroad development. The number of Chinese workers available yielded railroad developers a high profit through one of

the cheapest labor forces during that time (Ng, Lee, & Pak, 2007). Despite being praised for their work, resentment building from other immigrant groups contributed to the Chinese Exclusion Law of 1882 which curtailed further migration of Chinese workers. This also enabled the “Yellow Peril” archetype which is the racist notion that AAPIs are foreigners who are a danger to Western civilization because of their expansion of power and influence (Daniels, 1988). Attention quickly shifted to the growing population of Japanese immigrants, who, although admired for their agricultural abilities, were then shunned for their success. When World War II broke out, Japanese immigrants and Japanese Americans were incarcerated in concentration camps for fear of their cultural heritage leading to espionage (Daniels, 1988). In the 1960s, the public image of AAPIs in the U.S. seemed to improve at the cost of disparaging other minority groups seeking equality during the Civil Rights movement. The term “model minority” was first coined in the 1960s when studies conducted at that time revealed that Chinese and Japanese Americans were attending college and graduating at greater proportions than their White counterparts (Chun, 1980). AAPIs were hailed as disciplined, hard-working, family-oriented, and studious. As a result, they were used as an example on how to overcome discrimination without government support (Suzuki, 1989; Chun, 1980). As numerous researchers have noted, the ways in which AAPIs were exemplified for their success was an attack against African Americans who were fighting equality and criticizing institutional racism (Nakanishi & Nishida, 1995; Ng, Lee, & Pak, 2007; Museus & Kiang, 2009; Suzuki, 1989; 2002).

During the same time, the Immigration Act of 1965 passed, which reversed years of restrictive immigration policies that banned immigration from multiple parts of Asia. Although it lifted some geographical restrictions, this act only allowed those with certain

backgrounds to enter the U.S. First, immediate family members of those already in the U.S. were given preference. Second, the U.S. prioritized AAPIs who were professionals, like doctors, engineers, and scientists (Nakanishi & Nishida, 1995). Consequently, a majority of newly arrived AAPIs were highly educated professionals. This piece of legislation was followed by the Indochinese Refugee Resettlement Program Act of 1975 and the Refugee Act of 1980, which resulted in an influx of nearly one million refugees coming from Southwest Asia to the United States (Nakanishi & Nishida, 1995). This substantial increase in AAPI immigration reversed a four-decade longitudinal trend in which previously most immigrants in the U.S. were from Europe (Nakanishi & Nishida, 1995). This translated into larger proportions of AAPIs entering college campuses and in the 1980s, AAPI activists claimed that elite universities (e.g., Brown, Yale, Princeton, Cornell, Stanford, UCLA, and UCB) were capping AAPI enrollments. Despite the increasing size of AAPI applicant pools at these schools, the AAPI enrollments remained steady and lower than White admissions (Ng, Lee, & Pak, 2007). During this admissions controversy, AAPIs were exemplified as “honorary Whites” in their grouping with White peers as being victims of affirmative action. At the same time, the image of being a perpetual foreigner (yellow peril) and that AAPIs were taking over college campuses was argued in this discourse on AAPI overrepresentation because these numbers implied that they were a monolithic entity that did not contribute to the diversity universities were hoping to achieve (Lee, 2006). This idea of yellow peril was further reinforced in the 1980s when Japan and other Asian countries emerged as major economic powers and were viewed as a threat to U.S. dominance in the global economy (Suzuki, 2002). The continued emphasis of AAPIs’ high educational achievement, particularly in higher education, has created a wedge between AAPIs and other minority

groups. AAPI success is often used as a presumption of Black and Latinx academic underachievement (Ng, Lee, & Pak, 2007). History has shown that the MMM and perpetual foreigner stereotypes are hegemonic devices used to distract the public from institutional racism and those who benefit from those systems (Lee, 1996). As a result, the MMM has contributed to three main issues: (1) the exclusion of AAPIs in higher education research and racial discourse (Museus, 2009), (2) the homogenization of the AAPI community (Chang, 2007; Museus, Agbayani, & Ching, 2017), and (3) the enabling of White interests in federal and educational policy (CARE, 2008; Museus & Chang, 2009; Poon et. al., 2016).

## 2. The Exclusion of AAPIs in Higher Education Research

In 2009, Museus found that approximately one percent of articles published within the five most popular peer-reviewed academic journals (the *Journal of College Student Development*, *NASPA Journal*, *Journal of Higher Education*, *Research in Higher Education*, and *The Review of Higher Education*) in the field of higher education focused on the AAPI population. The paucity of research on AAPIs in higher education has been greatly inflated by the misconception that AAPIs are not considered racial or ethnic minorities (Museus & Kiang, 2009). Historically, funding agencies, both public and private, have removed AAPIs from their underrepresented minority definitions because it is widely believed that AAPIs do not face challenges similar to those of Black, Latinx, and Indigenous groups (Museus & Kiang, 2009). This trend has continued in higher education research and coincides with the idea that AAPIs are the new “honorary Whites” (Chou & Feagin, 2008). While the struggles faced by other minorities groups (Black, Latinx, and Indigenous) are unique given the historical contexts of these groups, evidence does suggest that AAPIs endure many

challenges similar to other minority groups because of their racial status (Asian Pacific Policy & Planning Council, 2020; Pew Research Center, 2020; CARE, 2008; Museus, 2008a; Museus & Iftikar, 2013; Museus, Agbayani, & Ching, 2017; Sue, Bucceri, Lin, Nadal & Torino, 2009; Teranishi, 2002).

In addition, the frequent reporting of aggregated data is exacerbated by the fact that federal databases do not include postsecondary data that can be disaggregated by ethnicity or resident status which results in a lack of analysis on ethnic and socioeconomic disparities within the AAPI population (Museus & Kiang, 2009). Researchers claim that AAPIs are often grouped together because of the unavailability of disaggregated group membership data and the reduction of these sub-populations of AAPIs results in small sample sizes that limit statistical analysis (Museus, Agbayani, & Ching, 2017). This results in masking the challenges that specific ethnic groups experience in their educational trajectories. This is aggravated by the fact that there is a severe lack of AAPIs working towards doctoral degrees that would lead to tenured positions in higher education (CARE, 2008). The low representation of AAPIs in higher education positions lead to less awareness of the MMM and its consequences on AAPIs, as well as less authority and voice in policies, funding, and the overall educational pipeline for the AAPI student body (CARE, 2008). The misuse of aggregated quantitative data has led to a lack of empirical knowledge on AAPI populations, and this absence preserves the MMM in academia, which leads to the continued misrepresentation of AAPI challenges, needs, and lived experiences (Chang, 2011; Museus & Kiang, 2009). Because of the omission of empirical data on the AAPIs in higher education, research on this population would greatly benefit from qualitative methods because this methodology helps to answer questions that involve “what” and “how,” while also allowing

for an exploration of concepts through using detailed information (Creswell, 2012). Qualitative methods can further the conversation on AAPI ethnic groups that would be needed to create an empirical base of data to accurately represent the diversity within this population.

### 3. The Racialization of AAPIs

Despite the MMM's narrative that the AAPI population does not face racial challenges (Chang, 2011; Maramba & Palmer, 2014; Museus, 2009; Museus & Chang, 2009; Museus & Kiang, 2009; Museus & Maramba, 2011; Suzuki, 1989, 2002), research has shown that AAPIs as a whole experience racism, as well as certain subpopulations experiencing differing levels of prejudice in their everyday experiences in higher education. In 2009, Sue, Bucceri, Lin, Nadal and Torino conducted a focus group analysis of ten self-identified Asian American participants, with eight of them being students in higher education, to examine their experiences with racial microaggressions. Racial microaggressions are defined as "brief and commonplace daily verbal, behavioral, and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory or negative racial slights and insults that potentially have harmful or unpleasant psychological impact on the target person or group" (Sue et al., 2007). Results identified 8 major micro aggressive themes directed toward this focus group: (1) *Alien in own land* ("Where are you from?"), (2) *Ascription of intelligence* ("If I see lots of Asian students in my class, I know it's going to be a hard class."), (3) *Exoticization of Asian women* describes how Asian American women were stereotyped as exotic and that these women were only needed for the physical needs of White men, (4) *Invalidation of interethnic differences* ("All Asians look alike."), (5) *Denial*



*of racial reality* (“Asians are the new Whites.”), (6) *Pathologizing cultural values/communication styles* embodies the assumption that cultural values that are different than the White majority are less desirable, (7) *Second class citizenship* describes the feeling of being treated as a lesser being due to their Asian American status, and (8) *Invisibility* was a theme that acknowledged that Asian Americans were often left out of discourse on race. Although the study consisted of only ten participants, this research provided support that microaggressions not only occur in the lives of AAPIs but have detrimental consequences. In addition, this study has also encouraged more research on how AAPIs experience a qualitatively different racial reality in comparison to other minority groups primarily because of MMM and how it is presented as a positive stereotype.

Not only are AAPIs experiencing negative differential racial experiences, but these experiences also can negatively influence the academic behavior and outcomes for AAPI students. In 2008, Museus found that racial academic stereotypes, like the MMM, played a role in the undergraduate experiences of AAPI students and were associated with lack of desire to engage in and outside of the classroom. Furthermore, the diversity within the AAPI community is revealed when examining the racialized experiences of specific subpopulations. For example, while many AAPI students are racialized by the MMM, these stereotypes are typically assigned to East Asians (Chinese, Korean, and Japanese) due to their relatively high education attainment statistics in which academic expectations are high and the pressure to conform is debilitating. On the other hand, Southeast Asian American (SEAA) groups’ (e.g., Cambodian, Hmong, Laotian, and Vietnamese) are often associated with low levels of educational achievement and give rise to alarming narratives such as the deviant or inferiority minority myth (CARE, 2008; Museus, 2008a; Museus & Iftikar, 2013;

Museus, Agbayani, & Ching, 2017). Similar to SEAA students, Teranishi also found that Filipina/o students were associated with delinquency and failure in comparison to their Chinese counterparts when examining how race and ethnicity affected college choice (2002). However, once hegemonic Whiteness can no longer benefit from the MMM stereotypes, AAPIs who are subscribed the MMM are quickly downgraded and treated with intense racial discrimination. A salient example is the coronavirus (COVID-19) outbreak in Wuhan, China that resulted in a global pandemic. Misleading media attention in conjunction with xenophobia has been conducive to explicit, racist epithets (“China Virus”) and acts on AAPI students across the country (Asian Pacific Policy & Planning Council, 2020; Pew Research Center, 2020). These racialized experiences reveal the differential level of racism that many ethnic subpopulations of the AAPI community experience in differing global and political circumstances, while also showcasing that these experiences can create challenges when pursuing higher education.

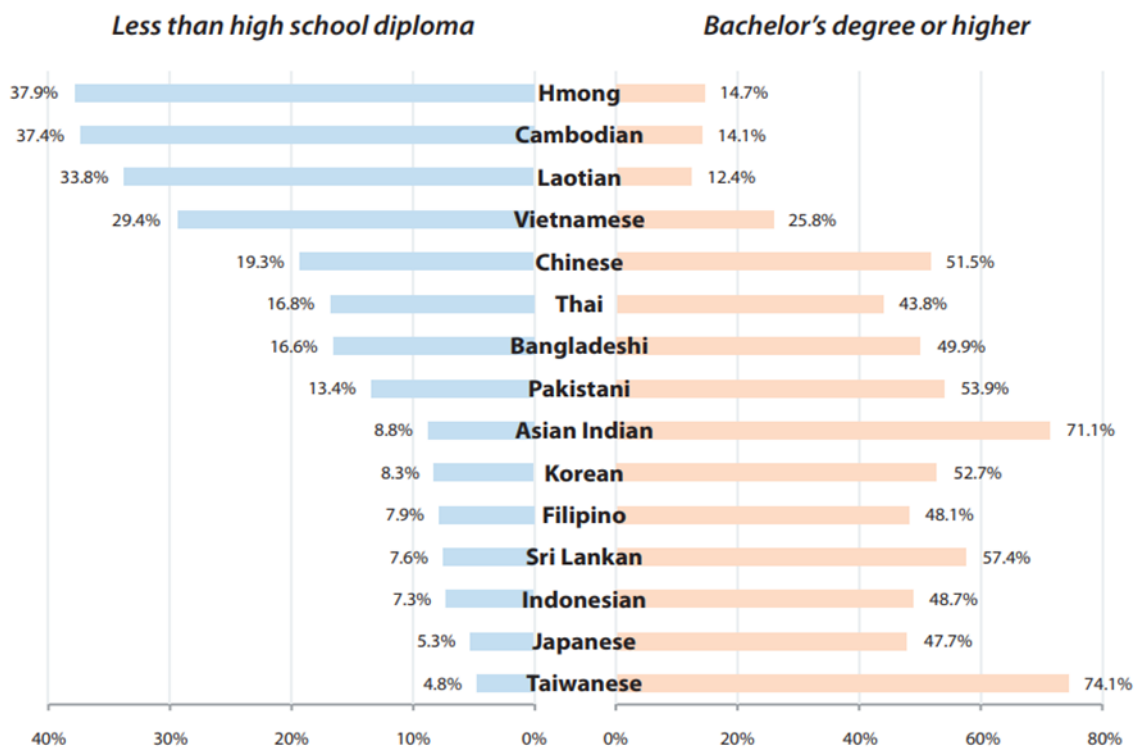
#### 4. The Homogenization of AAPIs

In addition, the MMM contributes to the monolithic issue that permeates AAPI discourse. The monolithic view of AAPIs essentializes them into a single homogenized group (Museus, 2009; Museus & Kiang, 2009; Museus, Agbayani, & Ching, 2017; Suzuki, 1989, 2002). Essentialism assumes that a group of people, like AAPIs, have common characteristics which are inherent and unchanging. In reality, the AAPI population consists of at least fifty ethnic groups that differ greatly in cultural backgrounds, historical experiences, and socioeconomic and educational circumstances (CARE, 2008; Maramba & Palmer, 2014). As a whole, aggregated educational achievement data imply that AAPI students are highly

successful in the academic arena, especially as it pertains to degree attainment. However, research has shown that minority students, like AAPIs, are disproportionately low-income and/or first-generation college students (Chen, 2005; Engle & Tinto, 2008). As a result, there is a vast diversity in educational degree attainment for AAPI populations. For example, 44% of AAPIs in the U.S. hold a bachelor’s degree or higher, which is almost 20% greater than the U.S. average (CARE, 2008). However, when data are disaggregated, inequities within the AAPI population emerge. Figure 1 shows that 25.8% of Vietnamese, 14.7% of Hmong, 14.1% of Cambodians, and 12.4% of Laotians possess a bachelor’s degree or higher (Teranishi, Lok, & Nguyen, 2013).

**Figure 1**

*Educational Attainment for Asian American Sub-Groups, 2008-2010*



Data Source: U.S. Census Bureau, American Community Survey

*Note:* This figure was created by Teranishi, Lok, and Nguyen using data from the U.S. Census Bureau. From “iCount: A Data Quality Movement for Asian Americans and Pacific Islanders in Higher Education,” by Teranishi, Lok, and Nguyen, 2013, (<https://aapip.org/publications/icount-a-data-quality-movement-for-asian-americans-and-pacific-islanders-in-higher>). Copyright 2013 by Educational Testing Service and the National Commission on Asian American and Pacific Islander Research in Education.

Moreover, when data are aggregated, only 12.6% of the total AAPI population lives below the poverty level which is comparable to the national average of 12.4%. However, when data are disaggregated, specific subpopulations of AAPIs are revealed to be disproportionately living below the poverty level, which includes 16.3% of Hmong, 14.9% of Cambodians, 13% of Vietnamese, and 11% of Laotians, (U.S. Census Bureau, 2017). These issues, combined with a lack of financial resources to provide scholarships for AAPI students in higher education, makes pursuing a degree much more difficult for these students (Museus & Chang, 2009; Museus & Kiang, 2009). By consolidating AAPI ethnic groups into one category, the U.S. has structurally marginalized diverse populations and has reproduced incorrect assessments of their educational experiences while also excluding them from discourse on the intersection of race and education (CARE, 2008; Museus & Chang 2009; Museus, Agbayani, & Ching, 2017).

## 5. White Hegemony in Higher Education

Lastly, while the MMM may be perceived initially as positive, this myth has even deeper ramifications for social justice within U.S. institutions. Scholars and activists have theorized that the MMM was developed to discredit the demands for racial equality during

the civil rights movement (Museus & Kiang, 2009; Suzuki, 2002). These theories state that the AAPI community has been strategically placed by opponents of race-conscious policies to support the notion of meritocracy and that civil rights were not necessary for minority groups to succeed in the U.S. (Museus & Kiang, 2009; Suzuki, 2002). AAPI populations are often politically deployed to divide minority interests in order to serve the interests of White hegemony in a camouflaged state that, if presented by Whites themselves, would be too obvious in their own self-interest (CARE, 2008; Poon et al., 2016; Suzuki, 2002). This notion of “interest convergence” has been historically rooted in all race-conscious policies at the federal and institutional level (Bell, 1980; Delgado, & Stefancic, 2017). For example, rhetoric implying that AAPIs are the “biggest winners” of abolishing affirmative action has created the false narrative that AAPI students would have higher admission rates in universities since these schools would be accepting fewer Latinx and Black students (CARE, 2008). This political argument shifts the deceiving issue that race-conscious policies that benefit Black and Latinx populations would harm AAPIs instead of Whites (CARE, 2008). In doing so, AAPIs are offered an “honorary Whiteness” that lumps them together with Whites in the same discourse surrounding race-conscious policies which strengthens hegemonic Whiteness (Chou & Feagin, 2008; Museus, Agbayani, & Ching, 2017).

On the other hand, the MMM is fragile when it no longer benefits White hegemony, and essentializing this population can also be used to serve hegemonic practices in higher education. This is shown in higher education research where AAPI data are aggregated and give off the impression that AAPIs are “taking over” U.S. colleges and are concentrated in selective four-year universities. Even though this has been shown to be false when data are disaggregated by ethnic categories, this myth is still pervasive in society (CARE, 2008;

Museus, Agbayani, & Ching, 2017). Despite this evidence, AAPIs are often wedged politically to further the interest of the White elite, while also having to dispel the deep resentment of other minority groups because of their perceived success.

### ***B. Asian American and Pacific Islanders in Higher Education***

In order to break down essentialist views of AAPI students in higher education, this portion of the literature review will focus on AAPI communities that have been historically marginalized in academic discourse. Research that has perpetuated the MMM in academia typically focus on AAPI populations that have done well economically and academically, like East Asians (Chinese, Korean, and Japanese). While focusing on these populations is important for advancing AAPI focus in the literature, it is still essential to highlight AAPI populations that have been historically ignored in academic and racial discourse so that an accurate view of the diversity of AAPIs is portrayed. In doing so, special attention is given to AAPIs who may have multiple intersecting identities (class, ethnic identity, gender identity, citizenship status, etc.).

#### **1. Southeast Asian Americans in Higher Education**

Research on SEAAs in higher education is sparse, most likely due to the MMM masking the significance of this AAPI subpopulation and their educational experiences in the U.S. (Maramba & Palmer, 2014; Museus & Kiang, 2009; Yeh, 2004). In order to accurately understand the experiences of SEAAs in higher education, it is important to explore the context of SEAAs' forced migration experiences within the U.S. (Museus & Iftikar, 2013). In the late 1900s, American military actions contributed to the dislocation of SEAA

(Cambodian, Laotian, Hmong, and Vietnamese) refugees after the Vietnam war. Due to these military interventions, many SEAs experienced murder, rape, political persecution, family deaths, and hazardous conditions in refugee camps. The historical transnational contexts of SEAs' migration patterns are essential in understanding how these experiences shape their academic trajectories, identities, and worldviews (CARE, 2008; Uy, 2017).

As stated previously, attrition rates for SEAs are far below the national average and lower than several other ethnic populations in the nation (CARE, 2008; Museus, 2009; U.S. Census Bureau, 2004b; Yeh, 2004). Specifically, when examining SEAs' degree attainment, they are less likely to graduate than their East Asian American (Chinese, Japanese, and Korean) peers and are more likely to depart from higher education due to nonacademic reasons, which include financial issues and discrimination (CARE, 2011). This is not a surprise given that SEAs are disproportionately living below the poverty level which includes 16.3% of Hmong, 14.9% of Cambodians, 13% of Vietnamese, and 11% of Laotians (U.S. Census Bureau, 2017). Museus and Vue (2013) found that the college transition process was different across socioeconomic groups within the AAPI population. Those who came from high SES households developed expectations for applying and matriculating to college at higher rates than their lower SES counterparts. As a result, SEAs are gravely underrepresented in higher education (Chhuon & Hudley, 2008; Museus, 2009). This is compounded by the fact that most SEAs who enroll in college are also first-generation and must learn to navigate the university structure on their own (Yeh, 2004). Despite their low college attainment levels, there is limited empirical research that examines factors that aid in their retention and persistence in higher education (Chhuon & Hudley, 2008; Han & Lee, 2011; Maramba & Palmer, 2014; Palmer & Maramba, 2015).

In 2014, Maramba and Palmer examined the role of culture on the academic success for SEAA college students. They specifically examined cultural validation (i.e., recognizing, and respecting students as well as their families and cultural histories) and how this shaped SEAA's educational trajectories. Thirty-four undergraduate SEAA students participated in one-on-one interviews to reveal rich details on how cultural validation impacted their educational persistence. Results indicated that (1) cultural knowledge (opportunities to obtain knowledge compatible with the student's cultural background), (2) cultural familiarity (the ability for students to maintain connections with those share their cultural background), (3) cultural expression (opportunities to express cultural identities), and (4) cultural advocacy (opportunities to advocate and work for SEAA students' communities) are all factors that contributed to meeting the students' needs for cultural validation in higher education. In 2015, Palmer and Maramba explored how social capital played a role in SEAA's educational achievement using the same data. Results indicated two emerging themes: (1) caring agents (family, educators, counselors, and/or peers who provided critical information on how to succeed in college), and (2) supportive organizations and student services (organizations that provided spaces and services to ease the transition to and navigation of the university). These themes aided participants in developing social capital through support, advice, information, and mentoring that shaped their college adjustment, access, and success. Validating and appreciating SEAA's cultural histories while also creating an avenue for them to access social capital are significant in shaping their educational success.

In addition, perceived support from familial and peer communities' influences SEAA's educational experiences. Chhuon and Hudley (2008) found that Cambodian American students who stayed in touch with their prior communities adjusted to university



life more successfully. Their interview data suggested that integrating into the college environment was closely tied to students' perceptions of personal connections found in their home communities. In 2011, Han and Lee examined the mental well-being of 134 Vietnamese college students and found that high levels of parental and peer attachment (those who felt cared for by these agents) predicted lower depressive symptoms. These studies also support Palmer and Maramba's (2015) results that caring agents play a role in the overall well-being of SEAA students in higher education. Overall, future research needs to examine the salient factors that influence persistence among SEAs as they navigate university life since current literature is lacking focus in these areas. Larger, quantitative studies would help boost the empirical knowledge base for these AAPI subpopulations. Perceived community support, perceived institutional support, cultural validation, social spaces for those who share cultural backgrounds, opportunities for advocacy work within their own communities, ethnic studies, and cultural expression are building blocks for SEAs to build confidence and persistence in their own educational paths in higher education.

## 2. Native Hawai'ians and Pacific Islanders in Higher Education

Like SEAs, the historical context of Pacific Islanders (Guam, Samoa, Marshallese, Tongan, and Fijian, etc.) and Native Hawaiians is necessary in order to fully understand the educational experiences and trends with this community. Native Hawai'ians and Pacific Islanders have a complicated history with the U.S. primarily due to issues of governance derived from years of colonization. This has resulted in a situation that hinders their ability to access federal programs, like federal educational assistance, because of their governments'

complex political relationships with the U.S. (CARE, 2008; Yeh, 2004). These historical complications create negative consequences for the economic and educational experiences for Native Hawai'ians and Pacific Islanders in the U.S.

Approximately 17.7% of Native Hawai'ians and Pacific Islanders live below the poverty level in comparison to the national average of 12.4% and the total AAPI average of 12.6%. Of the total Native Hawai'ians and Pacific Islanders, 38.3% of Marshallese, 20.2% of Samoans, 19.5% of Tongans, 15.6% of Native Hawai'ians, and 13.6% of Guamanians live under the poverty level (CARE, 2008). In addition, when data are disaggregated, the total of Native Hawai'ians and Pacific Islanders' bachelor's degree attainment is only 13.8%. When breaking it down further, the following populations held a bachelor' degree: 15.2% of Native Hawai'ians, 14.3% of Guamanians, 10.5% of Samoans, 8.8% of Fijians, 8.6% of Tongans, and 5.1% of Marshallese (CARE, 2008). Moreover, many Native Hawai'ians and Pacific Islanders are the first to go to college in their families (Yeh, 2004). Like SEAs who have refugee histories, Native Hawai'ians and Pacific Islanders with colonization histories have a diversity of experiences in comparison to other AAPI groups, like those who came to the U.S. under employment preferences (CARE, 2008).

Research has also shown the exotic notions of Native Hawai'ians and Pacific Islanders are often perpetuated and sustained by the hegemonic Whiteness. This is further complicated when external organizations impose identity definitions (“part,” “full,” “50% or more”) for this population to access government, community, and cultural resources (Kupo, 2017). These identity definitions are colonial constructions that are not only intended to divide Native Hawai'ians from each other but impose the dominant culture and ideology of hegemonic Whiteness onto them. The economic and social implications from U.S.

colonization creates a multilayered experience that affects Native Hawai'ians and Pacific Islanders financially, and then often they must prove how "Native Hawai'ian" they are in order to obtain resources to ameliorate the poverty they are living in due to this historical colonization (Kupo, 2017). This further impacts their educational achievement, which they often can't afford to pursue, and they have to defend the legitimacy of their cultural identity while simultaneously fighting against negative stereotypes of that same identity. Allowing for this community to set their own standards of identity, opportunities to reflect on their identity, more financial resources, and developing culturally responsive educational programs will aid in these students' success (Kupo, 2017).

### 3. Filipina/os in Higher Education

The Filipina/o population tends to be concentrated within Hawai'i and the western part of the U.S., like California (U.S. Census Bureau, 2010b). However, even though the number of Filipina/os living in California are greater than those living in Hawai'i, Filipina/os actually have the highest concentration of representation in Hawai'i. This group represents over a quarter of the Hawaiian population and are the second largest ethnic group in Hawai'i (U.S. Census Bureau, 2010a, 2010c). Despite the large number of Filipina/os living in the U.S., they are understudied in the context of higher education research (Libarios, 2017).

Filipina/os have a polarizing history of immigration and social mobility within the U.S. In the 1960s, many Filipina/os that migrated to the U.S. were middle-class and college-educated who often had backgrounds in the health profession (Libarios, 2017). Nationally, Filipina/os who obtained a bachelor's degree were at 33.9% and 7.8% for graduate degrees (U.S. Census Bureau, 2003a, 2003b). Despite their relative success economically and

educationally in most of the U.S., Filipina/os in Hawai'i remain one of the most socioeconomically disadvantaged groups with low levels of educational achievement (U.S. Census Bureau, 2013). Filipina/os that migrated to Hawai'i typically came to work on sugar plantations and they currently overrepresent low-level service-type jobs that are prevalent in the tourist industry within the state. This ethnic group has been in Hawai'i for more than a century, yet as the last immigrant labor group brought in, no other group has come to replace them at the bottom of the economic hierarchy. This has impacted their ability for upward social mobility as their socioeconomic positions are grounded in their history as immigrant workers (Libarios, 2017). This overrepresentation in low-income jobs impacts their higher education trajectories. Filipina/os are overrepresented in Hawai'i two-year community colleges (15.7%) and underrepresented at the University of Hawai'i in terms of undergraduates (9.6%) and graduate students (4.6%) (U.S. Census Bureau, 2013). Moreover, their educational attainment percentages are half of the national percentage for Filipina/os overall; only 14.1% of Filipina/os in Hawai'i had acquired a bachelor's degree and only 2.8% obtained a graduate degree (U.S. Census Bureau, 2003a, 2003b). The context for AAPI immigrants' arrival into the U.S. often relates to their social mobility and provides a reason for examining these conditions for specific ethnic groups' immigration patterns, like Filipina/os, in order to understand their experiences within higher education.

Maramba examined the way Filipina/o American students negotiated their roles in their college and home environments. Using interview methods, 143 Filipina/o American college students participated in this study. Results indicated that family and parental influence, home obligations, gender differences, and biculturalism (navigating identities) played a major role in their experiences throughout college (2008a). Using the same data,

Maramba also investigated the experiences of Filipina/o students in relation to campus environment, sense of belonging, and feelings of being a minority within a predominantly White institution. Results implied that institutions play an active role in facilitating an equitable learning environment for Filipina/os. Participants stated that a lack of representation in staff faculty, a paucity of ethnic courses on their culture, as well as an absence of student services oriented towards their needs contributed to the monolithic view of AAPIs (2008b). Museus and Maramba (2011) also examined the influence of cultural factors on Filipina/o students' sense of belonging on college campuses using the same sample of students in the above studies but with questionnaires to be analyzed with structural equation modeling. Results revealed that Filipina/o students do face challenges in higher education despite the MMM due to cultural incongruence with their home and college cultures. Moreover, "cultural suicide" (the notion that students must detach themselves from their previous culture to be integrated into the traditional culture of the university in order to succeed) has negative consequences for minority students, including Filipina/os (Tierney, 1999). Instead, this study showed that connections to cultural heritage were positively associated with a greater sense of belonging. Their models suggested that the pressure to commit cultural suicide and their connections to cultural heritages significantly and indirectly affected their sense of belonging through their influence on cultural adjustment (Museus and Maramba, 2011).

In 2002, Teranishi interviewed 160 Filipino and Chinese high school students at four different California high schools. The researcher found that Chinese students were more likely to be exposed to resources, programs, and overall support from their teachers that influenced their decisions to apply to more selective colleges. On the other hand, Filipino

students were more likely to be exposed to tracking, lower expectations of academic achievement, and a lack of support that hindered their ability to pursue more selective universities to apply to. This study supports the notion that the MMM plays a polarizing role for different ethnic groups of APPI students (CARE, 2008; Museus, 2008a; Museus & Iftikar, 2013; Museus, Agbayani, & Ching, 2017); Chinese students were more likely to be expected to meet high academic standards, while Filipino students were associated with delinquency. These racialized stereotypes not only affected their educational experiences but revealed wide disparities in educational support.

These studies reveal two spheres that Filipina/os navigate, the home and college environments, and the primary ways educational systems can be culturally responsive to aid in their success in higher education. It is significant to highlight the role of family in Filipina/o educational experiences and how it reveals the needs for parents to be linked to their children's college experiences (parent support campus programs, career advisors, etc.) to bridge the multiple worlds these students are navigating. In addition, shifting the lens of responsibility onto the institution to provide ethnic studies courses, improve Filipina/o representation in staff and faculty positions, as well as developing student services that serve the needs of Filipina/o students is essential in creating a positive campus climate for these students to succeed in their educational goals.

#### 4. Undocumented AAPIs in Higher Education

There are nearly eleven million undocumented immigrants living in the U.S. (Baker & Rytina, 2013). Of those, one million are undocumented Asian immigrants (Buenavista, 2014b). While a majority of individuals have emigrated from Mexico, and Central and South

American countries, undocumented AAPI immigrants have continued to steadily increase in the U.S. (Passel & Cohn, 2014). Most of these undocumented Asian immigrants originate from countries with sociopolitical and economic ties with the U.S., including the Philippines, South Korea, China, India, and Vietnam (Buenavista, 2014b). Undocumented AAPIs in higher education have lacked attention in research primarily due to the MMM and how it models this population as “good, hard-working” immigrants (Buenavista, 2017; Buenavista, 2018). In reality, undocumented AAPIs face poverty due to few options for employment, are criminalized due to their immigrant status (“illegal alien”), and often face discrimination as a result of their undocumented status and race (Buenavista, 2017). Moreover, even though AAPI immigrants represent 12% of the undocumented population in the U.S. (Buenavista, 2014b), they are vastly underrepresented in Deferred Action for Childhood Arrivals (DACA) applications (Wong et al., 2013). DACA is a 2012 executive order that grants temporary work authorization and stops deportation efforts for those who successfully apply. Undocumented AAPIs comprise only 6% of 1.2 million DACA-eligible individuals (Buenavista 2014a). These sociopolitical factors create barriers that make it exceptionally difficult for undocumented AAPIs to access and graduate in universities.

Buenavista (2018) interviewed fifteen undocumented AAPI students to show how the criminal discourse on this population shapes their lived experiences and the decisions they make to navigate higher education. Results indicated that these students de-emphasized their academic mobility, signaled a hyper awareness of disciplinary immigration policies, and were traumatized by deportation threats for themselves and their loved ones. Most of these participants had a direct relationship with someone who was detained and/or deported. In addition, two of the participants dropped out of high school, six had some community college

experiences, four enrolled in less selective universities, and three did not pursue higher education after high school. Participants revealed the inability to seek educational assistance due to the fear of detection and deportation and spoke of how educators often did not fully understand the ramifications of disclosing their immigrant status. This study highlights the need for educators to stop expecting undocumented AAPIs to initiate help-seeking behaviors, and instead push for creating a more culturally responsive and safe environment for these students to persist in higher education. The legal ramifications that these students face eliminate the possibility of them seeking any financial, social, or educational assistance. Higher education faculty must continue to educate themselves about the legal issues they face to best serve this college population.

#### 5. Factors that Aid in AAPI Success in Higher Education

Multiple trends have revealed identifying factors that help AAPI populations achieve academic success in higher education. First, it has been noted that encouraging minority students to separate from their home communities could have potentially negative consequences on their success since these communities provide support (Museus & Chang, 2009; Tierney, 1999; Yeh, 2004). It is important to acknowledge the critical role family plays in supporting AAPI students in their educational trajectory (Chhuon & Hudley, 2008; Han & Lee, 2011; Maramba, 2008a; Maramba & Palmer, 2014; Museus & Maramba, 2011; Palmer & Maramba, 2015). Despite the significance of AAPIs maintaining and utilizing these familial connections to succeed in higher education, research on this topic is limited. Secondly, ethnic student organizations and ethnic courses impact AAPI students' retention by providing spaces for students to navigate their cultural histories, have their cultural



backgrounds appreciated, and develop support networks with students from similar backgrounds (Kupo, 2017; Libarios, 2017; Maramba, 2008a; Maramba & Palmer, 2014; Museus, 2008; Palmer & Maramba, 2015). Research on ethnic studies and ethnic student organizations have usually focused on Black or Latinx populations and are slowly starting to include AAPI students within this area (Museus, 2008). Moreover, social justice work, or giving AAPI students the opportunity to advocate for their own community, has proven beneficial in relation to meaningful work attributed to their college experience (Museus, 2008; Maramba & Palmer, 2014). This may be especially relevant given that AAPIs face marginalization which may result in negative reflections of their own cultural histories (CARE, 2008; Museus, 2008; Museus & Iftikar, 2013; Museus, Agbayani, & Ching, 2017; Sue et al., 2007, Sue, Bucceri, Lin, Nadal, & Torino, 2009; Teranishi, 2002). Lastly, culturally responsive student affairs programming would ensure that AAPI students have access to services that are culturally relevant to them and their needs as they pursue higher education (Buonavista, 2017; Buonavista, 2018; Kupo, 2017; Maramba, 2008b; Museus, Agbayani, & Ching, 2017; Palmer & Maramba, 2015; Sue et al., 2007; Yeh, 2004). Culturally responsive programming would create avenues for AAPIs to seek and initiate support when they need it. Collectively, these trends have been shown to aid in AAPI success when pursuing a degree, particularly for those who have overlapping identities with class, gender identity, and first-generation and immigration status. However, these factors may also be at risk due to COVID-19 and its impact on university and AAPI students.

### ***C. The Impact of COVID-19***

#### **1. COVID-19 and American Colleges**

Coronavirus disease 2019 (COVID-19) is a global pandemic (Fauci, Lane, & Redfield, 2020) that has contributed to financial instability for universities across the country. In mid-March 2020, nearly 1,300 colleges canceled in-person classes and transitioned to online-only instruction (Davidson College, 2020). This transition led to the cancellation of on-campus housing contracts, collegiate athletics, and study abroad opportunities which resulted in a huge loss of revenue for universities. Consequently, colleges have had to announce hiring freezes, pay cuts or furloughs for staff members due to these unexpected costs (Smalley, 2020). In addition, universities are expecting more financial losses due to declining enrollment trends for fall 2020. Freshman enrollment for the fall of 2020 declined by 10.5% for public colleges and universities (National Student Clearinghouse Research Center, 2020). Reports also estimate that higher education institutions will lose at least \$3 billion due to a decline in international student enrollment (NAFSA: Association of International Educators, 2020). Simultaneously, universities are now having to confront student demands for reduced tuition due to virtual courses, even though it is clear that higher education institutions cannot afford to meet this demand (Hartocollis, 2020).

## 2. COVID-19 and AAPIs

**Financial Losses.** As universities attempt to deal with increasing financial losses, financial aid, resources, and student services are at risk of being reduced and this impacts undergraduates, particularly AAPIs, as they continue to pursue higher education. Research has shown that minority students, like AAPIs, are disproportionately low-income and/or first-generation college students (Chen, 2005; Engle & Tinto, 2008). This is notable because recent research has shown that lower-income students are more likely to delay graduation

due to COVID-19 than their more affluent peers. These issues, combined with a lack of financial resources to provide scholarships for AAPI students in higher education, makes pursuing a degree much more difficult, especially during a recession (Museus & Chang, 2009; Museus & Kiang, 2009).

Moreover, AAPI undergraduates are seeing their home communities suffer substantial losses of income during the pandemic. In late January of 2020, anecdotal evidence suggested that in New York City's Chinatown, sales declined by more than 75% despite how busy it traditionally is during that time of year because of Lunar New Year (Roberts, 2020). Similar patterns were seen in San Francisco (Chang, 2020), as well as Los Angeles Asian enclaves like Chinatown and Koreatown (Ohanesian, 2020). Consequently, research has shown that from March to May 2020, an estimated 233,000 AAPI-run small businesses closed. These closures represent a 28% decline in comparison to non-Hispanic, white-run small businesses which had a 17% drop in closures (Mar & Ong, 2020). As a result, AAPIs comprise a larger number of employees who are filing for Unemployment Insurance (UI) claims in areas where they are heavily populated. In California, AAPIs represent 16% of the labor force but filed 19% of the UI claims within two and half months of the initial shutdown. In New York, AAPI represents 9% of workers but filed 14% of the initial quarantine UI claims (Mar & Ong, 2020). COVID-19 has exacerbated economic disparities within AAPI home communities which can have grave consequences, particularly for those who are from low-income areas and are looking for additional jobs to help lighten their financial burden.

**Discrimination.** Customers' economic behavior may be influenced not only by quarantine policies but also the perceived blame that has been placed on AAPIs for the COVID-19 outbreak. The outbreak of COVID-19 has also been accompanied by a dramatic

increase in prejudice for AAPIs. Unfortunately, the U.S. has a history of marginalizing AAPIs during public health crises. Starting as early as 1900 when San Francisco's Chinatown implemented a quarantine due to alleged reports of the bubonic plague, to more recently in 2003, when reports of the severe acute respiratory syndrome (SARS) pandemic came to light, these moments in history were accompanied by an increase in racism and xenophobia (Liu, 2020). Now, with the COVID-19 pandemic, a familiar trend has taken hold again in the U.S.

Despite the World Health Organization discouraging the practice of naming diseases after geographical locations, individuals, cultures, or populations (World Health Organization, 2015), U.S. government leaders continue to refer to COVID-19 as the "Chinese virus" or "Wuhan virus" (Chiu, 2020). While racism in the lives of AAPI undergraduates is well-documented (Museus, 2008a, 2013a; Museus & Truong, 2009; Museus & Park, 2015; Park, 2008, 2012), this rhetoric has been associated with an escalation of reported hate crimes. About 31% of AAPIs reported that they have been subjected to slurs or racial jokes because of their identity since the beginning of the COVID-19 outbreak in comparison to 21% of Blacks, 15% of Hispanics, and 8% of Whites (Pew Research Center, 2020). This is also supported with anecdotal evidence from Stop Asian American and Pacific Islander Hate, a nonprofit which recorded 1135 self-reported incidents within the first two weeks of launching their U.S. based website in March 2020 (Asian Pacific Policy & Planning Council, 2020). Moreover, while research has shown that AAPIs have experienced a surge of racial discrimination during the COVID-19 pandemic, it is also notable that these experiences are associated with poor mental and physical health symptoms (Lee & Waters,

2020). The racialization of COVID-19 has the potential for creating long-lasting harm for AAPIs.

**Health Disparities.** In addition to the increase in discrimination towards AAPI communities, AAPIs are also at high risk for COVID-19 transmission. This is due to their overrepresentation in the essential workforce, intergenerational residency, poverty, and lack of health insurance (Raifman & Raifman, 2020; Wang, et al., 2020). However, understanding the impact of the pandemic on this population has been limited by inadequate data disaggregation which poses significant difficulties in identifying groups by ethnicity and socioeconomic status (Raifman & Raifman, 2020). Aggregated data suggest that AAPIs have a 4.4% mortality rate across the U.S., which is below their population share of 5.7% (American Public Media Research Lab, 2021). However, the data disaggregated by individual states shows a more complex picture. In New York, AAPIs represent 7.9% of COVID-19 deaths while they comprise 13.9% of the population. In California, AAPIs make up 13.2% of deaths related to COVID-19 while comprising 14.5% of the population (American Public Media Research Lab, 2021). Yet there are disproportionate death rates in Nebraska (5.9% versus 2.4% of the population), Utah (5.5% versus 2.4%), and Nevada (15.4% of deaths versus 8.1%) (American Public Media Research Lab, 2021). The blanket classification of “AAPI” has obscured the disparities at the subgroup level. This is shown in the unknown rates of deaths in Florida, Mississippi, Missouri, and South Carolina because AAPIs are categorized as “Other” in public available data (Gordon, et al., 2019). A breakdown of disparities within specific AAPI ethnic groups will be further discussed.

***Pacific Islanders.*** The Pacific Islander (PI) classification has resulted in masking disparities in PI communities. For example, PIs were grouped under the “Other” category in

New York until later in the year when mortality reports started to stratify their data by race and ethnicity (New York City Department of Health, 2020). Where PI-specific data is found, there are clear inequities, particularly in California. PIs are dying at a rate four times the share of their state's population (Poston, 2020). Within Los Angeles County, PIs account for 1% of COVID-19 related deaths while only representing 0.4% of the county's population (Fonseca, 2020). A similar trend was seen in Colorado, where PIs make up 0.1% of the state population but account for 0.6% of COVID-19 cases and 1.6% of COVID-19 deaths (Arnold, 2020). The likelihood of increased transmission is further exacerbated by the fact that PI households often contain multiple generations of family members (PI-CoPCE, 2020). Lastly, PI communities are more likely to be uninsured in comparison to white Americans (Office of Minority Health Resource Center, 2019) which makes accessing any healthcare an obstacle for this population. These disparities have spurred calls to increase reporting of PI-specific data in order to help increase access to testing.

***Filipinos.*** An estimate of two million AAPIs are overrepresented in low-wage or essential workforce employment (Raifman & Raifman, 2020). Of these frontline workers, Filipinos make up 4% of the total nursing workforce in the U.S., and they constitute 20% of the registered nurses in states like California. From March to September of 2020, nearly a third of all registered nurses who died of COVID-19 and related complications were Filipino (National Nurses United, 2020). Unfortunately, Filipino nurses are more likely to work in acute care, and surgical and intensive care units which means they are serving on the front lines of care for patients with COVID-19 (McFarling, 2020). In addition, like PI communities, Filipinos are more likely to live in three generational households, often caring

for elderly family members (McFarling, 2020). Their livelihood and housing circumstances place Filipinos at a high risk of contracting and dying of COVID-19.

*East & Southeast Asians.* Chinese and Japanese Americans are similar to PIs and Filipinos in that they are also more likely to live in multigenerational households with elderly family members than their white Americans counterparts (McFarling, 2020). This is notable because elderly Chinese and Korean Americans have also been known to have poorer health conditions compared to the U.S. average (Kim et al, 2010). Moreover, Vietnamese, Korean and Chinese Americans are less likely to have healthcare insurance (Lee et al, 2010). However, for those who do have access to healthcare, studies have found that AAPIs were less likely than white Americans to state that their doctors understand their cultural backgrounds and that they were satisfied with the care they received (Ngo-Metzger, 2004). This gap between adequate healthcare and AAPI needs is reflected in a recent survey that found that nine out of ten AAPI-serving community organizations cited the urgent need for COVID-19 resources to be translated into multiple AAPI languages (APIAHF, 2020). The medical needs of the East and Southeast Asian community are diverse given their housing situations, overall poorer health conditions, language diversity, and obstacles when obtaining healthcare. These characteristics make them more vulnerable to COVID-19 transmission.

### 3. Community-Based Responses to COVID-19

Efforts to combat the impact of COVID-19 are necessary given the vast disparities present within the AAPI community. In the U.S., non-governmental agencies like the Asian Pacific Policy and Planning Council & Chinese for Affirmative Action (2020) and the Stop Asian American and Pacific Islander Hate organization have monitored the documented rise

of hate, harassment, and violence inflicted on the AAPI community. Moreover, nearly 450 civil rights and labor organizations called upon Congress to condemn the rising anti-Asian sentiment related to the pandemic (National Council of Asian Pacific Americans, 2020). On April 22, 2021, the U.S. Senate passed the COVID-19 Hate Crimes Act which would expedite the review of hate crimes by the Justice Department. It would also task the Justice Department with coordinating with local law enforcement and community-based organizations to raise awareness about hate crime reporting (Jalonick, 2021). Other organizations have also moved towards mitigating the negative consequences of COVID-19 for AAPIs. The Associate of Asian Pacific Community Health Organizations has advocated for the health inequities of AAPIs and provides additional resources in multiple languages to aid the diverse medical needs of the community (Neill, 2021). In addition, multiple agencies in other arenas, like housing, legal advocacy, education, and immigration, have been active in responding to the AAPI community's needs during the pandemic (Neill, 2021).

The community-based responses to the pandemic reveal how dire AAPI communities need assistance because of COVID-19. AAPI undergraduates who have had to move back home due to university housing restrictions are now amid the increased discrimination, vulnerable to financial burdens, and at risk for health disparities within their communities (Asian Pacific Policy & Planning Council, 2020; Mar & Ong, 2020; Pew Research Center, 2020). These consequences hinder any attempts of upward mobility, specifically when it comes to pursuing a degree, and are worthy of investigation to aid in this population's success.



## **IV. Research Design & Methodology**

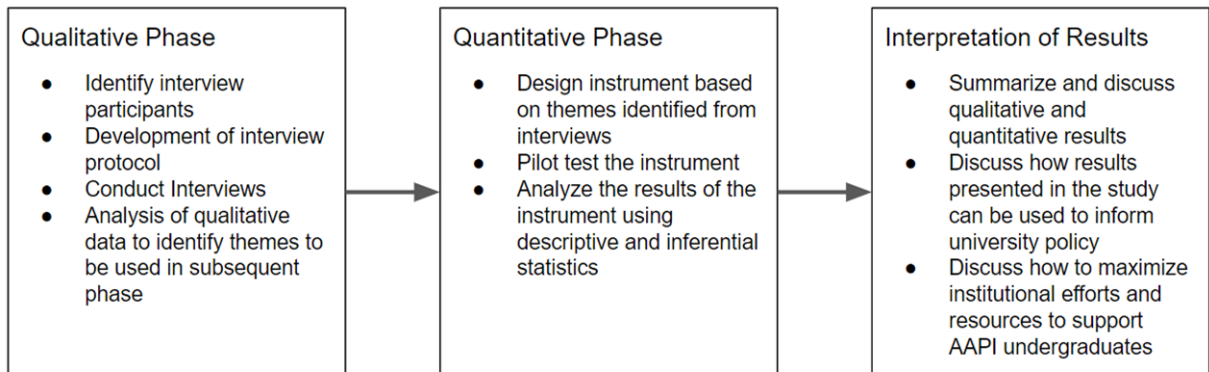
### ***A. Mixed Methods: An Exploratory Sequential Design***

An exploratory sequential design was used for this dissertation study. In this design, typically, the emphasis is placed on qualitative data which are collected and analyzed first. This process then informs the development of an approach or instrument that is tested quantitatively with a larger sample. This quantitative portion of the design assesses the generalizability of the qualitative results to a larger population (Morgan, 2014). CRT scholars in higher education research often depend on experiential knowledge to challenge dominant discourse that omit or oversimplify minority student experiences (Ledesma & Calderon 2015; Solórzano & Yosso 2002). Similarly, experiential knowledge from AAPI undergraduates will be used to challenge MMM and the consequences it carries, particularly with essentializing this population of students. Ultimately, this design is grounded in the lived realities of the participants (Creswell, Plano Clark, et al., 2003) which aligns with the AsianCrit tenet of Story, theory, and praxis (Iftikar & Museus, 2018). This tenet states that the voices of the oppressed can use their experiences to challenge the dominant narrative of White Supremacy and provide a perspective that is grounded in the realities of racially marginalized communities (Iftikar & Museus, 2018). An exploratory sequential design allowed me to also work on developing an empirical base of knowledge for AAPIs that did not perpetuate the MMM by being more inclusive with my samples. This also aligns with the AsianCrit tenet of (anti)essentialism which emphasizes the need to fight against the essentialism within Asian communities (Iftikar & Museus, 2018). Utilizing both quantitative and qualitative data provides enough data to paint a more complete picture of the research

problem, while designing only a single method study would likely result in insufficient data needed to address such a complex issue of student success during a pandemic.

**Figure 2**

*Diagram of Proposed Exploratory Sequential Design*



*Note:* Adapted from *Designing and Conducting Mixed Methods Research* by Creswell and Plano Clark, 2017. Copyright 2017 by SAGE Publications.

### ***B. Qualitative Phase***

#### **1. Researcher Subjectivity and Reflexivity**

Qualitative researchers have often emphasized the importance of researcher reflexivity, which can be defined as the understanding of biases that can influence researchers' decisions, interpretations, and overall perspectives during the research process (Charmaz, 2005). I have embraced this notion and allowed my subjectivity to be integrated throughout all phases of the study. I am a multiracial, cisgender, heterosexual, non-disabled female. I share a Filipino, Mexican, and Italian mixed cultural identity. I grew up on the West Coast in a lower middle-class area that was primarily White and Latinx. While I primarily

identify as Filipino, my multiracial status has given me an ambiguous appearance that makes it difficult for others to identify me as AAPI but makes it clear that I am not seen as White. I have endured comments like, “You are not really Asian,” and “Why aren’t you good at math?” These experiences have encouraged me to deconstruct the essentialism that dominates AAPI higher education literature. My multiracial background has made it difficult to find a place I feel like I belong and students who have overlapping identities (multiracial, class, generational status) may have also had similar experiences. I believe that historical, social, cultural, and financial challenges all influence the educational trajectory for AAPI students. By conducting this study, I hope to learn from the intersectional and diverse participants’ experiences and offer strategies for those involved in higher education to aid in their success.

## 2. Data Sources

Following institutional review board (IRB) approval, data were collected in two ways for the first phase of research. First, students were asked to sign a consent form and then complete a brief demographic questionnaire (Appendix A). The demographic questionnaire included questions regarding ethnicity, class level, gender identity, first-generation status, parents’ educational background, Pell-grant status, multilingual status, employment, and their involvement in various campus organizations and research/internship positions. Secondly, if they qualified, students were asked to participate in a semi-structured interview lasting 60 to 90 minutes (Creswell, 2014). Semi-structured interviews allowed me to prepare questions in advance related to my specific research questions as opposed to unstructured interviews which may reveal tangents in the interview that are not helpful in answering my research

questions (Rubin & Rubin, 2011). However, semi-structured interviews gave me the flexibility to conduct a general inquiry on AAPI student experiences while also honoring experiences that are specific to everyone's context (socioeconomic status, gender identity, generational status) which can impact their educational experiences. Participants were told that this study involves understanding how AAPI students experience higher education. During the interview, students were asked questions about their precollege characteristics, college choices, family influences, social and academic college experiences, as well as questions about how COVID-19 has impacted their college experiences (as seen in Appendix B). Participants were given time at the end of the interview to add anything else that they felt was salient to their university experiences.

### 3. Data Analysis

These interviews were conducted via Zoom and audio recorded with permission from each student. I also took notes during the interviews to facilitate future analysis and to formulate follow up questions and probes as the participants shared their experiences (Patton, 2002). One undergraduate research assistant helped transcribe the interviews. Afterwards, I analyzed the interviews using thematic coding with Atlas.ti qualitative analysis software. Thematic analysis is a method that systematically identifies and organizes patterns of meaning (themes) across a data set. This method allows for a researcher to make sense of collective or shared themes and experiences that are related to a specific topic and research question (Clarke & Braun, 2017). Specifically, deductive thematic analysis was conducted as these themes were derived from concepts found in the literature review and theoretical framework (Braun & Clarke, 2006; LeCompte & Schensul, 1999). Experiences such as

involvement in cultural student organizations or research assistantships, positive social interactions with peers and faculty, taking ethnic studies courses, family support (emotional and financial), and perceived university support are examples of themes present in literature that affect AAPI students' college experiences. These themes were used to initially code the transcripts and were later refined based on participant experiences that seemed prevalent throughout the interviews. To ensure anonymity, pseudonyms were assigned to all participants to maintain confidentiality.

#### 4. Sampling Procedures

Purposeful sampling was used to recruit AAPI undergraduates across West Coast four-year public universities for the first phase of research. Purposeful sampling is often used in qualitative research for identification and selection of information-rich cases (Patton, 2002). This involves identifying participants that are especially knowledgeable about a specific phenomenon (Creswell & Plano Clark, 2011). Purposeful sampling allowed me to look at specific populations and dive into richer details within the interview process. For Phase 1 of the exploratory sequential design, I initially attempted to recruit thirty participants for semi-structured interviewing. Table 3 presents the original proposed sampling characteristics for the interviewing phase of this study.

**Table 3.**

*A Table of Proposed Sampling Characteristics for Qualitative Phase 1*

<b>Cultural Background</b>	<b><i>N</i></b>
East Asian	15
Southeast Asian, Native Hawaiian & Pacific Islander, & Filipino	15
<b>Total <i>N</i></b>	<b>30</b>

Digital flyers were sent to eight West Coast four-year public universities to reach the target population. I emailed multiple department advisors (sciences, humanities, and social sciences) to send out these digital flyers within each university. I also reached out to AAPI student-run cultural organizations on the campuses to send out the digital flyers as well. Flyers asked for students who identify as AAPI to consider participating in an interview to discuss their college experiences during COVID-19. Students who were interested received a short demographic survey to see if they qualified for an interview. To qualify for interviewing, participants had to (1) identify as AAPI and (2) be enrolled in a four-year public university. Recruitment took place from June to August in the summer of 2021.

However, once I reached twenty-seven participants, I found a priori thematic saturation was achieved. I consulted with my advisor and we both concluded that twenty-seven participants were enough needed to continue with data analysis. Data was collected to exemplify the two theoretical frameworks (AsianCrit and CRC framework) rather than develop theory, as this notion of a priori thematic saturation encourages pre-determined theoretical categories in thematic analysis (Saunders et al., 2018).

*Sample Descriptives.* Overall, 27 participants were interviewed and included in my analysis for my final sample for Phase 1. 15 participants consisted of students who identified as East Asian (Chinese, Japanese, Korean, & Taiwanese). Historically, students who share these ethnic backgrounds have done well academically when it comes to pursuing a degree (Teranishi, Lok, & Nguyen, 2013) because of their history of immigrating to the U.S. under preferred employment backgrounds (Nakanishi & Nishida, 1995). Of the total participants, 12 identified as SEAAs, Native Hawaiian & Pacific Islanders, and Filipinos (specifically Filipinos from first-generation or are from low-income households). Students who share these ethnic backgrounds are vastly underrepresented in higher education primarily because of their immigration status (refugee history), history of colonization, and their overrepresentation in low-income households and first-generation status (CARE, 2008; Libarios, 2017; Museus, 2009; U.S. Census Bureau, 2004b; Yeh, 2004). Recruiting participants who held multiple intersectional identities aids in dismantling the essentialism that dominates AAPI literature, and this notion was guided by the AsianCrit tenets of Intersectionality and Strategic (anti)essentialism (Museus & Iftikar, 2013; Iftikar & Museus, 2018).

Of the total participants, five identified as Chinese, one as Filipino, three as Korean, one as Taiwanese, six as Vietnamese, one as Nepali, two as Indian, and eight of the participants identified as having a mixed multiracial background (see Table 4). A majority of participants identified as female ( $n = 23$ ), one identified as male, one identified as transmasculine, and two identified as nonbinary/genderqueer. Most participants ( $n = 20$ ) described themselves as second generation, which means they were born in the U.S. but had at least one parent who was born outside of the U.S. Two participants stated they were first

generation (born outside of the U.S. and immigrated to the U.S. as an adult), three said they were 1.5 generation (born outside of the U.S. and immigrated before they were an adult), and two said they were third generation (them and their parents were born in the U.S.). Over half of the participants ( $n = 14$ ) identified as bilingual and five of them identified as trilingual. The eight remaining participants spoke English as their main language.

**Table 4**

*Demographic Information for Interview Participants*

<b>Background</b>	<b>Total</b>
Chinese	5
Korean	3
Taiwanese	1
Vietnamese	6
Filipino	1
Nepali	1
Indian	2
Mixed Identity	
Japanese and White	1
Chinese and German	1
Chinese, Irish, and Czech	1
Filipino and Persian	1
Japanese, African-American, and Swiss	1
Filipino and Chinese	2

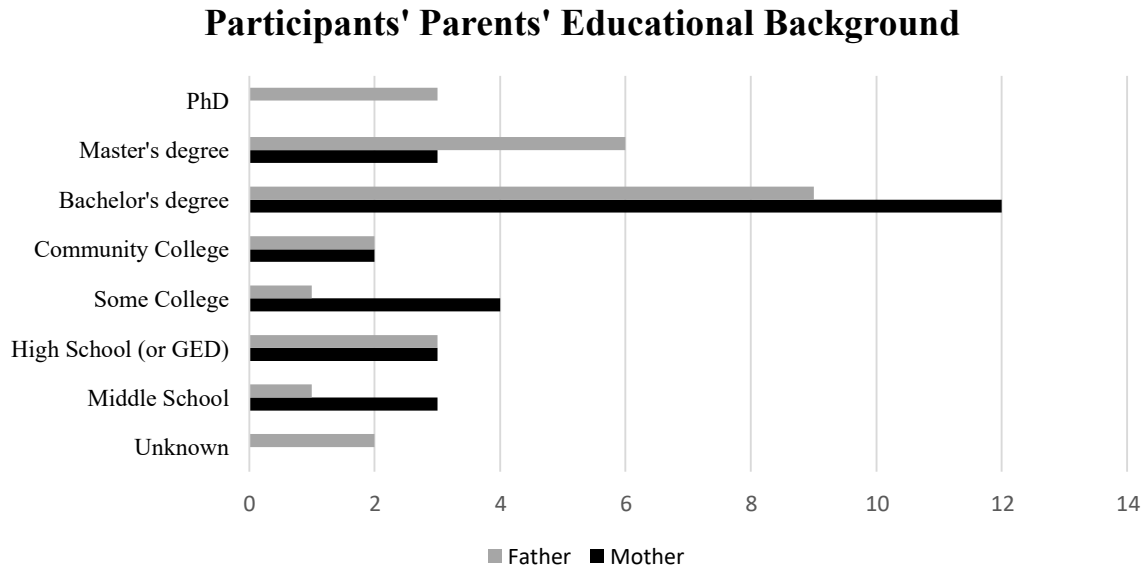
The average age of participants was 20 years old ( $M = 20.07$ ,  $SD = 1.07$ ). In addition, there was a wide variety of educational backgrounds for the participants' parents, as shown



in Figure 3. Over half of the participants' mothers ( $n = 15$ ) had a bachelor's degree or higher. A similar trend was seen with participants' fathers ( $n = 18$ ) where a majority of them had a bachelor's degree or higher. Two of the fathers' information was unavailable and was not included in the data for Figure 3. Moreover, almost half of the participants ( $n = 13$ ) were Pell-Grant eligible.

**Figure 3**

*Participants' Parents' Highest Level of Education*

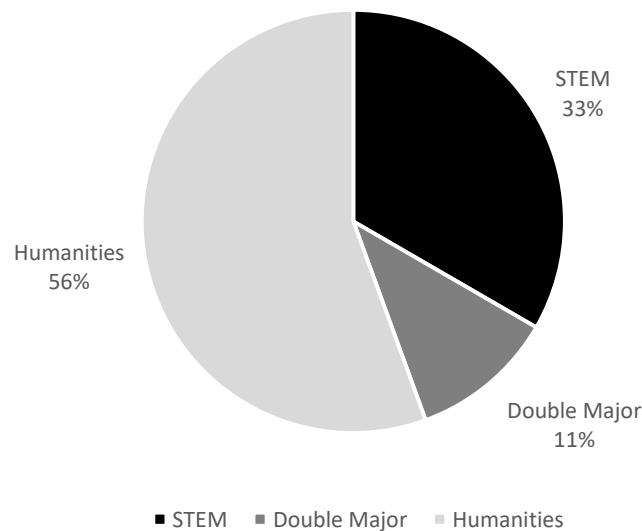


Regarding participants' specific university experiences, less than a third of the participants ( $n = 8$ ) were first-generation college students. The average GPA amongst participants was 3.7 ( $M = 3.7, SD = 0.2$ ). Most participants were seniors ( $n = 14$ ), 13 participants were juniors, and two were sophomores. As seen in Figure 4, of the total participants, 56% ( $n = 15$ ) were majoring in the Humanities or Social Sciences, 33% ( $n = 9$ ) were majoring in STEM, and 11% ( $n = 3$ ) were double majoring in both STEM and

Humanities or Social Sciences. Many participants ( $n = 14$ ) were actively involved in faculty-lead research projects. Lastly, most participants ( $n = 23$ ) were actively involved in student organizations or clubs on campus.

**Figure 4**

*Participants' Area of Study*



## 5. Trustworthiness and Quality Assurance

Two techniques were utilized to ensure the credibility of the qualitative phase of this study. Member checks were conducted by sending all participants ( $N = 27$ ) a summary interpretation of their experiences and requesting feedback as well as any clarification that they deemed significant to ensure the accuracy of the interpretation of their experiences (Creswell, 2012). Out of the twenty-seven participants, twenty-four stated that the interpretation of their experiences was accurate and did not require any revision. Three participants clarified minor details and these details were changed to reflect their

experiences. Secondly, feedback from debriefers who were knowledgeable about diversity and equity in higher education were used in discussions regarding the meaning and interpretation of data (Creswell, 2012).

### ***C. Quantitative Phase***

#### **1. Instrument Development**

**Sampling Procedures.** The qualitative portion of this design was used to develop an instrument for the quantitative phase of this research. This instrument was distributed using a crowdsourcing platform called Amazon Mechanical Turk (MTurk; Amazon Mechanical Turk, 2018). Crowdsourcing is the process of recruiting large numbers of participants (sometimes thousands) to work through a specific set of tasks online. Over the past decade, crowdsourcing has been developing as a popular tool in conducting social science research (Jacobson & Azzam, 2018; Buhrmester, Kwang, & Gosling, 2011; Hilton & Azzam, 2019). MTurk can rapidly recruit participants inexpensively and researchers have claimed that data observed from this source are just as reliable when compared to other data collection methods (Berinsky et al., 2012; Buhrmester, Kwang, & Gosling, 2011; Mason & Suri, 2011). For example, researchers have found that MTurk has a large subject pool with participants who are more demographically diverse in comparison to typical American college samples (White, middle, or upper-class) (Buhrmester, Kwang, & Gosling, 2011; 2018; Casler, Bickel, & Hackett, 2013). Moreover, it has been noted that MTurk does not have an overused participant pool, so habitual responding is a minor concern (Berinsky et al., 2012). In terms of data quality, researchers have found no differences between MTurk workers and undergraduates participating in an in-person laboratory on various behavioral tasks (Horton,

Rand, & Zeckhauser, 2011). This has been further corroborated by additional studies looking at gender differences in risk taking (Eriksson & Simpson, 2010), surveys on body image (Gardner, Brown, & Boice, 2012), effects of pay rate on quality and quantity of data (Mason & Watts, 2009), and human cooperation over social networks (Suri & Watts, 2011), all with outcomes consistent with results typically acquired with standard recruitment procedures.

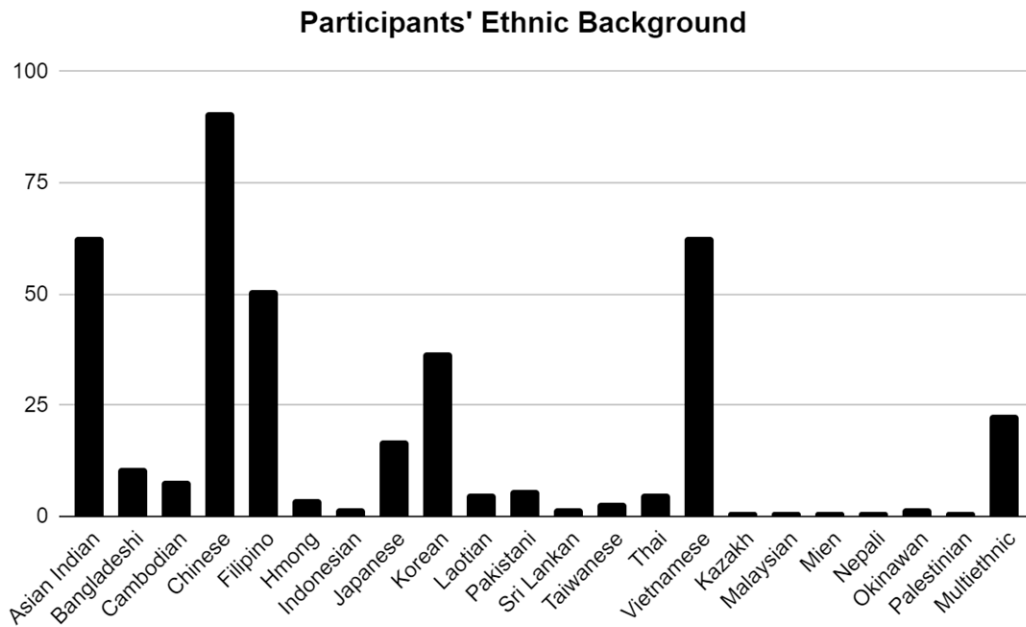
Recruitment took place for three weeks in July of 2022. In order to qualify to take the survey, participants had to (1) identify as AAPI and (2) be enrolled in a four-year public university. There was a screener created to ensure participants met these two requirements before completing the rest of the survey. In addition, there were two screener questions embedded at the beginning and end of the survey as a quality check (e.g., “Please select ‘somewhat agree’ for quality purposes”) to ensure the accuracy of survey data. Over 900 participants took the screener and nearly 500 participants qualified and completed the survey. When reviewing the data, cases that failed to answer two screener questions accurately during the survey were removed, and a total of 398 participants remained. For the purpose of this study, two subsamples were randomly selected for the EFA and CFA: EFA sample: ( $n = 208$ ) and CFA sample: ( $n = 190$ ). However, the sample description below pertains to the total participants ( $N = 398$ ) and not just the split sample for the EFA or CFA process.

**Sample Descriptives.** Of the total 398 participants, most identified solely as Asian American Pacific Islanders (92.5%), while less than eight percent identified as multiracial. The top three ethnic backgrounds participants identified as were: Chinese ( $n = 91$ ; 22.5%), Asian Indian ( $n = 63$ ; 15.8%), and Vietnamese ( $n = 63$ ; 15.8%). Less than six percent of participants ( $n = 23$ ) identified as multiethnic. Many participants identified as female ( $n = 267$ ; 67%) and 28.4% of the participants identified as male ( $n = 113$ ). Less than four percent

of the total sample identified as non-binary/genderqueer ( $n = 15$ ), and three participants choose not to identify. Most participants ( $n = 244$ ; 61.3%) described themselves as second generation, which means they were born in the U.S. but had at least one parent who was born outside of the U.S. Less than 14% of the participants ( $n = 54$ ) stated they were first generation (born outside of the U.S. and immigrated to the U.S. as an adult), 16.8% of participants ( $n = 67$ ) said they were 1.5 generation (born outside of the U.S. and immigrated before they were an adult), and less than nine percent of the participants ( $n = 33$ ) said they were third generation (they and their parents were born in the U.S). Nearly two-thirds of the participants ( $n = 248$ ) identified as bilingual and the remaining 37% of participants ( $n = 150$ ) spoke English as their main language. Lastly, 43% ( $n = 172$ ) of participants claimed that their family’s financial circumstances were affected negatively by COVID-19.

**Figure 6**

*Participants’ Ethnic Background*

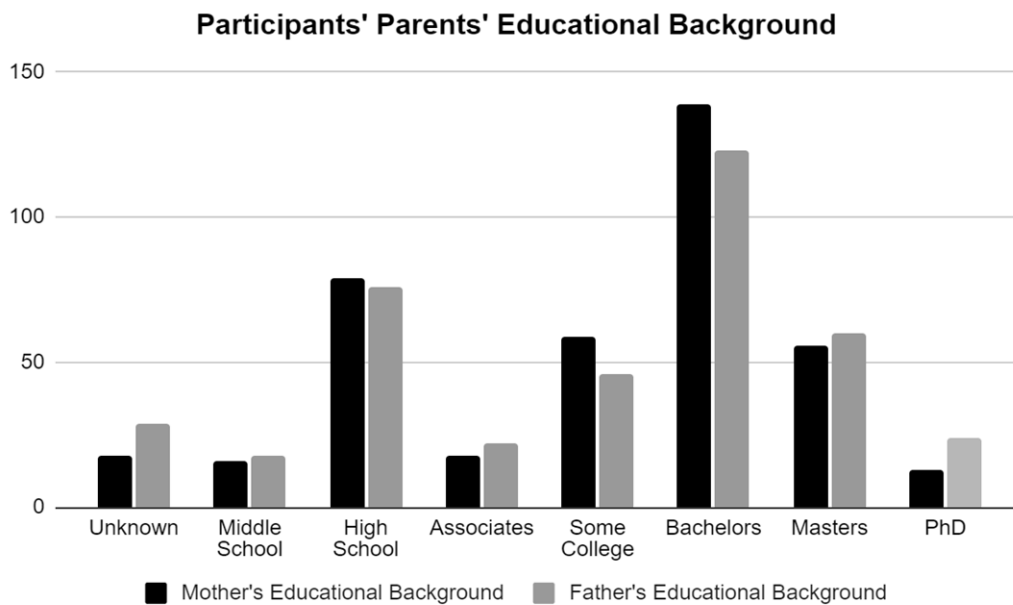


*Note.* The vertical axis represents  $n$  (count) and not a percentage.

**Participants' Academic Background.** The average age of participants was 22 years old ( $M = 22.19$ ,  $SD = 3.38$ ). In addition, there was a wide variety of educational backgrounds for the participants' parents, as shown in Figure 7. Over half of the participants' parents (both father and mother) had a bachelor's degree or higher. Less than eight percent of the fathers' education ( $n = 29$ ) was unknown to participants, and for mothers, it was less than 5% ( $n = 18$ ). In addition, over 30% of students ( $n = 126$ ) were Pell-Grant eligible and over a third of participants ( $n = 136$ ) were first-generation college students.

**Figure 7**

*Participants' Parents' Highest Level of Education*



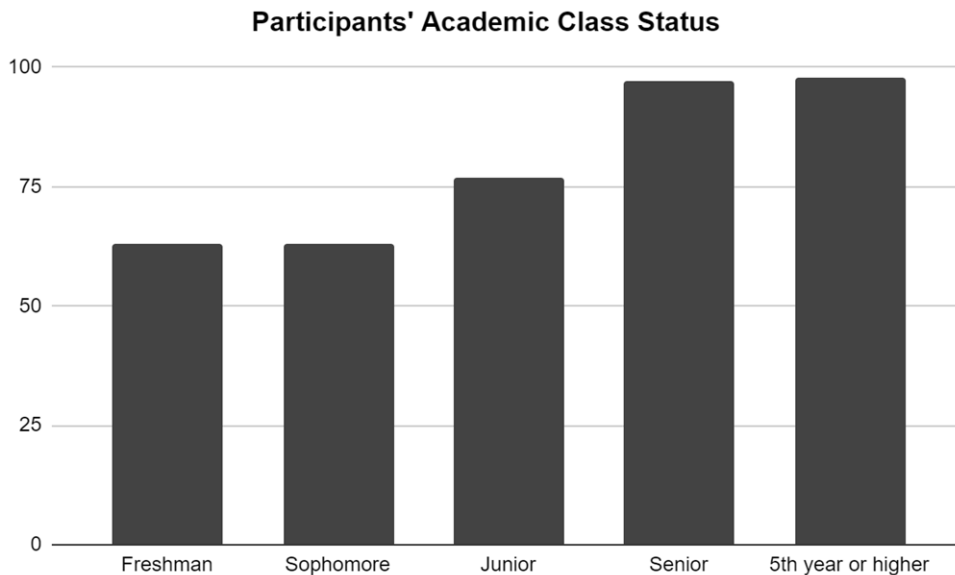
*Note.* The vertical axis represents  $n$  (count) and not a percentage.

Regarding participants' specific university experiences, participants were asked to select the region they are currently attending college (Midwest, Northeast, South, and West).

Of the total participants, 37% were attending college on the West coast ( $n = 147$ ), 28% were attending college in the South ( $n = 111$ ), 20% were attending college in the Northeast ( $n = 78$ ), and 15% were attending college in the Midwest ( $n = 62$ ). Participants were also asked to select their current class status (Freshman - 5th year or higher) and as seen in Figure 8, nearly half of the participants were in their last year of college as seniors or fifth years ( $n = 195$ ). As seen in Figure 9, 61% of participants majored in STEM ( $n = 242$ ), with 20% majoring in the Social Sciences ( $n = 79$ ), and 16% majoring in Humanities ( $n = 63$ ). The average GPA amongst participants was 3.6 ( $M = 3.61$ ,  $SD = .72$ ). Over half of the participants ( $n = 214$ ) had never lived on-campus for any part of their college career. Lastly, less than a third of students ( $n = 114$ ) were actively involved in faculty-led research projects.

**Figure 8**

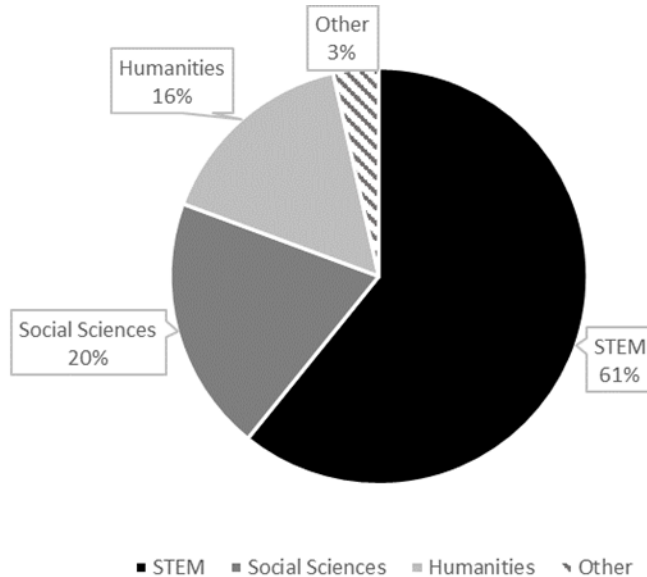
*Participants' Academic Class Status*



*Note.* The vertical axis represents  $n$  (count) and not a percentage.

**Figure 9**

*Participants' Area of Study*



**Data Analysis.** In this study, crowdsourcing was used to generalize the created instrument with a representative sample of AAPI participants who met the same criteria used for the initial qualitative phase of interviewing. First, Mplus software version 8.1 (Muthén & Muthén, 2017) was used to do exploratory factor analysis (EFA) and confirmatory factor analysis (CFA) to validate the items created for the newly developed instrument to improve scale refinement. The final survey items were reduced from sixty-two to thirty-four with ten latent factors extracted.

2. Finalized Instrument

**Sampling Procedures.** The final survey was distributed on Amazon Mechanical Turk (MTurk; Amazon Mechanical Turk, 2018). Recruitment took place for two weeks from



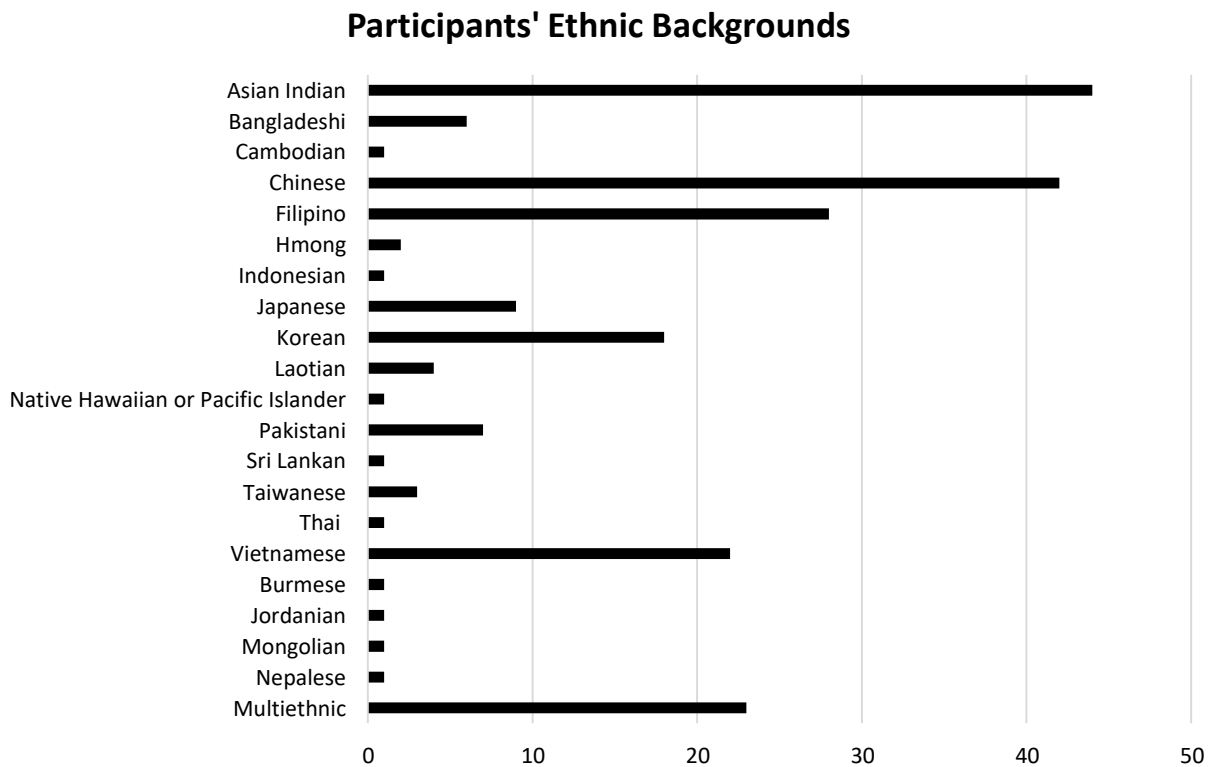
October to November of 2022. To qualify to take the survey, participants had to (1) identify as AAPI, (2) be enrolled in a four-year public university, and (3) could not have participated in previous versions of the survey distribution. There was a screener created to ensure participants met these three requirements before completing the rest of the survey. In addition, two screener questions were embedded at the beginning and end of the survey as a quality check (e.g., “Please select ‘somewhat agree’ for quality purposes”) to ensure the accuracy of survey data. Over 980 participants took the screener and nearly 600 participants qualified and completed the survey. When reviewing the data, cases that failed to answer the two screener questions accurately during the survey were removed, and a total of 217 participants remained.

**Sample Descriptives.** Of the total 217 participants, most identified solely as Asian American Pacific Islanders (92.2%), while less than eight percent identified as multiracial ( $n = 17$ ). The top four ethnic backgrounds participants identified as were: Asian Indian ( $n = 44$ ; 20.3%), Chinese ( $n = 42$ ; 19.4%), Filipino ( $n = 28$ ; 12.9%) and Vietnamese ( $n = 22$ ; 10.1%). Less than 11 percent of participants ( $n = 22$ ) identified as multiethnic. A majority of participants identified as female ( $n = 136$ ; 62.7%) and 32.7% of the participants identified as male ( $n = 71$ ). Less than four percent of the total sample identified as non-binary/genderqueer ( $n = 7$ ), and three participants choose not to identify. Over half of the participants ( $n = 125$ ; 57.6%) described themselves as second generation, which means they were born in the U.S. but had at least one parent who was born outside of the U.S. Less than 19% of the participants ( $n = 41$ ) stated they were first generation (born outside of the U.S. and immigrated to the U.S. as an adult), 15.7% of participants ( $n = 34$ ) said they were 1.5 generation (born outside of the U.S. and immigrated before they were an adult), and less than

eight percent of the participants ( $n = 17$ ) said they were third generation (they and their parents were born in the U.S.). Over two-thirds of the participants ( $n = 153$ ) identified as multilingual, while the remaining 29.5% of participants ( $n = 64$ ) spoke English as their main language. Lastly, 44.2% ( $n = 96$ ) of participants claimed that their family's financial circumstances were affected negatively by COVID-19.

**Figure 15**

*Participants' Ethnic Background*



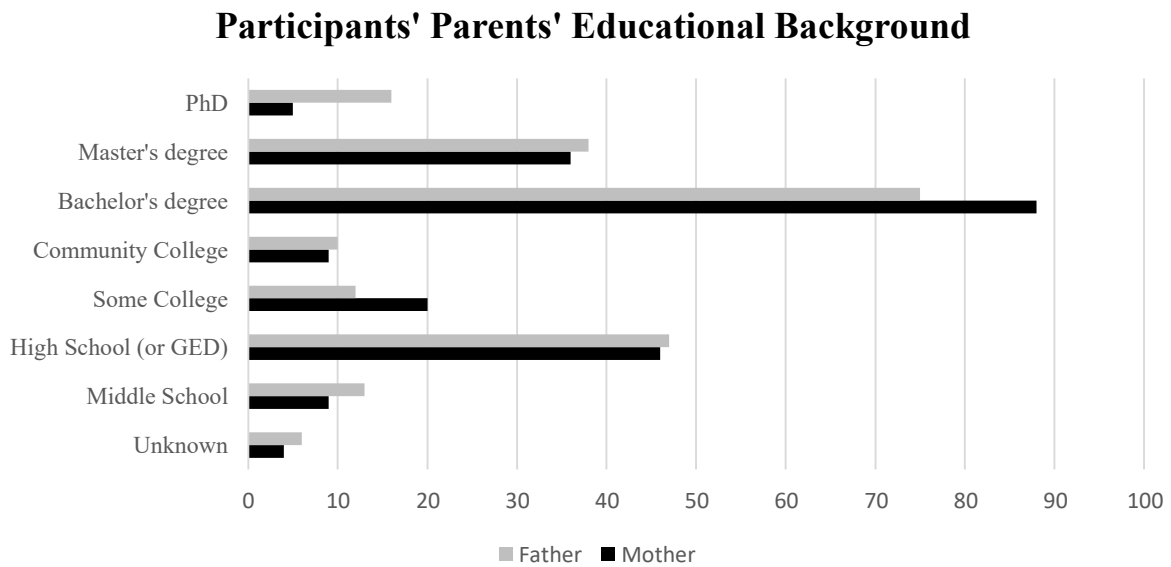
*Note.* The horizontal axis represents  $n$  (count) and not a percentage.

The average age of participants was between 22-23 years old ( $M = 22.75$ ,  $SD = 3.29$ ). In addition, there was a wide variety of educational backgrounds for the participants' parents, as shown in Figure 16. Over half of the participants' parents (both father and mother) had a

bachelor’s degree or higher. Less than three percent of the fathers’ education ( $n = 6$ ) was unknown to participants, and for mothers, it was less than two percent ( $n = 4$ ). In addition, less than a third of participants ( $n = 63$ ) were Pell-Grant eligible and over 40% of participants ( $n = 94$ ) were first-generation college students.

**Figure 16**

*Participants’ Parents’ Highest Level of Education*



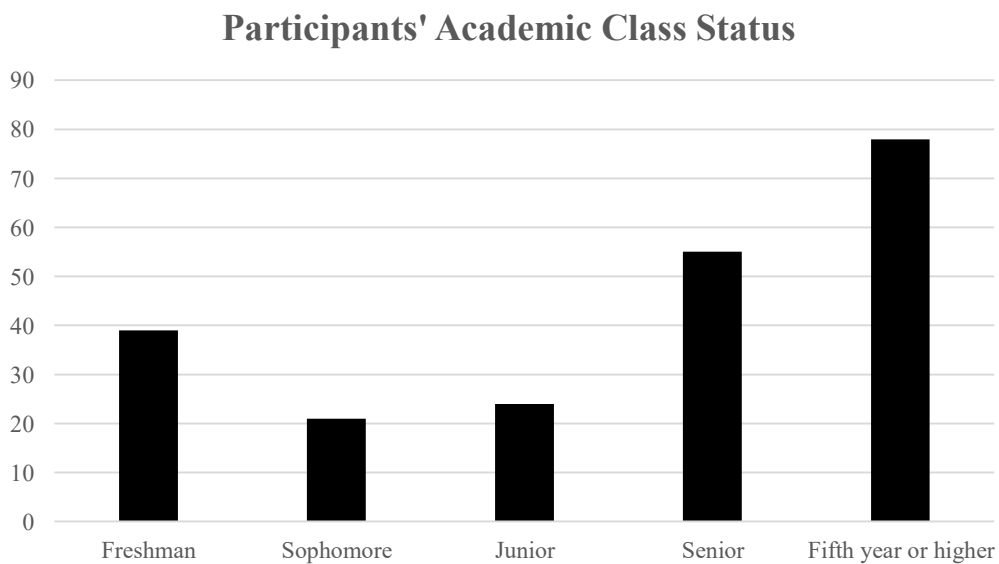
*Note.* The horizontal axis represents  $n$  (count) and not a percentage.

Regarding participants’ specific university experiences, participants were asked to select the region they are currently attending college (Midwest, Northeast, South, and West). Of the total participants, 32.3% were attending college on the in the South ( $n = 70$ ), 27.6% were attending college on the West coast ( $n = 60$ ), 23% were attending college in the Northeast ( $n = 50$ ), and 17.1% were attending college in the Midwest ( $n = 37$ ). Participants were also asked to select their current class status (Freshman - 5th year or higher) and as seen

in Figure 17, over half of the participants were in their last year of college as seniors or fifth years ( $n = 133$ ). Moreover, as seen in Figure 18, 59% of participants majored in STEM ( $n = 128$ ), with 28% majoring in the Social Sciences ( $n = 60$ ), and 13% majoring in Humanities ( $n = 29$ ). The average GPA amongst participants was 3.6 ( $M = 3.64$ ,  $SD = .49$ ). Nearly two-thirds of the participants ( $n = 146$ ) had lived on-campus for some part of their college career. Lastly, a third of students ( $n = 72$ ) were actively involved in faculty-led research projects.

**Figure 17**

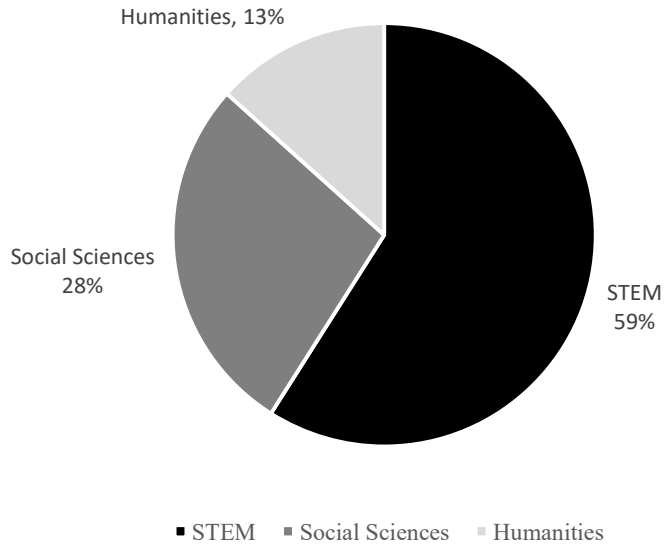
*Participants' Academic Class Status*



*Note.* The vertical axis represents  $n$  (count) and not a percentage.

**Figure 18**

*Participants' Area of Study*



Quantitative analysis using SPSS software was conducted with the final sample.

These results enhanced the ability to generalize the initial qualitative findings and facilitated the strengths of qualitative and quantitative approaches to reach a more thorough analysis of AAPI experiences in higher education during COVID-19.

## V. QUALITATIVE FINDINGS

By using deductive thematic analysis to analyze the transcripts of twenty-seven AAPI college students, I sought to uncover what AAPI undergraduate experiences in higher education were like before the pandemic and how COVID-19 has impacted these experiences. In addition, the study aimed to reveal the unique racial experiences AAPI undergraduates are facing on and off campus during COVID-19. These experiences are also influenced by how students perceive campus and home communities' support during a time of political upheaval, a recession, and public health crisis. This chapter provides findings that address the study's original research questions:

1. How do AAPI students experience higher education during COVID-19?
  - a. How are AAPI students' social and academic experiences different pre and post COVID-19?
2. What are AAPI students' experiences with racism on and off campus during COVID-19?
3. What are AAPI students' perceptions of the factors that influence their academic success during COVID-19?
  - b. How do they perceive campus support during COVID-19?
  - c. What is the role of home communities' support during COVID-19?

This chapter presents the results and places the findings in context. Findings will be organized by each research question in the order presented. This chapter then concludes by

considering how the findings will inform the quantitative phase of this mixed methods design, which is discussed in Chapter 5.

***A. Findings Related to Experiences in Higher Education before and during COVID-19 as an AAPI Student***

1. AAPIs' Social and Academic Experiences in Higher Education before and during COVID-19

AAPIs' social and academic experiences have been directly impacted by COVID-19. Two salient themes emerged from participants' experiences when sharing how the pandemic had changed their social and academic activities in college: (1) *involvement in student-run ethnic organizations* and (2) *academic motivation*.

**Involvement in Student-Run Ethnic Organizations.** A noteworthy social experience that emerged was that 74% of participants ( $n = 20$ ) were involved in student-run ethnic organizations on their respective campuses and reported positive social experiences because of these programs. Participants reported these involvements in ethnic organizations as either relatively new or ongoing. Research has shown that student-run ethnic organizations provide a space for AAPI students to find peers that share their cultural background and allow for cultural identity exploration (Maramba, 2008a; Maramba & Palmer, 2014; Museus, 2008; Palmer & Maramba, 2015). As a result, participants were able to find a community that offered support while they pursued a degree. Esther explained below:

“I also got really lucky that I, like, joined a really great community and I found a really good community in um, the Vietnamese Student Association um, here at [West Coast Public University]. And, that kind of just really defined my freshman year in like terms of meeting new people and you know, like getting to like make friends with upperclassmen who, you know who knew more about [the school] and like the events that would happen here, and also just like navigating...you know, apartment renting and stuff... So, like that definitely helped my transition, it definitely defined my experiences and like how, you know, like how highly I speak of [West Coast Public University], you know like despite its institutional um, like violence that it enacts on students of color and um, how like—basically, the people really made it for me and it wasn’t just the institution, often and despite of the institution.”

Esther shared how despite her knowing that West Coast Public University wasn’t built for students of color and their needs, she found that being involved with a student-run ethnic organization offered the support she needed when she faced adversity at the university. Many participants shared this sentiment, stating their involvement in student-run ethnic organizations provided additional support and safe spaces for them to go to when they endured hardships. However, during the pandemic, universities around the U.S. encouraged students to move back to their hometowns to reduce the transmission of COVID-19. As a result, participants reported that student ethnic organizations struggled to transition online. Some were able to host a few virtual events, but these were not popular due to “Zoom



fatigue” and poor Wi-Fi connection issues. Because of these issues, most participants reported difficulties engaging with their peers online. Lily shared her experiences:

“I’m in like two clubs right now but I felt like the club activities were very like just you’re doing club activities, you’re not socializing because like these Zoom calls are a lot more focused and like it’s really easy to, like, turn off your camera and turn off your mic. So, it’s hard to, like, talk.”

COVID-19 has forced student-run organizations to restructure their events online and because of Zoom fatigue, AAPI students are reporting less social involvement with their peers and weakening social experiences. This is interesting because students were told to return to their home communities per their university’s policies regarding COVID-19. Research has recognized the critical role family plays in supporting AAPI students in their educational trajectory (Chhuon & Hudley, 2008; Han & Lee, 2011; Maramba & Palmer, 2014; Museus & Maramba, 2011; Palmer & Maramba, 2015). Studies have also shown that encouraging minority students to separate from their home communities could have potentially negative consequences on their success since these communities provide support (Museus & Chang, 2009; Tierney, 1999; Yeh, 2004). It is notable that students reported how less social involvement with their cultural organizations influenced their connections to the university even though they were returning home to supportive communities. The social involvement with their respective cultural organizations was a positive experience and the

lack of this involvement led to a decreased connection with the university. This implies that participating in a cultural organization provides a benefit that was lost when they returned home. Given that many participants are first-generation, participating in these organizations may have provided access to academic resources and mentoring. Allison stated how important it was to have these connections at the university:

“Um I think something that I did was, um, I joined VSA, and I think that really helped and I wish I was more, like, I talked to more of the upperclassmen just to like get guidance on like how to navigate things...I wish I had, like, more upperclassmen to navigate and like help me –I wish I reached out more. Because I think a lot of people did reach out to help me through my college career because, like, I was fortunate enough to find a community...Um, but yeah, I think yeah, I think also being like a student leader and such has changed my—or my perspective of like college and such. “

The positive outcomes of participating in student-run cultural organizations are well-known, but are limited, not only because of the pandemic but because they are run by the very communities that they intend to help. Participants have reported that universities need to be more proactive in helping sustain student-run cultural organizations during COVID-19. When asked, Huay shared her thoughts on how colleges could better support her during the pandemic:

“Maybe a little bit more support with student orgs cause I mean I get it, the schools - the school’s like, ‘Oh. You guys will just figure it out.’ But we kind of just figured it out kind of roughly on our own. Um, we just kind of started doing Zooms and they’re trying to organize like a club fair, a virtual club fair. But it was like super last minute...So, I guess if the school had thought a little bit more about student experience at home, which I know it’s hard, but maybe just a little bit more effort.

Student-run ethnic organizations are clearly vital to AAPIs because they are often a center of academic and social support, mentoring, and information needed to navigate college life (housing, courses, resources, etc.). Participants have stated the peers they formed friendships within their cultural organizations have also helped them transition into university life more easily since there is more support. As a result, universities should take the initiative to help maintain student-run ethnic organizations because they provide safe spaces for AAPIs, especially as they are more likely to experience discrimination due to COVID-19 related racism. These experiences with COVID-19 related racism will be addressed further in later portions of the findings. If AAPIs are struggling to sustain supportive relationships due to Wi-Fi issues and Zoom fatigue, universities can offer support in preserving these organizations for the sake of maintaining a positive campus climate. Additionally, it is important to note that while student-run ethnic organizations have been proven to be

beneficial, the benefits are not the same as providing mental health, academic, and mentoring support through staff-run student affairs programs. It is a grave misunderstanding that ethnic student organizations can stand in place to provide sufficient support to AAPI students and that this support is enough for these students to navigate the university (Yeh, 2004). Issues with mental health support in particular also came up in participant interviews. These findings will be addressed in later portions of the results.

**Academic Motivation.** When talking about their academic experiences before COVID-19, 70% of participants ( $n = 19$ ) shared how their first year of college was an adjustment phase where they had to learn how to study properly, manage their time, and balance their new social life with their courses. Most participants stated that while this initial adjustment was difficult, they described how positive and confident they were about their academic experiences by the end of their first year. When asked about her most challenging college experiences, Kristy responded:

Oh. Definitely the transition—one, I think my first transition from high school setting to college setting kind of getting adapted to what it's like to actually do rigorous coursework. I feel like in high school, I never studied... I feel like the kind of practice I had, even though I may have shown to be good at my high school, I feel like in college, I'm really struggling. Like I was really trying my best, but I didn't know if that's what they wanted. I feel like I had very little guidance. Until after my first year and I saw the type of results that I had, then I

knew ‘Okay. This is how I will have to function.’ I didn’t know I had to, um, kind of get by in a sense.”

This isn’t surprising since research has shown that the adjustment of first-year students is often a critical factor for student retention. In fact, findings show that students are more likely to remain enrolled in college and finish their degree if the first year of adjustment is positive (Carter, Locks, Winkle-Wagner, 2013). While the first-year experience is typically the threshold for which researchers measure undergraduate success and future retention, COVID-19 has brought in additional obstacles that may negate participants' academic success. Similar to most participants’ experiences ( $n = 24$ ), Madison described how Zoom fatigue was affecting her learning in her college courses:

“Um, I feel like it was very challenging. It still is challenging. Even now, I see...it’s burning all of us out. Especially with being in one spot for like 8 hours a day or more, you know, staring at a screen. Like, I bought these glasses just for it because my eyesight has been, like, really tired out...I feel like the quality of my learning has decreased in all honesty. [laughs] Like I feel like I can brush through the classes without thinking deeper and be totally fine. Whereas in person, I would have had the opportunity to really take in the information, like work it through in discussions in real time and everything, um, with other students, with faculty and learn more.”

Most participants shared that online learning led to lower academic motivation and less engagement within their courses. One reason for this was Zoom fatigue, which is described by Nadler (2020) as a “third skin,” which highlights how interacting online flattens your social interactions due to spatial repositioning. Engaging in these flattening interactions from physical to virtual spaces yields a high cognitive demand from students. In addition, Bailenson (2021) claims that Zoom reinforces long stretches of direct eye contact with faces that are seen close up. This amount of intense eye contact can be seen as intimate, and this behavior is typically associated with close loved ones. Behavior traditionally reserved for intimate relationships has suddenly become the way students interact with their peers and professors in virtual courses. This alone can provide a unique source of stress that students are not used to experiencing in higher education.

Moreover, Bailenson (2021) theorizes that seeing your own reflection for multiple hours a day leads to higher self-criticism. Previous research has indicated that seeing a mirror image of yourself leads people to self-evaluate and can be stressful, particularly for women, over long periods of time (Duval & Wicklund, 1972; Gonzales & Hancock, 2011; Fauville et al., 2021). Bailenson (2021) hypothesizes that this constant “mirror” on Zoom may increase negative self-evaluation over an extended period and produce detrimental effects among users on Zoom. This is noteworthy because 85% of the participants in this study identified as women ( $n = 23$ ). These theories help explain the lack of motivation and fatigue that participants were experiencing by being online for school for multiple hours a day. Students likely spent more cognitive resources paying attention to their Zoom lectures in virtual courses, with little left to complete their assignments and study for exams. Moreover, these

theories highlight how women in particular may be under more stress due to the intersection of gender on their Zoom experiences in virtual courses. These negative evaluations of their own reflections take up even more cognitive resources and create barriers to accessing any type of support due to the lack of cognitive energy. If students are having a hard time motivating themselves to engage in academic work, it seems less likely they will reach out for help in accessing much needed resources.

***B. Asian American and Pacific Islanders' Racial Experiences on and off Campus during COVID-19***

Of the total participants, 51% stated they ( $n = 14$ ) were exposed to, witnessed, or personally experienced racism that was related to the outbreak of COVID-19 and their racial identity. These experiences are divided into two domains. They are (1) *on-campus racism* - these are experiences with racism that were related to their respective college campuses and peers, in residential areas near college campuses, and social media incidents connected to their universities and (2) *off-campus racism* - these are racial events that were experienced in their hometowns or other cities not related to their respective college campuses. Of the total participants, six reported their experiences with racism on-campus and eight reported their experiences with racism off-campus. None of these instances overlapped which means that each participant reported experiences only related to on-campus or off-campus racism, not both.

## 1. On-Campus Racism

On-campus racism was experienced by 22% of the participants due to their Asian identity ( $n = 6$ ). Participants stated that they have endured microaggressions, slurs, and threats of violence. It is important to note that due to universities encouraging students to stay home, most participants were living with their families during the time of interviews. As a result, participants who encountered on-campus racism were often the few who decided to live near campus during the pandemic or stated that these experiences occurred right before they moved back home. Avery shared multiple incidents of harassment, battery, and verbal slurs they had endured over the past year:

“I have experienced, I don’t really know what to call it, like microaggressions, like in [my college town] a couple of times. Maybe like twice, three, three-ish times. Yeah. Um, I think like the first time, I was moving out of my freshman dorm, and I was wearing a mask, and someone actually spit on me. Um, yeah. They spit on me, and they called me like a China bitch, and I was like “Oh. OK. Well, that’s a thing.” Um, and then, another time, I was getting kind of harassed by these two like, kind of muscular looking tall white men. Um, they were kind of like coming from the direction of [street name] and really saying, I don’t exactly remember what they said, but it was something along the lines of like the ‘Chinese virus’ or something like that. They were calling to me as I was walking in front of them. Um, when the



pandemic first started, something similar happened at a [ethnic organization] event, where some passersby were making comments about us having the Chinese virus...I think the last time, I was at a restaurant with some of my friends and a group of white men was trying to cut through us and they're kind of like 'Why are there all these Asians here' and they like dumped water on my friend's head."

Avery's personal experiences highlight the normalization of violence and harassment against AAPI students at public universities. It is also noticeable that all participants are enrolled at universities that are considered Asian American and Native American Pacific Islander-Serving Institutions (AANAPISI) which is the newest category of Minority-Serving Institutions (MSIs) (Mac, Sarreal, Wang, & Museus, 2019). In order to qualify as an MSI, an institution must enroll a single minority or combination of minorities that exceeds 50% of the total enrollment at the university. Additionally, in order for a university to receive federal AANAPISI designation and funding, it must meet the following criteria: (1) undergraduate enrollment must be at least ten percent Asian American or Native American Pacific Islander, (2) undergraduate enrollment must include at least 50% of students who receive need-based aid, (3) low average expenditure per full-time equivalent undergraduate student compared to similar institutions, and (4) legal authorization to award bachelor's or associate's degrees (U.S. Department of Education, 2018). Moreover, unlike Historically Black Colleges and Universities (HBCUs) and Tribal Colleges and Universities (TCUs) which were founded to serve their respective students, AANAPISIs are not founded on missions to support AAPI

students. AANAPISIs usually focus on servicing AAPIs over time due to demographic changes, immigration and resettlement patterns, and the subsequent enrollment changes (Mac, Sarreal, Wang, & Museus, 2019). As a result, institutions that receive the AANAPISI designation are often historically white institutions that are founded on white hegemonic structures and reflect the values of middle-class white populations (Nguyen et al., 2018).

Despite the AANAPISI designation that is awarded to many public institutions due to the low required enrollment rate, the increasing enrollment of AAPIs is not enough to ensure their safety and well-being on college campuses. This is interesting given that the CRC framework also highlights the notion of compositional diversity, which is the idea that increasing the number of underrepresented students on campus is the first step towards improving campus racial climate (Hurtado, Milem, Clayton-Pedersen, & Allen, 1998; Chang, Milem, & Antonio, 2011). However, the authors of this framework make it very clear that simply increasing enrollment numbers of underrepresented students is not enough on its own to improve campus racial climate for all students. In fact, the psychological and behavioral dimensions of this theory are being perceived negatively with participants since they are experiencing harassment, violence, and verbal insults due to their racial identity. And while these incidents involved Avery's college peers, it is clear that the normalization of violence is possibly enabled by the institutions due to their lack of concern with AAPI student safety. For example, Anna reported an incident that occurred via social media with a white undergraduate student who held leadership positions at their university:

“...In that account, he posted a screenshot of some like white dude that was saying, like at the height of all the Asian hate crimes, he said, “Oh yeah. I’m

going to attack an Asian American this morning because I'm so upset about COVID" or something. It was like a very bad joke to say. It was right after the Atlanta murders. So, it was very disturbing to me...So, I actually reached out to the - whatever department that investigates that at [my school] because we knew exactly who the person was that said it because he didn't use a private account or anything, which is kind of unwise in my opinion. But, you know, he was like he was the VP of a very popular club, like a very big club at [my school]. Um, he was in like orgs, well known by a lot of people. So, it's very disturbing to me that someone could be so—I don't know if it's ignorant but just they could feel protected enough to not even hide, you know, their name... I think they investigated it, but nothing came out of it just because it was online, and he didn't mention [my school specifically] or whatever."

Anna shared that the white student who posted threats on his social media account was still involved with multiple student organizations with prominent leadership roles. Her story is a reflection of how threats of violence towards the AAPI community have been normalized and is not considered important enough to involve police investigation. In addition, some participants shared stories of microaggressions they endured while living near their respective campuses. When participants shared these stories, they usually downplayed what occurred because of the recent violence against the AAPI community. Students felt that the verbal slurs and microaggressions they were subjected to weren't that bad in comparison to

stories they have heard in the news about physical assaults against AAPIs. Carol shared her experiences with on-campus racism:

“I came back to campus like a month ago. And I have been called, like, China girl on two separate occasions or like having people tell me, like ‘Your country brought the virus.’ Um, I was born in California, never been to China. But you know, they don’t care about that kind of thing. So, yeah. I don’t necessarily feel it is, like, hateful necessarily, like super hateful. Or like, that I should be threatened, like bodily harm. But it’s kind of a little uncomfortable to be under more scrutiny like yeah. I mean I feel like people are paying more attention now.”

Carol’s story highlights how AAPI students are also now the target of racist epithets that are centered on blaming AAPIs for COVID-19. This is interesting because Sue et al., (2007) described a taxonomy of racial microaggressions including, (1) microassaults, (2) microinsults, and (3) microinvalidations. While it is not a surprise that AAPI students have experienced microassaults, which are usually unconscious behavior or comments (i.e., “Wow you speak really good English!”), this specific incident would likely be categorized as a microinsult. Microinsults are described by the authors as conscious and explicit racist behaviors (including verbal) that are intended to purposely hurt an individual by name-calling, teasing, or acting in discriminatory ways (Sue et al., 2007a). Many of the stories reported by participants were not unconscious microassaults, but instead were blatant

microinsults where the perpetrator consciously intended to do harm. The jump from ignorant microassaults to intentional microinsults created a sense of fear from the participants because they felt like their safety was in jeopardy. Similar to Avery's story, some participants experienced microinsults that manifested into incidents of physical harassment and violence. Intentional microinsults can be seen as a precursor to harassment and safety issues if not taken seriously.

Yet, some participants also downplayed the microinsults and threats because they had not experienced physical violence. For example, Carol's comparison of the effect of the microinsult to physical violence is a theme prevalent with many other participants. Most participants who endured some form of racism during COVID-19 often cited how they heard worse stories and that their experiences did not hold the same weight in comparison to what they have heard on social media or the news. This is interesting because research has shown that enduring microaggressions drains the energy of the recipients which also impairs their performance in a multitude of settings (Sue et al. 2007a, b). Moreover, the effects of discrimination, like microaggressions, often have detrimental effects on physical and mental health outcomes for minorities (Carter, 2007, Clark et al., 1999, Gee et al., 2007b, Harrell et al., 2003, and Mays et al., 2007). Specifically, Gee et al. (2007b) found associations between AAPIs who self-reported discrimination to chronic health conditions that included heart issues, respiratory conditions, and pain even after controlling for other stressors (e.g., poverty). While some participants have not experienced physical violence related to racism during COVID-19, this does not mean that their experiences with non-physical acts of racism shield them from these negative long-lasting consequences that affect their well-being.

## 2. Off-Campus Racism

Off-campus racism was experienced by 26% of participants ( $n = 7$ ) due to their Asian identity. These participants reported that they or a close loved one had been the target of racism due to COVID-19. Similar to the findings of on-campus racism, participants stated that they, or their families, have endured microaggressions, slurs, and threats of violence. Lauren reported an incident of violence that occurred to a family member:

“Yeah. Um, I remember at the beginning of COVID, my cousin um, like within the first month that everything shut down, my cousin was spit at. Um, which was really hard. And you know, he’s like born and raised in America. Born and raised in California...And you know, my mom bought us, all of her daughters, all three of us, we got new personal alarm systems, in case uh, anything happened to us specifically. It was a little bit extra hard because when I was little, I remember my grandma um, getting punched on a bus in San Francisco. So, I was sitting here like everywhere I looked, it feels like I’m being reminded of an incident like that incident um, and that happening. So, it was very hard.”

The violence against Lauren’s cousin is reflective of the xenophobic tendencies against the AAPI community during COVID-19. Moreover, participants also reported

their loved ones being harassed verbally in public spaces near their hometowns. For example, Carrie shared a story involving her close family members:

“Um, well personally I have not experienced any direct racism as of the pandemic. But I know a lot of family members like my mom and my aunt who were, like, called out while they were grocery shopping or something. Um, so that was upsetting to hear...it seems to be like, more, um, middle-aged and older adults that seem to be harassed... Um, not my college experience, um it’s just –it’s more like my mental health, just worrying about them. They are on their own, they don’t know English that well, and I’m not able to defend them or anything.”

Carrie and Lauren’s stories convey the message that they are not welcome in their local communities and highlight the safety issues that were prominent in their hometowns. Interestingly, all the participants who experienced racism due to COVID-19 shared diverse ethnic backgrounds (Filipino, East Asian, Southeast Asian, and biracial). This is notable because previous research indicates that AAPI students have differential racial experiences depending on their ethnic background. For example, AAPI students who are East Asian are often equated with high academic expectations (e.g., MMM), while Southeast Asian students are often associated with low academic achievement and are labeled as “deviant” (CARE, 2008; Museus & Iftikar, 2013). However, racial tension influenced by COVID-19 has contributed to essentializing AAPI undergraduates. As stated in the literature, essentialism

assumes that a group of people, like AAPIs, have common characteristics that are inherent and unchanging. This is likely due to White supremacy and how it rotates the use of the MMM to best serve the interests of White hegemony in U.S. colleges.

Scholars have long theorized that the MMM was developed to discredit the demands of racial equality. This is shown in the rhetoric implying that AAPIs are the “biggest winners” of abolishing affirmative action and creating the false narrative that these students would have higher admission rates in universities since they would be accepting fewer Latinx and Black students (CARE, 2008). However, the MMM is fragile when it no longer benefits White hegemony, and essentializing this population can also be used to serve hegemonic practices in higher education. This is shown in higher education research where AAPI data are aggregated and gives the impression that AAPIs are “taking over” U.S. colleges and are concentrated in selective four-year universities. Even though this has been shown to be false when data are disaggregated by ethnic categories, this myth is still pervasive in society (CARE, 2008). Now we are seeing the same trend with COVID-19 and AAPI students in college. Whether it is due to the myth that AAPI students are over-enrolled in American colleges or in response to China’s rising economic and political power, essentializing this population of students has enabled explicit racism targeted at AAPI students regardless of ethnic identity (Pew Research Center, 2020).

### ***C. Asian American and Pacific Islanders’ Perceptions of Campus and Home Communities’ Support during COVID-19***

#### **1. Perception of Campus Support**



Research has shown how important it is for AAPI students to have access to culturally responsive resources on campus to help navigate university life (Buena Vista, 2017; Buena Vista, 2018; Kupo, 2017; Maramba, 2008b; Palmer & Maramba, 2015; Sue et al., 2007; Yeh, 2004). This is particularly true during COVID-19 when AAPI students are struggling with financial, academic, and social obstacles while pursuing a degree. Three salient themes emerged from participants' perceptions of campus support. They were (1) *faculty support* - these are interactions with faculty in virtual courses and how these interactions are perceived, (2) *mental health support* - these are experiences with gaining access to mental health support structures on campus, and (3) *campus acknowledgement of AAPI-related obstacles during COVID-19* - these include any messaging (emails, newsletters, etc.) that universities sent out to support AAPI students during times when they were experiencing violence and harassment during COVID-19.

**Faculty Support.** Participants' perception of faculty support was mixed. Of the total participants, 70% ( $n = 19$ ) reported high faculty support and explained that professors were more accommodating due to the pandemic. They stated how faculty would extend deadlines, offer more office hours, and create spaces in their courses to discuss their current circumstances. Mick shared their personal experiences with faculty:

“The faculty, overall, had been really supportive. Um, the professors, I think in all of my classes at least, which I know this has not been the case for everyone, but at least to my classes, most of them have been very very accommodating, especially because um, like they know how difficult it is to get online. And they have definitely extended a lot of

grace to students in terms of being flexible with deadlines and changing the class syllabus so it's more easily workable during the pandemic and stuff like that. I was very pleasantly surprised by a lot of my professor's responses to the pandemic.”

Participants perceived high faculty support when COVID-19 presented additional challenges in their lives. The flexibility on assignments was salient among participants and this accommodation helped sustain many participants' perceptions of academic success. However, 40% of the participants ( $n = 11$ ) claimed that professors would refuse to provide accommodations and would increase the workload in order to maintain fairness and also because the courses were online. Marina, a biology major, described her experiences with STEM faculty:

“With the COVID pandemic, there was no leniency with those classes... Um, but I just think with the MCB [Molecular and Cell Biology] classes, it was more so, ‘Oh, instead of becoming more lenient,’ in terms of becoming more lenient with what's going on outside of your life at school, they kind of went the other direction and it was like ‘No. Like, we don't care if you have Wi-Fi issues. Like, you know, you better have your cameras on.’ Like just things like that, which I think could be better. I mean I only got views from Public Health and Bio, which were already cut drastically.”

It is notable that most of the participants who had negative perceptions of faculty support were science, technology, engineering, or math (STEM) majors. These negative perceptions were related to the STEM faculty adapting to online instruction and attempting to maintain the rigor of their department standards.

**Mental Health Support.** Results indicated that 37% of participants ( $n = 10$ ) perceived low institutional support, especially when it came to the accessibility of mental health services. Loni explains how she never received a call back from their mental health center during the pandemic:

“Yeah. I would definitely like mental health support. I mean [pause] So, the thing is they like, [my university] does offer mental health support. I just feel like I’ve heard a lot of things about it, there’s not enough support. There’s not enough, like, counselors to be there. Um, there’s a lot of like, bureaucracy, and a lot of like, everything like that. I remember like before COVID, I called them and everything, but I didn’t get a callback. So, that was kind of sad.”

Loni’s story was shared by other participants who claimed that they were never followed up with when inquiring about mental health services. A result of this lack of follow up fostered negative feelings among participants. Another participant, Jaymi, reported a sentiment of feeling “very unseen and unsupported as a student,” that was shared by others who were not given accessible mental health services. The few participants who did get a call back stated

they waited six to eight weeks before receiving an initial appointment because the mental health centers at their colleges had limited counselors and were overwhelmed with students. The lack of mental health counselors was further exacerbated by the fact there were not any AAPI-specific support groups or resources for these undergraduates. When prompted to explain further, Carol stated the following:

“I noticed [some people] have, like, specific support groups or whatever. Or, like, specific times, you can meet with a counselor. You know, if you’re like single parents, or a Black woman, or whatever. But they don’t have one that’s specifically for AAPI students. And I honestly wonder if that’s partially because [my university] has so many AAPI students, that we’ll probably overwhelm them if we all try to do it.”

These findings reflect a similar experience that Suzuki (2002) experienced at a local university. He found that even though AAPIs made up 15% of the college, there were no counselors that shared that background. He was then told that few AAPI students utilized the services at the center and because of that, were deemed psychologically well-adjusted students who did not need mental health services. Suzuki (2002) encouraged them to hire an AAPI counselor anyway, and once they did, the counselor was so overwhelmed with AAPI students that they quickly had to hire another counselor who understood and shared an AAPI background. In other words, the MMM influenced this university by assuming that AAPIs were not utilizing services because they did not need them, not because there weren’t

relevant services tailored to their needs (Suzuki, 2002). These participant experiences regarding a lack of mental health services and AAPI support groups are critical because these students have reported they are also the target of multiple hate crimes and discrimination fueled by COVID-19. As a result, AAPI undergraduates are experiencing more distress and are in need of accessible mental health support. The lack of access to resources degrades perceived institutional support among participants.

#### **Campus Acknowledgement of AAPI-related Obstacles During COVID-19.**

Findings indicated that 48% of the participants ( $n = 13$ ) claimed they felt the university messaging on support for the AAPI community during COVID-19 was, at the very least, performative and ingenuine. This concept was reinforced by incidents that participants reported about their universities making light of COVID-19 related racism when the pandemic started to affect in-person instruction on campuses. Multiple participants brought up a social media post that University of California, Berkeley's (UCB) health center sent out during the beginning outbreak of COVID-19. As seen in Figure 5, UCB created a digital handout offering mental health tips and resources regarding the natural reactions students may experience during the COVID-19 outbreak. The university health center listed that it would be normal to feel socially withdrawn, angry, or have difficulty concentrating or sleeping. However, the last "normal" feeling listed was, "Xenophobia: fears about interacting with those who might be from Asia and guilt about those feelings."

**Figure 5**

*UC Berkeley's Health Center "Common Reactions" Social Media Post in 2020*



Instead of acknowledging the discrimination that was prominently affecting AAPIs during COVID-19, UCB normalized the feelings of xenophobia among its student body. Despite the fact that AAPIs made up a significant proportion of this university, institutional administrators demonstrated how easy it was to create the conditions necessary for an unwelcoming and hostile campus climate. This normalization of xenophobia was similar to the previous incident reported by Anna, where a white student's threats against AAPI students was ignored by the university. The normalization of discrimination against AAPIs at

higher education institutions is conducive to poor campus climate environments for this population. As a result, any attempts of university acknowledgement of AAPI hate seem ingenuine towards AAPI students.

Participants mentioned how emails showing solidarity during the height of the discrimination against AAPIs were not enough to change their perceptions of institutional support. Esther shares her frustration in the following excerpt:

“...I remember during the George Floyd protest and also in the wake of the Stop Asian Hate movements, like [laughs] like all we got were just those emails being like ‘we express solidarity’ and I was like ‘okay, great. Like what are you—what tangible things are you doing to do that?’ Um, and so like I—yeah, like I honestly didn’t really receive, like I and I’ve seen my other friends like we never really got anything tangible in terms of support from the administration or from the institutions themselves.”

University policies organized to help AAPI students were deemed insufficient, and this lack of AAPI-specific resources on campus has led to low perceived institutional support among participants. It is clear that AAPI-specific mental health resources and increased faculty support, specifically in STEM courses, would be a good starting point for increasing perceived institutional support.

The findings show how AAPI students perceive campus climate through a variety of factors, including faculty support, accessibility of resources, and institutional messaging.

These mixed results highlight how perceived support at the individual levels (faculty and student resources) and institutional level (main campus) can contribute to AAPI student experiences in nuanced ways. By utilizing elements of the CRC framework (Hurtado et. al., 1998; Chang, Milem, & Antonio, 2011) to guide these interpretations of results, it is clear that three of the dimensions of campus climate are being perceived negatively with participants. Students have perceived negative racial group attitudes (psychological dimension), racist interactions with different racial groups (behavioral dimension), and campus policies and procedures organized to help students (organizational/structural diversity dimension) to be detrimental. The psychological and behavioral interactions that AAPI students are experiencing are likely contributing to a poor campus climate. For example, not only did participants experience verbal insults and harassment due to their race, but these interactions were also likely founded on the idea that AAPIs have a singular monolithic identity. Psychologically, this exacerbates feelings of being unrecognized and unsupported. This is also exacerbated by the fact that students feel their universities are enabling xenophobic rhetoric on their campuses. This is reinforced by previous research that suggests that AAPIs are significantly less likely to be satisfied with their campus racial climate in comparison to their White peers (Ancis et al., 2000).

Findings also emphasized that students perceived high faculty support from the social sciences and humanities which likely curated positive interactions on the behavioral dimension of the CRC. Research has shown that the quality of faculty-student interactions can impact minority students' ability to succeed in college (Zilvinskis, 2019). In fact, the quality of the student-faculty interaction is most important when predicting academic outcomes for students and is influenced by multiple factors, such as institutional size,



minority faculty ratio, gender, and teaching strategies (Carter, Locks, & Winkle-Wagner, 2013). This is shown in Palmer and Maramba's (2015) study where they found that a caring agent (like a faculty member or instructor) who provides critical information on how to succeed in college can be a pinnacle point in a student's academic trajectory. Maramba (2008b) also found that lack of representation in faculty (AAPI faculty) was an influential factor for AAPI students when examining their sense of belonging on campuses. However, while a majority of participants reported high faculty support, these interactions do not seem to outweigh the effects of racist interactions from peers, normalization of AAPI hate from universities, and the lack of mental health support. In fact, these findings seem to create a unique experience that is counterproductive to a positive campus climate for AAPIs that high faculty support cannot buffer.

Despite the MMM that implies AAPIs do not face racial challenges (Chang, 2011; Maramba & Palmer, 2014; Museus, 2009; Museus & Chang, 2009; Museus & Kiang, 2009; Museus & Maramba, 2011; Suzuki, 1989, 2002), it is obvious within these findings that AAPI students are experiencing racial discrimination fueled by COVID-19. Moreover, research on these specific AAPI experiences is shown to be correlated with poor mental and physical health symptoms (Lee & Waters, 2020). As a result, it is imperative that mental health support and AAPI-related resources be a priority on college campuses. Yet, findings showed that universities were woefully underprepared in supporting these AAPI students during a pandemic that is conducive to increased racial tension. This minimal support showcases the absence of race, specifically the institutional awareness and understanding of AAPIs, in the decision-making and allocation of resources on public campuses. Creating access to these mental health resources on campus matters because it sends a message about

the institution's priority and value towards supporting AAPIs. It is also equally important to consider how campus-related racism (behavioral dimension) and the normalization of discrimination (psychological dimension) produces the need for more support, in this case mental health resources (organizational dimension), for AAPIs. Taken together, these dimensions affect the overall campus climate in a way that hinders these students' experiences.

## 2. Perception of Home Communities' Support

Two salient themes emerged from participants' perceptions of the role of their home communities. Participants described two challenges that came with relocating back to their family homes during the pandemic. These challenges included (1) *hindered independence and personal growth*, and (2) *increased family responsibilities*.

**Hindered Independence and Personal Growth.** Of the total participants, 40% ( $n = 11$ ) reported that COVID-19 had stagnated their personal growth and independence while pursuing a degree. Participants described how they chose the location of their college because the distance was ideal - they were far enough from home where they couldn't visit every weekend but close enough to be able to make it within a day's drive. Nasim describes her decision-making process when choosing a college:

“[My parents] were really happy cause they didn't want me to go super far, so that was convenient enough. Like, far enough for me to feel like I'm not super close, but also they would like to visit as much as they wanted to, and yeah.”

Interviewer: “So then, has there --what has been your favorite part of college, so far?”

P: “Oh the independence, definitely... Um, even the small things, like it didn’t have to be anything big but I just felt okay like I [got] to kind of like selfishly... focus on myself, in a way that I never had, never did before.”

Cultivating independence was a value shared by many participants. Consequently, when participants were asked to leave college campuses, several reported challenges in regard to their independence and their transition to living back at home. Esther describes her home situation during COVID-19:

“I think being stuck at home was really challenging for me at first. Just because I was used to the independence and freedom that I got from being at college. Um, and so, that was when me and my parents butted heads a lot. Um, and it was just kind of like them learning to like... I guess like getting used to the person I became in university and also, me being used to being back at home and having to like having my family be used to who I am now in university.”

Esther describes two versions of herself in this excerpt. The first being the individual she was at home, before college. The second being the person she has developed into: an independent young adult who has more agency over her personal decisions. Participants described a liminal space where both versions of themselves were present within their homes. The role (or version of themselves) they were expected to play at home often clashed with who they were becoming and the freedom they had at university.

**Increased Family Responsibilities.** Of the total participants, 26% ( $n = 7$ ) shared that their family expected them to contribute and take more responsibility when they moved back home during the pandemic. All of the participants that reported these experiences identified with a female gender identity. For this theme, there were major points of contention with their expected home obligations that participants believed tied in with their gender. This gender differential was often described in terms of caretaking responsibilities that participants noticed were not placed on their male siblings or cousins. This dynamic was present before the pandemic but also seemed to become a larger source of stress when participants moved back home with their families. Allison described her home and family expectations before the pandemic hit:

“I think the way Asian parents treat their sons versus their daughters is very different. Like I remember when I got into [West Coast University], me and my cousin are the same age and...everyone was so excited for him they were like ‘oh wow, like you’re going away’ and then everyone told me to stay local for college which was really disappointing... like cause I think it was more of my obligation to

come home and take care of my family and such. And obligations like that where it's, 'oh it's too far, you won't be able to come home, like what about like this person, what about this person?' And [West Coast University] they were less reserved about it because for the entirety of my first year I did come home every single weekend, my mom would come and get me every single weekend –yeah it was kinda rough (laughs). Cause I just had obligations cause my grandpa was sick, so it's just my cousin and I both went to the same school, but I was the one that had to come home every weekend to take care of my family, which kinda sucked but I mean I love my family so regardless it's like I don't mind doing it –it's just it definitely did make an impact on my college career and like it definitely made an impact on like how they perceived me going to college and my cousin going to college.”

Allison's story shared the frustration that other female participants reported before and during the pandemic when it came to family responsibilities. Carol shared how she was expected to revert to her “old” role of taking care of her younger brother even when she had academic obligations with virtual courses:

“I went back home so I was there with my mom, my brother, and my dad. Sometimes, like [my dad] comes home on the weekends, but he works out of town. So, he wasn't always home. But I would go back

to, you know, like the role that I was in before I left for college. So, that's essentially how it was. It was like I'm in high school again, where I'm going to care for my brother and all that kind of stuff. And I think that, that was a lot more distracting than you know, when you're in college, like the only person you're focused on is you and yourself.”

Carol's story highlights the additional burden of taking on caretaking roles within her home, during a pandemic, and while pursuing a degree. This extra caretaking role made it more difficult to concentrate on coursework for the participants.

These findings highlight participants' experiences with negotiating family roles and how they intersected with their gender and college identities. Participants' description of negotiating multiple roles at home is related to the concept of biculturalism (Darder, 1991; LaFromboise, Coleman, & Gerton, 1993), which is described as a process in which individuals have to learn to live in two different environments, their ethnic minority culture and the dominant culture. When evaluating these findings, biculturalism allows a better understanding of how AAPI students experience the independence they felt in their college environment and how this interacted with their cultural environment back home. Participants' descriptions of the independence they felt in their college environment is similar to Western values of individualism (Hofstede, 2001, Hofstede, 2005). This is not surprising given that participants are attending universities that are historically white institutions. As a result, these universities likely leverage white hegemonic values of white middle-class populations due to its history (Nguyen, Nguyen, Nguyen, Gasman, & Conrad, 2018). The collective nature of

prioritizing one's family (Hofstede, 2001; 2005) is also shown in the participants' home life where they are expected to help with additional family responsibilities. The participants in this study continually tried to negotiate their family roles and what was expected of them and their newly developed college identities. There was a delicate balance that participants had to practice in order to be able to fulfill their family obligations and their academic career goals.

Moreover, it was clear that family was an important part of the participants' lives as they often continued to take on caretaking roles despite the additional stress it put on them. This supports existing research that presents how ethnic minority communities in the U.S. tend to focus on family responsibility and connection (Hardway & Fuligni, 2006). Consequently, this focus on family influences a sense of obligation that continues even when ethnic minority students are pursuing a degree in college. Specifically, Hardway and Fuligni (2006) found that an emphasis on family values influences important life decisions, particularly for Asian adolescents. This is not a surprise given that research has shown the critical role family plays in supporting AAPI students in their educational trajectory (Chhuon & Hudley, 2008; Han & Lee, 2011; Maramba, 2008a; Maramba & Palmer, 2014; Museus & Maramba, 2011; Palmer & Maramba, 2015). While increasing family responsibilities may create stress, participants clearly value their family and the support they provide.

It is also noticeable that participants associated the increased family responsibilities with gender norms that were placed on them from their family members. This is similar to Maramba's (2008a) research that focused on the experiences of Filipina Americans who were navigating college and their home environments. Maramba (2008a) found that Filipinas were often expected to take on more caretaking roles, while also maintaining high academic expectations from their families, in comparison to their male family members. It is not a

surprise then that the participants, who shared diverse backgrounds (SEAAs, East Asian, Filipino), reported similar stories within their homes. Additionally, the notion of women taking on extra home obligations is not new, in fact, Hochschild (1989) describes a similar experience with married women who experienced a “second shift” when they would come home after the day’s work to perform unaccounted labor in the home because men were unwilling to do so. While this research was positioned with married heterosexual couples who held full-time employment, this theory can be used to understand how female AAPI undergraduates are also experiencing a “second shift” in their home communities during a pandemic. All female AAPI undergraduates in this study were pursuing a full-time course load at their universities which is equivalent to the number of hours a full-time job would require. The additional unpaid caretaking that is expected of them, while they continue a full course load, is another iteration of the second shift. The shift is the added burden that female AAPI students inherit as female members of their family. The labor is attached to their identities as female AAPIs in comparison to their male relatives. The burden of the second shift is also compounded by additional stress since COVID-19 has created negative financial, health, and racial repercussions on this community. This intersection of gender and race plays an important role in how AAPI undergraduates perceive family dynamics while in higher education during a pandemic.

#### ***D. Summary of Findings***

Findings from the initial qualitative phase of this study shed light on the nuanced experiences that diverse AAPI students are encountering in their pursuit of a college degree during COVID-19. The interview protocol focused on all three research questions:



- 1) How do AAPI students experience higher education during COVID-19?
- 2) What are AAPI students' experiences with racism on and off campus during COVID-19?
- 3) What are AAPI students' perceptions of the factors that influence their academic success during COVID-19?

Although my interview participants came from a variety of ethnic backgrounds and academic areas of study, many common themes emerged in regard to student experiences in higher education during COVID-19, their experiences with racism on and off campus during COVID-19, and their perceptions on what resources/support structures influenced their academic success during the pandemic. It was clear in these interviews that the participants were navigating multiple roles (family, social, and academic) during the pandemic that contributed to their overall perception of campus climate.

When exploring AAPI student experiences in higher education during COVID-19, social and academic experiences were salient in participant responses. Specifically, participants shared how vital student-run cultural organizations were for social and academic support in their transition to university life. When COVID-19 limited these organizations' social events, participants felt a sense of loneliness, and this weakened their connection to the university. In addition, students reported a decrease in academic motivation due to Zoom fatigue and felt it was difficult to engage with course content. Both experiences influenced participants' perceptions of their university career in a negative way because of a lack of social connection and academic engagement.

Questions focusing on the racial experiences of AAPI students, on and off campus, revealed that participants were enduring microaggressions, slurs, threats, and physical violence due to their Asian identity. This is significant because all the universities the participants were studying at were considered AANAPISI designations. This means that despite the universities' increasing enrollment rates for AAPI students, this increased compositional diversity is not enough to ensure the safety and well-being of AAPI students on campus. It is clear that participants view the normalization of violence against them as leading to a poor campus climate. Another finding involved participants downplaying the threats and insults they endured because they viewed these incidents as less severe than the physical acts of violence they have heard about and witnessed. While some participants did not experience physical violence, verbal insults and threats are still related to chronic health conditions, like heart and respiratory issues (Gee et al., 2007b). Lastly, all participants, despite their ethnic background, experienced racism due to COVID-19 and their Asian identity. This highlights how racial tensions inflamed by COVID-19 have contributed to essentializing AAPI undergraduates as a monolithic entity. This monolithic view of AAPI is damaging because it enables the Model Minority Myth and encourages white hegemonic values to permeate higher education policies.

Interview protocol items that focused on perceptions of campus and home communities' support during COVID-19 revealed a multitude of factors that participants reported influenced their academic experiences in higher education. First, perceptions of campus support were mixed when it came to faculty support and low when it came to mental health support and campus acknowledgement of AAPI-related obstacles during COVID-19. These themes provide insight into how AAPI students perceive campus climate through a

variety of factors and contribute to their academic experiences in nuanced ways. These findings also highlight how the Behavioral, Psychological, and Organizational/Structural dimensions of the campus climate framework are being perceived negatively and overall, contribute to a poor campus climate for this population of students (Hurtado et. al., 1998; Chang, Milem, & Antonio, 2011). In addition, participants reported that moving back in with their families during COVID-19 created challenges while being a full-time student in college. Participants stated their personal growth and independence were hindered because family members wanted participants to adjust to the role they held previously before going to college. These previous roles implied less agency over their time and decisions as opposed to who they were now, in college. Moreover, participants also stated they had increased family responsibilities, especially with caretaking roles when they moved back home. Participants who were expected to take on caretaking roles all commented on how it was likely due to their female gender identity. Participants had to negotiate their family role and how this role intersected with their gender and college identities. Navigating their family obligations and academic responsibilities were often a source of stress for participants during the pandemic.

### ***E. How Findings Informed the Quantitative Phase***

My study utilized an exploratory sequential design which prioritizes the collection and analysis of qualitative data first (QUAL  $\square$  quant) in order to inform the development of an instrument that is then tested quantitatively (Creswell & Plano, 2017). The qualitative and quantitative components of this study are conducted separately as two distinct phases.

However, both are complementary as they utilize the same two theoretical frameworks (Asian Crit and the CRC framework) throughout each phase of the study (Chang, Milem, &

Antonio, 2011; Hurtado, Milem, Clayton-Pederson, & Allen, 1998; Hurtado et al., 2012; Milem, Chang, & Antonio, 2005; Museus & Iftikar, 2013; Iftikar & Museus, 2018). The qualitative component aims to answer *how* AAPI undergraduates encounter racial, academic, social experiences in their college career during COVID-19. In addition, the qualitative phase focuses on AAPIs' perceptions as to *why* they believe they are enduring these specific experiences during COVID-19. Simply put, the qualitative phase of this mixed methods study aids in developing an empirical base of knowledge for diverse AAPI undergraduates that is needed to inform the quantitative component of this study. Findings from the interview data revealed distinct themes that were used to inform the instrument development for the quantitative phase of this study.

The themes that emerged from the qualitative portion of this study were used to inform survey items for instrument development. A joint display of qualitative themes derived from the interview findings with examples of survey items is seen in Table 5. Based on the qualitative findings, I created a survey with seven sections that focused on themes previously discussed. They are 1) Demographics, 2) Academic Background, 3) COVID-19 and Social Experiences, 4) COVID-19 and Academic Experiences, 5) COVID-19 Racial Experiences, 6) Institutional Support, and 7) Home Community Support. The survey items and process of refining the survey will be discussed in more detail in chapter five.

**Table 5***Joint Display of Qualitative Findings Related to Instrument Item Development*

<b>Qualitative Themes</b>	<b>Quotes from Qualitative Findings</b>	<b>Example Quantitative Survey Items</b>
AAPI Social Experiences During COVID-19		Please indicate the extent to which you disagree or agree with the following statements:
Involvement in Student-Run Cultural Organizations	“I found a really good community in um, the Vietnamese Student Association um, here ...and, that kind of just really defined my freshman year in like terms of meeting new people and you know...like the events that would happen here, and also just like navigating...you know, apartment renting and stuff.. “	“I was able to make friends who share my cultural background”
Challenges in Student-Run Cultural Organizations	“I’m in like two clubs right now but I felt ...you’re not socializing because like these Zoom calls are a lot more focused and like it’s really easy to, like, turn off your camera and turn off your mic. So, it’s hard to, like, talk.”	I was able to sustain my relationships with other members in these organizations virtually
Support with Maintaining Student-Run Cultural Organizations	“[We need] a little bit more support with student orgs cause I mean I get it, the schools - the school’s like, ‘Oh. You guys will just figure it out’...So, I guess if the school had thought a little bit more about student experience at home, which I know it’s hard, but maybe just a little bit more effort. “	My university has provided additional funding to help maintain student-run cultural organizations during COVID-19
AAPI Academic Experiences During COVID-19		Please indicate the extent to which you disagree or agree with the following statements

		regarding your current learning environment:
Academic Motivation	“It still is challenging. Even now, I see...it’s burning all of us out. Especially with being in one spot for like 8 hours a day or more, you know, staring at a screen...I feel like the quality of my learning has decreased in all honesty.”	Overall, I feel like I am learning course content just as well as I did before COVID-19
AAPI Racial Experiences on Campus		How often have you <b>personally</b> experienced any of the following, <b>off campus</b> , during COVID-19?
Physical Violence	“I was moving out of my freshman dorm, and I was wearing a mask, and someone actually spit on me... they spit on me, and they called me like a China bitch, and I was like ‘Oh. OK. Well, that’s a thing.’”	Physical violence, including battery or assault
Verbal Threats & Insults	“I came back to campus like a month ago. And I have been called, like, China girl on two separate occasions or like having people tell me, like ‘Your country brought the virus.’ Um, I was born in California, never been to China. But you know, they don’t care about that kind of thing.”	Insults or derogatory language about your racial and/or ethnic background
Fear of Safety	“I was getting kind of harassed by these two like, kind of muscular looking tall white men. Um, they were kind of like coming from the direction of [street name] and really saying, I don’t exactly remember what they said, but it was something along the lines of like the ‘Chinese virus’ or something like that.”	Harassment or stalking
AAPI Racial Experiences off Campus		How often has a <b>friend, or close loved one</b> ,

		experienced any of the following, <b>off campus</b> , during COVID-19?
Physical Violence	“Yeah. Um, I remember at the beginning of COVID, my cousin um, like within the first month that everything shut down, my cousin was spit at. Um, which was really hard.”	Physical violence, including battery or assault
Verbal Threats & Insults	“I know a lot of family members like my mom and my aunt who were, like, called out while they were grocery shopping or something. Um, so that was upsetting to hear...”	Insults or derogatory language about your racial and/or ethnic background
Fear of Safety	“...my mom bought us, all of her daughters, all three of us, we got new personal alarm systems, in case uh, anything happened to us specifically. “	Harassment or stalking
Community Trauma	“It’s more like my mental health, just worrying about [my family]. They are on their own, they don’t know English that well, and I’m not able to defend them or anything.”	How often, if at all, have you ever chosen to do any of the following in response to the rise of Asian hate crimes during the COVID-19 outbreak?  I have convinced loved ones to stay home instead of going out in public
Perception of Campus Support		
Faculty Support	“The faculty, overall, had been really supportive. Um, the professors... at least to my classes, most of them have been very very accommodating, especially because um, like they know how difficult it is to get online.”	Overall, how supportive have faculty been during COVID-19?  Can you provide examples, negative or positive, on how

		supportive faculty have been during COVID-19?
Mental Health Support	“[My university] does offer mental health support...there’s [just] not enough support. There’s not enough, like, counselors to be there...I called them and everything, but I didn’t get a callback. So, that was kind of sad.”	Please indicate the extent to which you disagree or agree with the following statements regarding your college experience during COVID-19:  I received mental health support in a timely manner when I needed it during COVID-19
Institutional Acknowledgement of AAPI Violence	“...I remember...in the wake of the Stop Asian Hate movements... we got...those emails being like ‘we express solidarity’ and I was like ‘okay, great. Like what are you—what tangible things are you doing to do that?’ ...we never really got anything tangible in terms of support from the administration or from the institutions themselves.”	Please indicate below what actions your university has taken during the rise of Asian hate crimes that occurred during COVID-19.  My university offered safe spaces (physical or virtual) for AAPI students to express their concerns
Institutional Normalization of Racism	UC Berkeley’s Health Center “Common Reactions” Social Media Post	Please indicate below what actions your university has taken during the rise of Asian hate crimes that occurred during COVID-19.  My university took reported incidents of AAPI-related racism seriously
Perception of Home Communities’ Support		Please indicate the extent to which you disagree or agree with the following statements regarding your



		experiences living at home with family members during COVID-19:
Hindered Independence and Personal Growth	“I think being stuck at home was really challenging for me at first. Just because I was used to the independence and freedom that I got from being at college...it was just kind of like [my parents] learning to like... I guess like getting used to the person I became in university and also, me being used to being back at home and having to like my family be used to who I am now in university.”	I was able to be just as an independent as I was when living away from home
Increased Family Responsibilities	“I went back home so I was there with my mom, my brother, and my dad...But I would go back to, you know, like the role that I was in before I left for college...It was like I'm in high school again, where I'm going to care for my brother and all that kind of stuff. And I think that, that was a lot more distracting than you know, when you're in college, like the only person you're focused on is you and yourself.”	I found it difficult to balance my family responsibilities and college coursework while living at home

## **VI. QUANTITATIVE FINDINGS: EFA/CFA**

The initial survey draft had 62 items (not including demographic questions) intended to measure AAPI undergraduate experiences during COVID-19. Within this instrument, there were six sections, or dimensions, that were based on the themes found in the qualitative results of this study: social experiences that included (1) general student-run cultural organizations, and (2) online student-run cultural organizations, (3) academic experiences, (4) racial experiences (5) perception of institutional support, and (6) perception home community support. These experiences were prominent themes when participants described their college experiences during COVID-19. Survey items created to measure these experiences were on a five-point Likert scale. The items are listed in Table 6 with their corresponding dimensions. The full draft of the initial survey, with demographics and background questions, can be seen in Appendix C.

**Table 6***List of Initial Survey Items for Instrument Development*

Dimensions	Items	Survey Item description
<b>General Student-Run Organizations</b>		Please indicate the extent to which you disagree or agree with the following statements: “As a result of being involved in a student-run cultural organization, I...” (Strongly disagree - Strongly agree)
	1	<i>...have had opportunities to explore my cultural identity</i>
	2	<i>...have had opportunities to learn about my cultural history</i>
	3	<i>...was able to make friends who share my cultural background</i>
	4	<i>...found a safe place to go when I am struggling</i>
	5	<i>...found peers who offer support when I need it</i>
	6	<i>...feel a stronger sense of belonging on campus</i>
	7	<i>...more knowledgeable about academic resources on campus</i>
	8	<i>...more knowledgeable about financial resources on campus</i>
	9	<i>...more knowledgeable about mental health resources on campus</i>
10	<i>...more knowledgeable about housing resources on campus</i>	
<b>Online Student-Run Organizations</b>		How often were you able to do each of the following regarding your participation in student-run cultural organizations online driving COVID-19? (Never - Always)
	11	<i>I had, or was able to access resources (Wi-Fi, laptop, etc.) needed to participate in these organizations virtually</i>
	12	<i>I was able to sustain my relationships with other members in these organizations virtually</i>
	13	<i>I was able to make new friends with other members in these organizations virtually</i>
	14	<i>I was excited to participate in my organization’s virtual events</i>
	15	<i>I felt comfortable participating in my organization’s virtual meetings</i>
16	<i>I turned on my camera when participating in my organizations’ meetings or events</i>	
		Please indicate the extent to which you disagree or agree with the following statements: (Strongly disagree - Strongly agree)

	17	<i>My university has provided Wi-Fi support to help maintain student-run cultural organizations during COVID-19</i>
		<i>My university has provided laptops/ laptop loan program to help maintain student-run cultural organizations during COVID-19</i>
	18	<i>My university has provided additional funding to help maintain student-run cultural organizations during COVID-19</i>
	19	<i>My university has provided additional technology support to help maintain student-run cultural organizations during COVID-19</i>
	20	<i>My university has provided additional technology support to help maintain student-run cultural organizations during COVID-19</i>
<b>Learning Environment</b>		Please indicate the extent to which you disagree or agree with the following statements regarding your current learning environment: (Strongly disagree - Strongly agree)
	21	<i>I have all the resources I need to do well in my courses</i>
		<i>I am motivated to finish my class assignments in a timely manner</i>
	22	<i>I am motivated to study the amount of time needed to do well on my exams</i>
	23	<i>I am actively participating in my course lectures</i>
	24	<i>I am excited to attend my course lectures</i>
	25	<i>Overall, I find my professors' teaching styles to be engaging</i>
	26	<i>Overall, I find the content of my courses to be interesting</i>
	27	<i>Overall, I am engaged in my courses</i>
	28	<i>Overall, I feel like I am learning course content just as well as I did before COVID-19</i>
	29	<i>Overall, I think the quality of my educational experience is just as good as it was before COVID-19</i>
<b>Racial Experiences</b>		Please indicate the extent to which you disagree or agree with the following statements: "As a result of being exposed to, or personally experiencing, racism during COVID-19, I..." (Strongly disagree - Strongly agree)
	31	<i>...am more anxious on a day-to-day basis</i>
	32	<i>...am more concerned about physical safety</i>
		<i>...am more concerned about the safety of my family members or loved ones</i>
	33	<i>...have noticed my mental health has declined</i>
	34	<i>...have become more interested in social justice/activism efforts</i>
	35	<i>...have become more interested in politics in general</i>
	36	<i>...have become more involved in community organizing</i>
	37	

38	<i>...am more likely to have conversations with my family members on issues surrounding Asian American and Pacific Islanders</i>
39	<i>...am more likely to have conversations with my family members on issues surrounding Asian American and Pacific Islanders</i>
<b>How often, if at all, have you ever chosen to do any of the following in response to the rise of Asian hate crimes during the COVID-19 outbreak? (Never to Always)</b>	
40	<i>I have hidden distinguishable physical features with clothes or other items</i>
41	<i>I have chosen to not speak my heritage language in public</i>
42	<i>I have chosen to only go out in groups when in public</i>
43	<i>I have carried additional items for self-defense, like pepper spray</i>
44	<i>I have convinced loved ones to stay home instead of going out in public</i>
<b>Institutional Support</b>	
45	<i>Overall, how empathetic have faculty been during COVID-19? (Not empathetic at all - Extremely empathetic)</i>
46	<i>Overall, how supportive have faculty have been during COVID-19? (Not supportive at all - Extremely supportive)</i>
47	<i>Overall, how kind have faculty been during COVID-19? (Not kind at all - Extremely kind)</i>
48	<i>Overall, how accommodating has faculty been during COVID-19? (Not accommodating at all - Extremely accommodating)</i>
<b>Please indicate the extent to which you disagree or agree with the following statements regarding your college experience during COVID-19: (Strongly disagree - Strongly agree)</b>	
49	<i>My university has provided adequate mental health resources in response to COVID-19</i>
50	<i>My university has enough staff in their mental health clinic to support their students</i>
51	<i>My university has Asian American and Pacific Islander (AAPI) - specific mental health resources (i.e., AAPI knowledgeable staff/counselors, AAPI support groups, workshops, etc.)</i>
52	<i>I received mental health support in a timely manner when I needed it during COVID-19</i>
<b>Home Community Support</b>	
<b>Please indicate the extent to which you disagree or agree with the following statements regarding your experiences</b>	

with living at home with family members during COVID-19: (Strongly disagree - Strongly agree)

- 53 *I was able to easily transition back to living with my family at home*
- 54 *I was able to be just as independent as I was when living away from home*
- 55 *I had the same amount of freedom as I did when I was living away from home*
- 56 *I had opportunities to work on my own personal development at home*
- 57 *I had a quiet place to study while living at home*
- 58 *I had enough time to study and attend lectures while living at home*
- 59 *I had to take on additional jobs to help financially support my family*
- 60 *I was expected to be a caretaker for some family members (siblings, parents, grandparents, etc.)*
- 61 *I was expected to take on more housework while living at home with my family*
- 62 *I found it difficult to balance my family responsibilities and college coursework while living at home*

To confirm the number of latent factors, present among these survey items, an Exploratory factor analysis (EFA) and a Confirmatory Factor Analysis (CFA) were conducted. An EFA is often used to identify the number of latent variables (factors) that are necessary for explaining the relationships among a set of observed variables (factor indicators) (Muthén & Muthén, 1998-2012). It is an ideal method for determining the number of latent factors present and helps identify trivial factors that can be excluded because they have limited effects on the properties of the indicators (Muthén & Muthén, 1998-2012). An EFA is primarily data-driven and informed by the use of statistics rather than a priori theory to determine the number of factors present (Brown, 2015). In addition, an EFA can also be used as a data-reduction technique by identifying inappropriate items that can be removed in an instrument (Netemeyer et al., 2003). For this reason, conducting an EFA is appropriate during the early stages of developing an instrument (Wetzel, 2011).

A CFA is a type of structural equation modeling (SEM) that focuses on the relationships between latent variables and observed variables (Brown, 2015). It is often used during the process of scale development, or refinement, to examine the underlying structure of a survey. A CFA helps identify the number of latent factors and the pattern of item-factor relationships, known as factor loadings (Brown, 2015). However, unlike an EFA, it is necessary to predetermine the number of factors for a CFA based on past evidence or a priori theory because it is a hypothesis-driven method (Brown, 2015). A CFA is often conducted after a factor structure is revealed by the results of an EFA and is typically informed by a priori theory (Brown, 2015).

### *A. Data screening*

Bartlett's Test of Sphericity was conducted to ensure that the survey items had large enough correlations to continue with an EFA (Bartlett, 1950; Dziuban & Shirkey, 1974). Bartlett's Test of Sphericity examines whether the observed correlation matrix is an identity matrix, which has off-diagonal values of zero (Tobias & Carlson, 1969). Because an EFA explains the relationship between variables, a lack of correlations within a data set (which is an identity matrix) should prevent an EFA from being conducted. If Bartlett's Test of Sphericity is significant, the results indicate that the data are appropriate for an EFA. Bartlett's Test of Sphericity,  $\chi^2(1891) = 3315.88, p < .001$ , indicated that correlations between items were sufficiently large enough to perform an EFA (Bartlett, 1950; Dziuban & Shirkey, 1974).

Multivariate normality was tested with the total sample by looking at the skewness and kurtosis of the items in the survey. The items had a skewness range between 1.42 to 0.96, which is outside the suggested range (-.05 to .05) for data to be considered approximately symmetric (Bulmer, 1979). However, all items had a kurtosis range between -2 and 2, which is considered an acceptable range for approximately symmetric data (George & Mallery, 2010). However, because there were indicators of nonnormality in the data and since the nature of the items were categorical, ordinal Likert scale questions (one to five), a robust weighted least squares estimator was used over maximum likelihood estimation. Weighted least squares is a robust estimator that does not assume normally distributed variables and is often used for modeling categorical or ordered data (Brown, 2006).



## ***B. Exploratory Factor Analysis***

### **1. Analytic Strategy**

An EFA was first conducted using weighted least squares estimation methods to examine the emergent factor structure at the item level. To determine the number of factors, I used the following fit criteria: Kaiser's eigenvalues, Cattell's scree plot, chi-square test of model fit, root-mean-square residual (RMSEA) fit index, standardized root-mean-square residual (SRMR) fit index, comparative fit indices (CFI), Tucker-Lewis indices (TLI), and factor loadings. Large sample sizes highly impact chi-square values, so it was expected to be significant and therefore acceptable to retain if  $p < .05$  (Fabrigar, Wegener, MacCallum, & Strahan, 1999). Moreover, RMSEA values less than .05 constitute good fit, values in the .05 to .08 range are deemed acceptable fit, values in the .08 to .10 range indicate marginal fit, and values greater than .10 imply poor fit (Steiger, 1989). SRMR values less than .08 constitute a good fit and values as close to zero as possible are considered a perfect fit (Brown, 2015). CFI has a range of possible values between zero and one, with values closer to one implying a good model fit (Bentler, 1990). TLI values larger than .09 indicate an acceptable fit (Bentler & Bonett, 1980). In addition, research has shown that Kaiser's eigenvalues and Cattell's scree plot are not always accurate in determining the number of relevant extracted factors (Horn, 1965; Zwick & Velicer, 1982). Parallel analysis (PA) is recommended since it has been shown to be more reliable and sufficient for determining the number of extracted factors (Hayton et al., 2004). However, PA is not available on Mplus software when using weight least squares estimation methods, as opposed to maximum likelihood estimation methods (Muthén & Muthén, 2017). Therefore, more weight was placed

on the Chi-square, RMSEA, SRMR, CFI values, and factor loadings to determine the number of extracted factors.

## 2. Results

**Analysis 1.** An EFA with an oblique geomin rotation using Mplus software version 8.1 (Muthén & Muthén, 2017) was performed to improve scale refinement for the original instrument. An oblique geomin rotation was utilized since the items created were theorized to be correlated based on qualitative results found in the first phase of research. The analysis focused on 62 items. Model solutions with factors one to 15 were initially investigated. Because there were 62 items being analyzed, a correlation matrix table was unable to be shown in a table given the wide range of data points and how much space the visualization required to create. The items chosen varied greatly in their correlations with each other, ranging from  $-.50$  to  $.88$ , which is expected given the large number of items. The most popular recommendations for minimum sample sizes range from 200-500 depending on multiple factors during the EFA process (Comrey & Lee, 1992, Howard, 2016; MacCullum et al., 1999). The sample size used for the EFA ( $n = 208$ ) met the minimum of at least 200 participants (Howard, 2016). However, due to time and budget constraints, this was the best sample that could be obtained within the recruitment period.

Table 7 presents the fit statistics for the 15 proposed factor structures being compared during this analysis. Kaiser's method of interpreting eigenvalues greater than one and Cattell's scree plot suggested an 18-factor model. However, as stated previously, research has shown that Kaiser's eigenvalues and Cattell's scree plot are not always accurate in determining the number of relevant extracted factors (Horn, 1965; Howard, 2016; Zwick & Velicer, 1982). In addition, anything larger than a 15-factor model would estimate three

items or fewer per emerging factor, which would risk the appearance of over-factoring the model (Brown, 2015). Brown (2015) recommends a minimum of three indicators per latent variable to avoid over factoring. Therefore, I examined the factor loadings for the 13, 14, and 15- proposed factor models to determine the appropriate number of extracted factors. I chose these models to examine factor loadings due to their excellent fit statistics.

**Table 7**

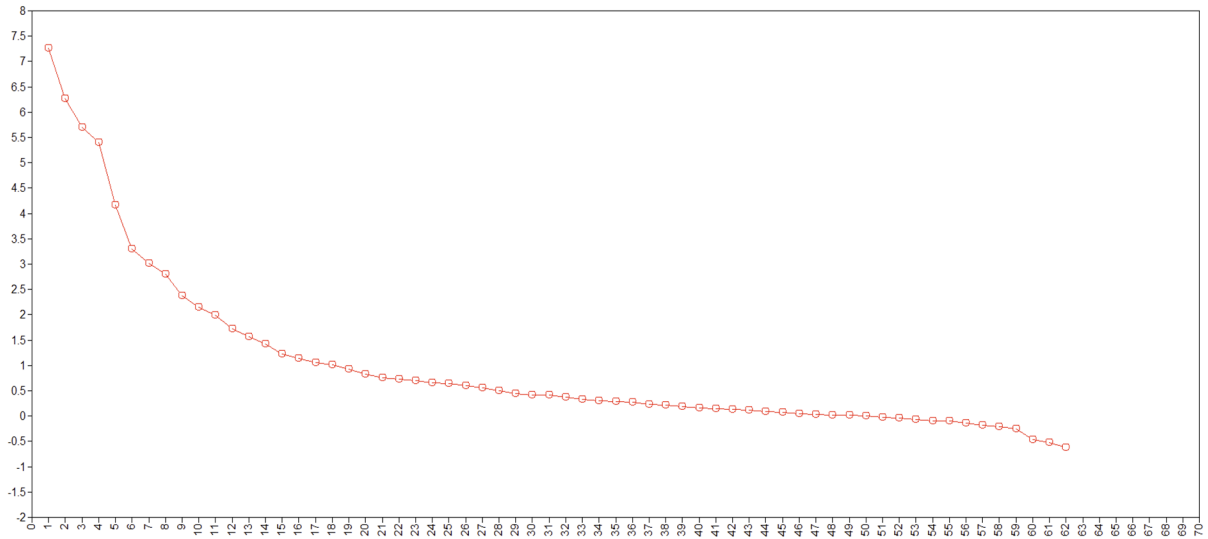
*Fit Statistics for 15 Proposed Factor Models; Analysis 1*

Model	$\chi^2$	<i>df</i>	CFI	TLI	RMSEA [90% CI]	SRMR
1 Factor	4758.33***	1829	.42	.40	.09 [.08, .09]	.22
2 Factors	3665.06***	1768	.62	.60	.07 [.07, .08]	.19
3 Factors	3178.3***	1708	.71	.68	.06 [.06, .09]	.16
4 Factors	2751.25***	1649	.78	.75	.06 [.05, .06]	.14
5 Factors	2501.5***	1591	.82	.79	.05 [.05, .06]	.12
6 Factors	2210.11***	1534	.87	.83	.05 [.04, .05]	.11
7 Factors	2001.17***	1478	.90	.87	.04 [.04, .05]	.10
8 Factors	1849.22***	1423	.91	.89	.04 [.03, .04]	.09
9 Factors	1689.42***	1369	.94	.91	.03 [.03, .04]	.08
10 Factors	1559.61***	1316	.95	.93	.03 [.02, .04]	.07
11 Factors	1452.27***	1264	.96	.95	.03 [.02, .03]	.07
12 Factors	1347.85***	1213	.97	.96	.02 [.01, .03]	.06
13 Factors	1251.05*	1163	.98	.97	.02 [.00, .03]	.06
14 Factors	1161.70	1114	.99	.98	.01 [.00, .02]	.05
15 Factors	1092.44	1066	1.0	.99	.01 [.00, .02]	.05

*Note.*  $\chi^2$  = chi-square test of model fit; CFI = comparative fit index; TLI = Tucker-Lewis index; RMSEA = root-mean-square error of approximation; SRMR = standardized root mean square residual. \*\*\* $p$  <.001, \*\* $p$  <.01, \* $p$  <.05.

**Figure 10**

*Cattell's Scree plot for proposed factor structure*



When viewing the factor loadings of each proposed model, I adhered to the .40-.30-.20 rule recommended by Howard (2016) to avoid high cross-loadings and to gain adequate factor loadings. Howard (2016) suggests keeping items that load onto their primary factor above .40, load onto alternative factors below .30, and demonstrate a difference of .20 between their primary factor and the alternative factors. While utilizing this recommendation, I found that there were multiple items that cross-loaded onto alternative factors above .30 and demonstrated a larger difference above .20 between their primary and alternative factors. This was seen in each proposed factor model (13-15). Removing items without re-running an EFA would risk over-factoring all the potential models. Because of this, I removed the following items (see Table 6) due to their high cross-loadings and reran the EFA model analysis: 2, 5, 17, 19, 29, 30, 38, 39, 58, 62. These items were often similarly worded, and it made sense to remove them. For example, item one (“*I have had opportunities to explore my cultural identity*”) and two (“*I have had opportunities to learn about my cultural history*”)

seem to be measuring the same concept but are too similarly worded which may be why they had such high cross-loadings.

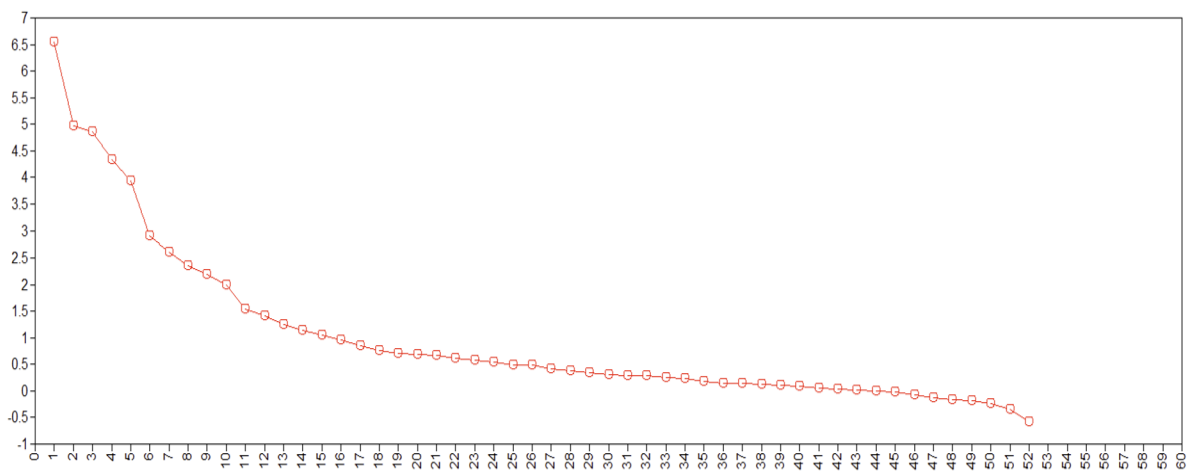
**Analysis 2.** After removing ten items, another EFA analysis was conducted. The analysis focused on 52 items and model solutions with factors one to 15 were investigated. Table 8 presents the fit statistics for the 15 proposed factor structures being compared during this analysis. Kaiser's method of interpreting eigenvalues greater than one and Cattell's scree plot suggested a 15-factor model. However, as stated previously, research has shown that Kaiser's eigenvalues and Cattell's scree plot are not always accurate in determining the number of relevant extracted factors (Horn, 1965; Howard, 2016; Zwick & Velicer, 1982). I then re-examined the factor loadings for the 11 - 15 proposed factor models to determine the appropriate number of extracted factors. I chose these models to examine factor loadings due to their good fit statistics.

**Table 8***Fit Statistics for 15 Proposed Factor Models; Analysis 2*

Model	$\chi^2$	<i>df</i>	CFI	TLI	RMSEA [90% CI]	SRMR
1 Factor	4758.33***	1274	.44	.42	.10 [.09, .10]	.21
2 Factors	2957.46***	1223	.59	.56	.08 [.08, .09]	.19
3 Factors	2315.15***	1173	.73	.70	.07 [.06, .07]	.16
4 Factors	2028.52***	1124	.79	.75	.06 [.06, .07]	.14
5 Factors	1744.38***	1076	.84	.81	.06 [.05, .06]	.12
6 Factors	1511.90***	1029	.89	.85	.05 [.04, .05]	.11
7 Factors	1349.74***	983	.91	.88	.04 [.04, .05]	.10
8 Factors	1200.37***	938	.94	.91	.04 [.03, .04]	.09
9 Factors	1090.57***	894	.95	.93	.03 [.03, .04]	.08
10 Factors	972.16**	851	.97	.96	.03 [.02, .03]	.06
11 Factors	876.08	809	.98	.97	.02 [.00, .03]	.06
12 Factors	806.58	768	.99	.98	.02 [.01, .03]	.05
13 Factors	744.44	728	1.0	.99	.01 [.00, .02]	.05
14 Factors	692.85	689	1.0	1.0	.01 [.00, .02]	.04
15 Factors	643.41	651	1.0	1.0	.00 [.00, .02]	.04

Note.  $\chi^2$  = chi-square test of model fit; CFI = comparative fit index; TLI = Tucker-Lewis index; RMSEA = root-mean-square error of approximation; SRMR = standardized root mean square residual.

\*\*\* $p < .001$ , \*\* $p < .01$ , \* $p < .05$

**Figure 11***Cattell's Scree plot for proposed factor structure; Analysis 2*

Similar to the first analysis, I found that there were multiple items that cross-loaded onto alternative factors above .30 and demonstrated a larger difference above .20 between their primary and alternative factors. This was seen in each proposed factor model (11-15). Removing items without re-running an EFA would risk over-factoring all the potential models. Because of this, I removed the following items (see Table 6) due to their high cross-loadings and reran the EFA model analysis again: 6, 9, 13, 31, 40, 44, 53, 57. Similarly to the previous analysis, these items were often similarly worded, and it made sense to remove them.

**Analysis 3.** After removing eight survey items, another EFA analysis was conducted. The analysis focused on 44 items and model solutions with factors one to 15 were investigated. Table 9 presents the fit statistics for the 15 proposed factor structures being compared during this analysis. Kaiser's method of interpreting eigenvalues greater than one and Cattell's scree plot suggested a 13-factor model. However, as stated previously, research has shown that Kaiser's eigenvalues and Cattell's scree plot are not always accurate in determining the number of relevant extracted factors (Horn, 1965; Howard, 2016; Zwick & Velicer, 1982). I then re-examined the factor loadings for the nine to 12 proposed factor models to determine the appropriate number of extracted factors. I chose these proposed models to examine factor loadings due to their excellent fit statistics. In addition, there was no convergence for models five, seven, 13, and 14. No convergence typically means the model that is listed here did not work and is not interpretable. I also chose to not review the 15 proposed factor structures because that would suggest less than three items per emerging factor, which would risk the appearance of over-factoring the model (Brown, 2015).

**Table 9**

*Fit Statistics for 15 Proposed Factor Models; Analysis 3*

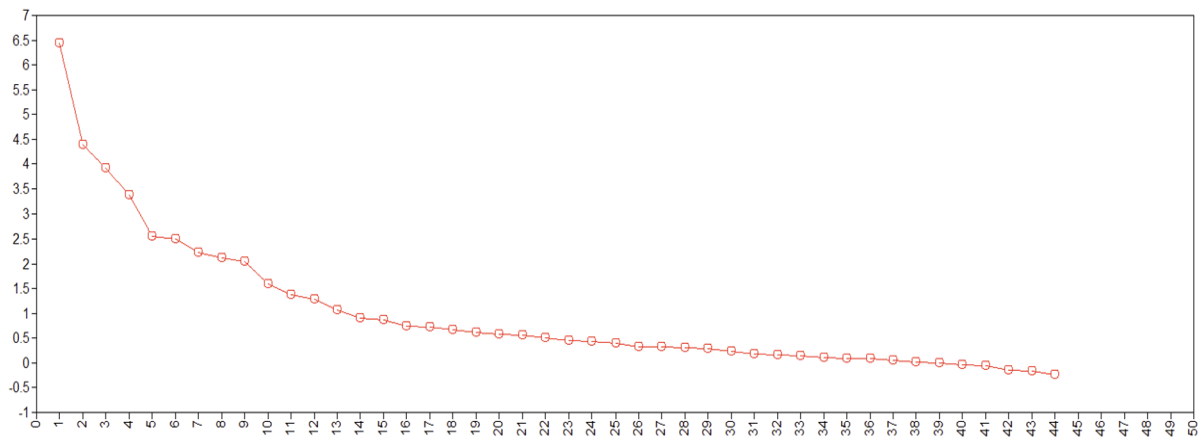
Model	$\chi^2$	<i>df</i>	CFI	TLI	RMSEA [90% CI]	SRMR
1 Factor	2892.60***	902	.47	.45	.10 [.09, .11]	.20
2 Factors	2032.66***	859	.69	.66	.08 [.08, .09]	.17
3 Factors	1685.90***	817	.77	.73	.07 [.06, .07]	.14
4 Factors	1433.72***	776	.83	.79	.06 [.06, .07]	.13
6 Factors	1051.55***	697	.91	.87	.05 [.04, .06]	.10
8 Factors	804.70***	622	.95	.93	.04 [.03, .05]	.08
9 Factors	686.94**	586	.97	.96	.03 [.02, .04]	.06
10 Factors	607.07*	551	.98	.97	.02 [.00, .03]	.06
11 Factors	542.59	517	.99	.99	.02 [.00, .03]	.05
12 Factors	489.88	484	1.0	1.0	.01 [.01, .03]	.04
15 Factors	364.97	391	1.0	1.0	.00 [.00, .02]	.04

*Note.*  $\chi^2$  = chi-square test of model fit; CFI = comparative fit index; TLI = Tucker-Lewis index; RMSEA = root-mean-square error of approximation; SRMR = standardized root mean square residual.

\*\*\* $p < .001$ , \*\* $p < .01$ , \* $p < .05$

**Figure 12**

*Cattell's Scree plot for proposed factor structure; Analysis 3*



Similar to the previous analysis, I found that there were multiple items that cross-loaded onto alternative factors above .30 and demonstrated a larger difference above .20 between their primary and alternative factors. This was seen in the nine to 12 proposed factor



models. However, the ten-factor model had the least number of cross-loadings and had an adequate number of items that would not risk over-factoring the model when cross-loading items were removed, unlike previous models with previous analysis attempts. In order to obtain simple structure (Thurstone, 1947), I removed the following items (see Table 6) due to their high cross-loadings and reran the EFA model analysis again: 11, 12, 14, 15, 16, 18, 20, 23, 26, 49.

**Analysis 4.** After removing another ten items, another EFA analysis was conducted. The analysis focused on 34 items and model solutions with factors one to 11 were investigated. Table 10 presents the fit statistics for the 11 proposed factor structures being compared during this analysis. Eleven proposed factor models were analyzed because anything higher would suggest less than three items per emerging factor, which would risk the appearance of over-factoring the model. Kaiser's method of interpreting eigenvalues greater than one and Cattell's scree plot suggested a 10-factor model. However, as stated previously, research has shown that Kaiser's eigenvalues and Cattell's scree plot are not always accurate in determining the number of relevant extracted factors (Horn, 1965; Howard, 2016; Zwick & Velicer, 1982). I then re-examined the factor loadings for the nine to 11 proposed factor models to determine the appropriate number of extracted factors. I chose these proposed models to examine factor loadings due to their excellent fit statistics. In addition, there was no convergence for a proposed factor model of four. No convergence typically means the model that is listed here did not work and is not interpretable.

**Table 10**

*Fit Statistics for 11 Proposed Factor Models; Analysis 4*

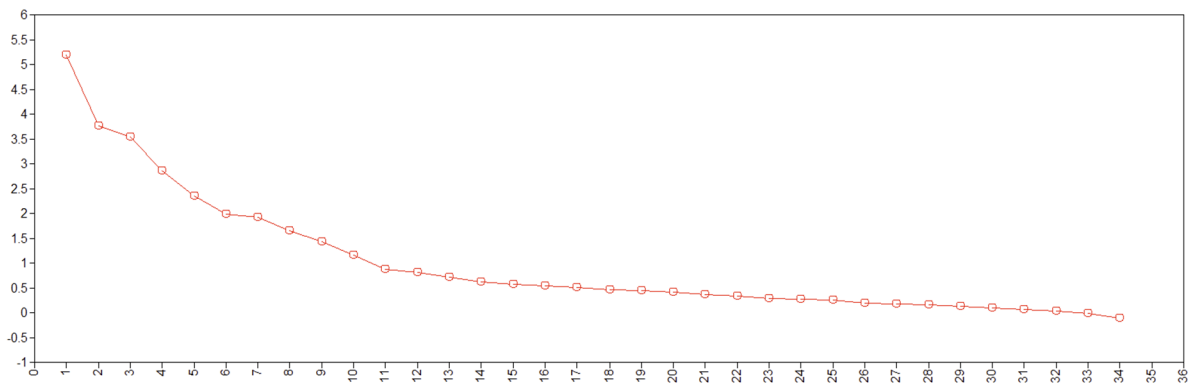
Model	$\chi^2$	df	CFI	TLI	RMSEA [90% CI]	SRMR
1 Factor	2546.10***	527	.46	.43	.14 [.13, .14]	.22
2 Factors	1734.71***	494	.67	.63	.11 [.10, .12]	.18
3 Factors	1378.23***	462	.76	.70	.10 [.09, .10]	.15
5 Factors	936.57***	401	.86	.80	.08 [.07, .09]	.10
6 Factors	777.65***	372	.89	.84	.07 [.07, .08]	.08
7 Factors	614.69***	344	.93	.88	.06 [.05, .07]	.07
8 Factors	491.77***	317	.95	.92	.05 [.04, .06]	.05
9 Factors	363.10**	291	.98	.96	.04 [.02, .05]	.04
10 Factors	281.23	266	1.0	.99	.02 [.00, .03]	.03
11 Factors	244.82	242	1.0	1.0	.01 [.00, .03]	.03

Note.  $\chi^2$  = chi-square test of model fit; CFI = comparative fit index; TLI = Tucker-Lewis index; RMSEA = root-mean-square error of approximation; SRMR = standardized root mean square residual.

\*\*\* $p < .001$ , \*\* $p < .01$ , \* $p < .05$

**Figure 13**

*Cattell's Scree plot for proposed factor structure; Analysis 4*



When evaluating the 11-factor model, there were many items that cross-loaded onto alternative factors and deleting most of those items would leave more than five emergent factors with less than two items. Therefore, a ten-factor model was examined. The ten-factor model had excellent fit statistics:  $\chi^2 (266) = 281.23, p > .05$ , RMSEA = .02, CI [.00, .03], CFI

= 1.0, TLI = .99, SRMR = .03. Table 11 presents the factor loadings of items intended for a ten-factor model. When examining the factor loadings for the ten-factor model, I found that there were four items that cross-loaded onto alternative factors above .30. However, deleting these items (items 4, 10, 32, 33) would result in over-factoring since there would only be two items per emergent factor (Brown, 2015). In addition, these same three items demonstrated a larger difference above .20 between their primary and alternative factors, which is recommended by Howard (2016) for best practices when looking at factor loadings. Therefore, these four items were retained, especially since most of the items were near the .30 cutoff (Howard, 2016). Kaiser's method of interpreting eigenvalues, chi-square test, RMSEA, CFI, TLI, SRMR, and factor loadings all indicated good fit statistics for a ten-factor model.

**Table 11***Factor Loadings for Exploratory Factor Analysis using Geomin Rotation for a 10-factor Model*

	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7	Factor 8	Factor 9	Factor 10
Item 1	<b>0.85</b>	-0.04	-0.04	0.01	0.16	0.12	-0.03	0.05	-0.06	-0.03
Item 3	<b>0.92</b>	0.04	0.02	0.19	-0.02	-0.03	-0.17	-0.14	0.01	0.02
Item 4	<b>0.65</b>	0.30	0	-0.12	0	0	0.14	0.02	0.06	0.03
Item 7	0.23	<b>0.69</b>	0.03	-0.03	0.06	0.1	0.08	-0.01	-0.12	0.03
Item 8	0.09	<b>0.89</b>	0.03	0.04	0.04	-0.01	-0.01	0	0.08	-0.04
Item 10	-0.21	<b>0.70</b>	-0.01	0.34	-0.17	-0.06	0.02	-0.01	-0.03	-0.17
Item 21	0.13	-0.07	<b>0.54</b>	-0.03	-0.08	0.19	0.13	-0.05	0.11	-0.01
Item 22	-0.03	-0.05	<b>0.75</b>	-0.01	-0.09	-0.06	-0.05	-0.08	0.08	-0.06
Item 24	0.01	0.11	<b>0.81</b>	-0.03	0.05	-0.01	0.01	0.17	-0.08	0.06
Item 25	-0.04	0.02	<b>0.64</b>	0.03	0.04	0.05	-0.09	0.09	0.19	-0.07
Item 27	-0.01	0	<b>0.66</b>	-0.02	0.06	0.08	-0.01	-0.04	-0.08	0.11
Item 28	0.02	0.05	<b>0.71</b>	0.09	-0.04	0.04	-0.02	0.05	0.14	0.09
Item 32	0	-0.31	-0.02	<b>0.85</b>	0.07	0.02	0.02	0.01	-0.01	-0.07
Item 33	0.14	<b>-0.56</b>	0.04	<b>0.89</b>	-0.02	-0.03	0.21	0	-0.03	-0.01
Item 34	-0.18	0.05	-0.25	<b>0.76</b>	0.1	0.1	-0.08	-0.01	0.07	0.11
Item 35	-0.04	0.02	0.04	0.16	<b>0.83</b>	-0.06	0	-0.01	0.05	0.05
Item 36	0.02	-0.03	-0.07	0.03	<b>0.90</b>	0.01	-0.04	0	-0.14	-0.03
Item 37	0.21	0.04	0	0	<b>0.70</b>	-0.02	0.08	-0.01	0.08	-0.03

Item 41	0.01	0.07	-0.05	-0.03	-0.04	-0.1	-0.02	<b>0.60</b>	0.06	-0.03
Item 42	-0.05	-0.1	0.08	0.03	0.01	0.03	0.02	<b>0.92</b>	0.01	0
Item 43	0.1	0	-0.02	-0.03	-0.02	-0.04	0.03	<b>0.54</b>	-0.03	0.07
Item 45	-0.03	0.03	0.13	-0.02	0.01	<b>0.76</b>	0.01	-0.02	0	-0.06
Item 46	0.03	-0.01	-0.02	0.03	-0.04	<b>0.91</b>	-0.02	0.04	0.11	-0.01
Item 47	-0.1	-0.11	0.13	-0.06	0.05	<b>0.73</b>	0.04	-0.08	-0.03	-0.04
Item 48	0.1	0.08	-0.03	0.08	-0.09	<b>0.80</b>	-0.02	0.02	0	0.05
Item 50	-0.01	-0.29	-0.01	-0.03	0.08	0.01	0	0	<b>0.92</b>	0
Item 51	0.1	0.08	0.08	0.04	-0.08	-0.03	0.06	0.08	<b>0.54</b>	-0.02
Item 52	-0.05	0.03	0.1	0.01	0.02	0.16	0.02	-0.05	<b>0.50</b>	0.05
Item 54	-0.02	0.01	0.01	-0.03	0.16	0.05	<b>0.95</b>	0.04	-0.01	0
Item 55	-0.04	0.03	-0.07	0	-0.01	0.01	<b>0.91</b>	0	0.09	0.05
Item 56	0.07	-0.01	-0.01	0.11	-0.03	-0.04	<b>0.71</b>	0	-0.01	-0.03
Item 59	0.01	-0.07	0.04	0.08	-0.06	-0.06	0.20	-0.07	-0.02	<b>0.78</b>
Item 60	-0.08	0.1	0.03	0	0.06	-0.09	0.02	0.04	-0.03	<b>0.82</b>
Item 61	0.06	-0.03	-0.12	-0.11	-0.02	0.07	-0.19	0.02	0.18	<b>0.68</b>

Note. Factor loadings >.40 and significant values are in boldface

### *C. Confirmatory Factor Analysis*

#### 1. Analytic Strategy

A CFA was conducted on the factor structure indicated by the results of the EFA by using weighted least squares estimation methods and Mplus software version 8.1 (Muthén & Muthén, 2017). The CFA used the second split-half of the total sample ( $n = 190$ ). Model fit for the CFA was evaluated using the same fit criteria described for the EFA models, as well as Kline's (2016) recommendation of the chi-square/df ratio  $\leq 3$  rule, and modification indices.

#### 2. Results

A CFA was conducted to verify the EFA-generated model. Fit indices presented good model fit:  $\chi^2(482) = 533.86, p > .05$ , RMSEA = .02, CI [.00, .04], CFI = .98, TLI = .98, SRMR = .07. In a CFA, goodness-of-fit statistics provide a global indication of the ability of the model to reproduce the observed relationships among the items in the input matrix. However, with complex models that have a large set of indicators (items), the presence of a few poorly reproduced relationships has less impact on the global summary of model fit, which is seen by the goodness-of-fit indices (Brown, 2015). Therefore, it is suggested to also look at other key areas of misfit in a CFA solution like the standardized residuals and modification indices (Brown 2015). Because a CFA was conducted with categorical data using WLSMV estimation methods, standardized residuals are not computed in Mplus. It is instead recommended to view and use modification indices to capture model misfit if the chi-square test is significant (Muthén & Muthén, 2017). Modification indices display an estimation of how much the overall model  $\chi^2$  would decrease if specific fixed parameters were freely estimated. However, while freely

estimating fixed parameters is common practice when the chi-square result is significant, especially due to larger sample sizes, research cautions respecifying models solely based on modification indices or standardized residuals when there is no empirical or theoretical basis for doing so (Jöreskog, 1993; MacCallum, 1986). Therefore, when viewing model fit indices, no items were chosen to freely correlate because the chi-square result was not significant:  $\chi^2 (482) = 533.86, p > .05$ . Thus, freely estimating any fixed parameters would not result in significant improvement in the model fit.

In addition, factor loadings, which is a correlation between each variable and the latent construct (factor), was examined (Brown, 2015). Standardized factor loadings between the latent constructs, shown in Figure 14 and Table 13, are lower than .80, which suggests strong discriminant validity (Brown, 2006). This is evidence that the latent factors are distinct constructs and is parsimonious. Moreover, most items demonstrated a standardized factor loading of .50 or higher, which indicated strong convergent validity (Igbaria et al., 1997). Standardized factor loadings for item three (*...was able to make friends who share my cultural background*) and item 61 (*I was expected to take on more housework while living at home with my family*) were lower than the .50 cutoff for strong convergent validity (.37, .44). However, each of these items was part of a latent factor with only three items. Removing these items would risk over factoring the model, so these items were not removed. This provides evidence, that overall, the survey items belonging to the latent construct is being measured. These results also confirm the ten-factor model that was suggested in the EFA after reducing the original instrument from 62 items to 34 items.

While the original survey items were based on specific experiences, like involvement in student organizations, the latent factors extracted from these experiences helped refine the

dimensions of AAPI-student experiences for the final survey. The latent factors extracted were named the following based on the items they correlated with: (1) cultural development, (2) institutional knowledge, (3) academic engagement, (4) racial trauma, (5) political engagement, (6) precautionary measures, (7) faculty support, (8) institutional resources, (9) personal growth, and (10) family responsibilities. These latent factors are seen in Table 14 with their related indicators in the finalized survey.

#### ***D. How Findings Informed the Quantitative Phase: Final Survey***

The purpose of the initial quantitative phase was to develop and refine the original survey items created and based off the qualitative phase of this study. As shown in the EFA and CFA, almost half of the items were removed due to their high cross-loadings. In addition, the remaining items loaded well onto the latent factors extracted in the analysis. This has resulted in a finalized instrument with thirty-four items measuring ten latent factors. The first quantitative phase focused on instrument development and refinement which informed the second quantitative phase by finalizing the instrument that is used to generalize the original qualitative results.



Table 12

Correlational Matrix for Final Survey Items

Item	1	3	4	7	8	10	21	22	24	25	27	28	32	33	34	35	36	37	41	42	43	45	46	47	48	50	51	52	54	55	56	59	60	61				
1.	-																																					
3.	.52	-																																				
4.	.44	.15	-																																			
7.	.32	.14	.58	-																																		
8.	.11	0	.36	.73	-																																	
10.	-.07	-.05	.31	.55	.60	-																																
21.	-.24	-.18	-.04	-.07	.03	.08	-																															
22.	.06	-.07	.05	-.06	.02	-.25	.45	-																														
24.	.03	.05	-.05	-.08	.04	-.19	.37	.57	-																													
25.	.01	-.17	-.06	-.01	.23	-.07	.40	.52	.50	-																												
27.	-.19	-.17	.03	-.08	.05	-.07	.36	.44	.34	.46	-																											
28.	-.19	-.30	-.12	-.16	-.06	-.18	.35	.69	.58	.62	.65	-																										
32.	-.13	-.23	0	-.02	-.14	-.09	.07	.01	.04	.07	.04	.05	-																									
33.	.10	-.02	-.20	-.16	-.27	-.23	.04	.01	.02	.11	.01	.04	.05	-																								
34.	.05	.12	-.17	-.08	-.03	.05	.04	-.01	-.04	.08	-.05	-.04	.41	.36	-																							
35.	-.03	-.04	-.22	-.26	-.20	-.26	-.12	-.12	.09	.03	-.13	.02	.15	.31	.17	-																						
36.	-.03	-.11	-.19	-.13	-.16	-.18	-.06	-.07	.07	.02	-.03	.05	.18	.19	.14	.76	-																					
37.	.10	.05	-.28	-.19	-.19	-.12	.05	-.07	-.02	.04	-.01	-.02	.17	.19	.20	.55	.60	-																				
41.	-.22	-.18	-.17	-.12	-.14	-.12	-.25	-.17	.02	.06	-.02	.02	.20	.01	-.11	.23	.18	.09	-																			
42.	.01	-.08	-.36	-.12	.07	-.15	.11	-.13	.07	.02	-.04	-.11	-.06	.07	.03	.11	.05	.06	.40	-																		
43.	-.18	-.21	-.27	-.16	.04	-.10	-.08	-.15	.12	.20	.19	.35	.01	-.08	-.03	-.16	-.15	-.09	.42	.57	-																	
45.	0	.06	.15	.08	.06	0	.33	.22	.18	.20	.19	.35	-.01	-.08	-.03	-.16	-.15	-.09	-.12	-.07	-.06	-																
46.	.01	.08	.18	.07	.07	.02	.29	.19	.08	.24	.16	.28	-.04	-.09	-.01	-.19	-.26	-.12	-.13	-.17	-.12	.81	-															
47.	-.31	.07	.20	.07	.12	.06	.32	.35	.22	.24	.20	.31	-.03	-.03	-.01	-.11	-.17	.06	-.22	-.20	-.17	.77	.77	-														
48.	.20	.10	.24	.11	.19	.03	.30	.35	.22	.23	.10	.29	-.06	0	-.08	-.11	-.18	-.10	-.14	-.11	-.13	.61	.76	.71	-													
50.	.14	-.15	.12	-.05	-.16	-.02	.37	.32	.22	.21	.27	.22	.04	.12	.07	-.13	-.19	-.18	-.04	.03	-.08	.33	.34	.29	.30	-												
51.	.21	-.17	.11	-.11	-.30	-.17	.18	.16	.14	.15	.01	.12	.06	.10	.01	.01	-.06	.02	.03	-.01	-.10	.26	.26	.21	.27	.52	-											
52.	.23	.04	.10	.15	-.02	.11	.35	.23	.16	.23	.08	.15	-.02	.20	.03	-.07	-.08	.05	-.07	.10	.01	.31	.24	.29	.33	.33	.55	.38	-									
54.	0	.08	-.04	.07	.15	-.03	.05	.08	.02	.21	-.10	.06	.11	-.06	-.07	.10	.17	.01	.15	.03	.15	.04	-.03	.01	.03	.11	.02	.12	-									
55.	-.04	.07	.07	.07	.11	.06	-.03	.01	.06	.15	.12	-.03	.01	-.02	-.09	-.23	.06	.11	.02	.02	.01	.11	.08	-.10	.08	.04	.09	.12	.70	-								
56.	.08	.06	.16	-.15	-.07	-.02	.14	-.01	.02	-.06	.03	.07	-.50	-.10	.13	.04	.08	.10	.08	.08	-.10	.08	0	.08	.13	.10	.08	.08	.56	.67	-							
59.	.13	.29	.18	-.03	.13	-.06	.17	.17	.31	.20	.12	.11	.04	-.03	.15	0	-.03	0	-.12	.08	.08	.13	.07	.24	.16	.08	.07	.17	.19	.23	.24	-						
60.	.10	.07	.04	.05	.15	-.01	.19	.20	.26	.14	.24	.20	-.02	-.05	.09	-.07	-.05	-.13	-.13	.01	.14	.15	.11	.22	.14	-.02	-.03	.14	.21	.21	.23	.24	-					
61.	.08	-.11	.03	-.07	.10	-.03	.13	.06	.02	0	.01	.10	-.08	-.16	.05	-.01	.05	-.04	-.03	.12	.12	.12	.12	.14	.15	.16	.03	-.06	.09	.19	.02	.07	.07	.32	.45	-		
M	.43	.43	.39	.38	.33	.35	.39	.39	.38	.36	.40	.39	.34	.38	.32	.36	.34	.31	.20	.23	.26	.31	.33	.34	.33	.33	.30	.30	.32	.32	.31	.36	.29	.30	.36	-		
SD	.71	.98	.96	1.0	1.1	1.1	.90	1.2	1.1	1.1	.88	.91	1.3	1.2	1.3	1.0	1.2	1.2	1.3	1.4	1.5	.99	1.1	.92	1.0	1.2	1.3	1.3	1.3	1.4	1.2	1.3	1.3	1.3	1.2	1.2	-	

**Table 13***Standardized Parameter Estimates from 10-Factor CFA Model*

	Estimates	S.E	Est./S.E	P-Value
<b>Cultural Development by</b>				
Item 1	0.54	.08	7.04	0.00
Item 3	0.37	.11	3.52	0.00
Item 4	0.88	.10	9.96	0.00
<b>Institutional Knowledge by</b>				
Item 7	0.92	0.05	20.44	0.00
Item 8	0.80	0.05	16.74	0.00
Item 10	0.66	0.07	9.29	0.00
<b>Academic Engagement by</b>				
Item 21	0.62	0.05	11.88	0.00
Item 22	0.80	0.04	20.27	0.00
Item 24	0.65	0.05	14.09	0.00
Item 25	0.70	0.05	15.61	0.00
Item 27	0.61	0.05	12.73	0.00
Item 28	0.86	0.03	26.90	0.00
<b>Racial Trauma by</b>				
Item 32	0.77	0.06	13.82	0.00
Item 33	0.86	0.05	17.23	0.00
Item 34	0.50	0.08	6.61	0.00
<b>Political Engagement by</b>				

Item 35	0.86	0.05	18.82	0.00
Item 36	0.89	0.04	20.89	0.00
Item 37	0.66	0.06	11.98	0.00
<b>Precautionary Measures by</b>				
Item 41	0.66	0.08	7.91	0.00
Item 42	0.76	0.08	10.05	0.00
Item 43	0.72	0.07	11.06	0.00
<b>Faculty Support by</b>				
Item 45	0.86	0.02	40.92	0.00
Item 46	0.92	0.02	56.30	0.00
Item 47	0.85	0.02	37.32	0.00
Item 48	0.81	0.03	26.33	0.00
<b>Institutional Resources by</b>				
Item 50	0.85	0.06	14.18	0.00
Item 51	0.58	0.07	8.83	0.00
Item 52	0.67	0.07	10.18	0.00
<b>Personal Growth by</b>				
Item 54	0.79	0.05	15.90	0.00
Item 55	0.89	0.05	19.65	0.00
Item 56	0.73	0.06	12.75	0.00
<b>Family Responsibilities by</b>				
Item 59	0.74	0.08	9.87	0.00
Item 60	0.79	0.09	9.16	0.00

Item 61	0.44	0.09	5.11	0.00
<b>Institutional Knowledge with</b>				
Cultural Development	0.50	0.10	5.05	0.00
<b>Academic Engagement with</b>				
Cultural Development	-0.15	0.12	-1.26	0.21
Institutional Knowledge	-0.09	0.10	-0.88	0.38
<b>Racial Trauma with</b>				
Cultural Development	-0.18	0.16	-1.16	0.25
Institutional Knowledge	-0.21	0.13	-1.60	0.11
Academic Engagement	0.06	0.09	0.65	0.52
<b>Political Engagement with</b>				
Cultural Development	-0.22	0.15	-1.46	0.14
Institutional Knowledge	-0.28	0.13	-2.13	0.03
Academic Engagement	-0.02	0.09	-0.24	0.81
Racial Trauma	0.33	0.09	3.83	0.00
<b>Faculty Support with</b>				
Cultural Development	0.21	0.14	1.58	0.12
Institutional Knowledge	0.11	0.13	0.83	0.41
Academic Engagement	0.41	0.07	6.21	0.00
Racial Trauma	-0.06	0.09	-0.67	0.50
Political Engagement	-0.21	0.08	-2.59	0.01
<b>Personal Growth with</b>				
Cultural Development	0.08	0.14	0.57	0.57

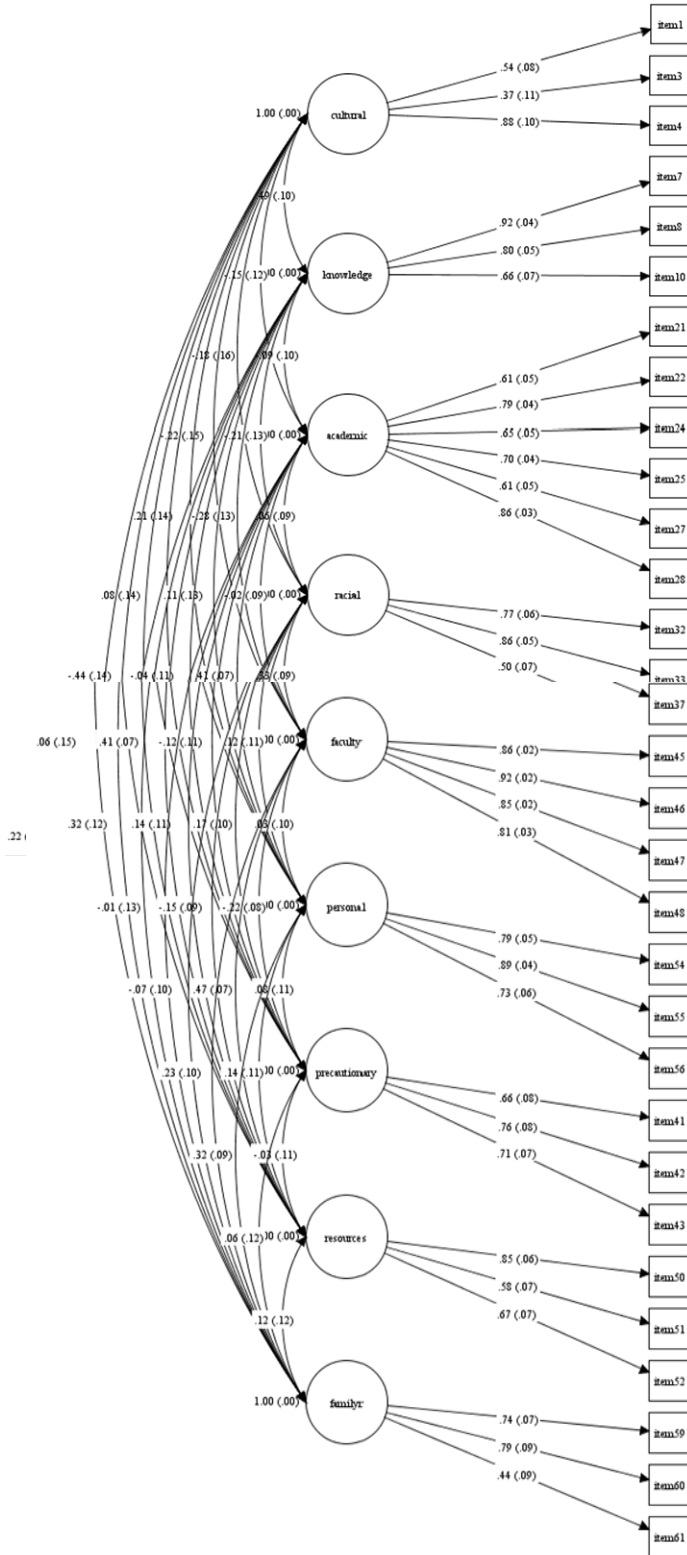
Institutional Knowledge	-0.04	0.11	-0.33	0.74
Academic Engagement	0.07	0.10	0.73	0.47
Racial Trauma	-0.08	0.11	-0.74	0.46
Political Engagement	0.12	0.11	1.12	0.26
Faculty Support	0.03	0.10	0.26	0.79
<b>Precautionary Measures with</b>				
Cultural Development	-0.44	0.14	-3.24	0.00
Institutional Knowledge	-0.15	0.16	-0.93	0.35
Academic Engagement	-.05	0.09	-0.55	0.58
Racial Trauma	-.12	0.10	-1.10	0.27
Political Engagement	0.17	0.10	1.70	0.09
Faculty Support	-0.22	0.08	-2.91	0.00
Personal Growth	0.08	0.11	0.70	0.49
<b>Culturally Responsive Resources with</b>				
Cultural Development	0.19	0.14	1.35	0.18
Institutional Knowledge	-0.12	0.11	-1.08	0.28
Academic Engagement	0.40	0.07	5.77	0.00
Racial Trauma	0.14	0.11	1.26	0.21
Political Engagement	-0.15	0.09	-1.67	0.10
Faculty Support	0.47	0.07	6.77	0.00
Personal Growth	0.14	0.11	1.25	0.21
Precautionary Measures	-0.03	0.11	-0.29	0.78

<b>Family Responsibilities with</b>				
Cultural Development	0.22	0.16	1.41	0.16
Institutional Knowledge	0.06	0.16	0.39	0.70
Academic Engagement	0.32	0.16	2.81	0.01
Racial Trauma	-0.02	0.13	-0.12	0.91
Political Engagement	-0.07	0.11	-0.64	0.52
Faculty Support	0.23	0.10	2.24	0.03
Personal Growth	0.32	0.09	3.65	0.00
Precautionary Measures	0.06	0.12	0.51	0.61
Culturally Responsive Resources	0.12	0.12	1.00	0.33

*Note:* Completely standardized parameter estimate; S.E., standard error; Est./S.E., test statistic (z value); p-value.

**Figure 14**

*Path diagram of standardized factor loadings, standard errors, and covariances between latent factors*



**Table 14***Final Survey Items for Instrument Development*

Latent Factors	Survey items	Survey Item description
<b>Cultural Development</b>		Please indicate the extent to which you disagree or agree with the following statements: “As a result of being involved in a student-run cultural organization, I...” (Strongly disagree - Strongly agree)
	1	<i>...have had opportunities to explore my cultural identity</i>
	3	<i>...was able to make friends who share my cultural background</i>
	4	<i>...found a safe place to go when I am struggling</i>
<b>Institutional Knowledge</b>		Please indicate the extent to which you disagree or agree with the following statements: “As a result of being involved in a student-run cultural organization, I...” (Strongly disagree - Strongly agree)
	7	<i>...more knowledgeable about academic resources on campus</i>
	8	<i>...more knowledgeable about financial resources on campus</i>
	10	<i>...more knowledgeable about housing resources on campus</i>
<b>Academic Engagement</b>		Please indicate the extent to which you disagree or agree with the following statements regarding your current learning environment: (Strongly disagree - Strongly agree)
	21	<i>I have all the resources I need to do well in my courses</i>
	22	<i>I am motivated to finish my class assignments in a timely manner</i>
	24	<i>I am actively participating in my course lectures</i>
	25	<i>I am excited to attend my course lectures</i>
	27	<i>Overall, I find the content of my courses to be interesting</i>
28	<i>Overall, I am engaged in my courses</i>	
<b>Racial Trauma</b>		Please indicate the extent to which you disagree or agree with the following statements: “As a



		result of being exposed to, or personally experiencing, racism during COVID-19, I..." (Strongly disagree - Strongly agree)
	32	<i>...am more concerned about physical safety</i>
	33	<i>...am more concerned about the safety of my family members or loved ones</i>
	34	<i>...have noticed my mental health has declined</i>
<b>Political Engagement</b>		Please indicate the extent to which you disagree or agree with the following statements: "As a result of being exposed to, or personally experiencing, racism during COVID-19, I..." (Strongly disagree - Strongly agree)
	35	<i>...have become more interested in social justice/activism efforts</i>
	36	<i>...have become more interested in politics in general</i>
	37	<i>...have become more involved in community organizing</i>
<b>Precautionary Measures</b>		How often, if at all, have you ever chosen to do any of the following in response to the rise of Asian hate crimes during the COVID-19 outbreak? (Never to Always)
	41	<i>I have chosen to not speak my heritage language in public</i>
	42	<i>I have chosen to only go out in groups when in public</i>
	43	<i>I have carried additional items for self-defense, like pepper spray</i>
<b>Faculty Support</b>		
	45	<i>Overall, how empathetic have faculty been during COVID-19? (Not empathetic at all - Extremely empathetic)</i>
	46	<i>Overall, how supportive have faculty been during COVID-19? (Not supportive at all - Extremely supportive)</i>
	47	<i>Overall, how kind have faculty been during COVID-19? (Not kind at all - Extremely kind)</i>
	48	<i>Overall, how accommodating have faculty been during COVID-19? (Not accommodating at all - Extremely accommodating)</i>
<b>Institutional Resources</b>		Please indicate the extent to which you disagree or agree with the following statements regarding your college experience during COVID-19: (Strongly disagree - Strongly agree)

	50	<i>My university has enough staff in their mental health clinic to support their students</i>
		<i>My university has Asian American and Pacific Islander (AAPI) - specific mental health resources (i.e., AAPI knowledgeable staff/counselors, AAPI support groups, workshops, etc.)</i>
	51	<i>I received mental health support in a timely manner when I needed it during COVID-19</i>
	52	<i>I received mental health support in a timely manner when I needed it during COVID-19</i>
<b>Personal Growth</b>		Please indicate the extent to which you disagree or agree with the following statements regarding your experiences with living at home with family members during COVID-19: (Strongly disagree - Strongly agree)
	54	<i>I was able to be just as independent as I was when living away from home</i>
	55	<i>I had the same amount of freedom as I did when I was living away from home</i>
	56	<i>I had opportunities to work on my own personal development at home</i>
<b>Family Responsibilities</b>		Please indicate the extent to which you disagree or agree with the following statements regarding your experiences with living at home with family members during COVID-19: (Strongly disagree - Strongly agree)
	59	<i>I had to take on additional jobs to help financially support my family</i>
	60	<i>I was expected to be a caretaker for some family members (siblings, parents, grandparents, etc.)</i>
	61	<i>I was expected to take on more housework while living at home with my family</i>

## VII. QUANTITATIVE FINDINGS: FINAL SURVEY

The final survey had thirty-four items measuring ten latent factors: 1) Cultural Development, 2) Institutional Knowledge, 3) Academic Engagement, 4) Racial Trauma, 5) Political Engagement, 6) Precautionary Measures, 7) Faculty Support, 8) Institutional Support, 9) Personal Growth, and 10) Family Responsibilities. These experiences reflect prominent themes undergraduate participants described during COVID-19 in the qualitative phase of this study. Moreover, these final survey items were validated through an EFA and CFA to identify the number of latent factors that are necessary for explaining the relationships among a set of items. The final survey items are listed in Table 14 with their corresponding factors. The full draft of the final survey can be seen in Appendix D.

### *A. Results*

#### 1. Cultural Development

All participants ( $N = 217$ ) were or are currently involved in student-run cultural organizations at their respective colleges. Participants indicated that because of their involvement in a student-run cultural organization, some had opportunities to explore their cultural identity ( $M = 3.97$ ; Neither agree nor disagree to Somewhat agree). In addition, students reported that they were able to make friends with others who shared their cultural background ( $M = 4.15$ ; Somewhat agree to Strongly agree). Lastly, some participants found their student-run cultural organization to be a safe place to go to when they were struggling ( $M = 3.77$ ; Neither agree nor disagree to Somewhat agree). A composite score was created taking the average of all the survey items that make up the latent construct of Cultural Development. Participants tended to somewhat agree that getting involved in a student-run

cultural organization influenced their cultural development when it came to exploring their cultural identity, making friends who share their cultural background, and having a safe place to go when they were struggling ( $M = 3.97, SD = .87$ ).

**Table 14**

*Summary of Statistical Analysis for AAPI Undergraduates' Ratings of how being in a Student-Run Cultural Organization Has Affected their Cultural Development*

	Opportunities to Explore Cultural Identity	Make Friends with Others who Share my Cultural Background	Found a Safe Place when Struggling	Overall Average
Mean	3.97	4.15	3.77	3.97
SD	.93	1.05	1.10	.87

*Note: All items are on a Likert Scale from 1-5. 1 = Strongly Disagree, 5 = Strongly Agree*

## 2. Institutional Knowledge

Participants indicated that because of their involvement in a student-run cultural organization, some felt neutral or slightly agreed that they were more knowledgeable about academic resources on campus ( $M = 3.78$ ; Neither agree nor disagree to Somewhat agree). Moreover, students reported similar results for increasing their knowledge about financial ( $M = 3.50$ ; Neither agree nor disagree to Somewhat agree) and housing resources on campus ( $M = 3.43$ ; Neither agree nor disagree to Somewhat agree) due to their involvement in student-run cultural organizations. A composite score was created by taking the average of all the survey items that make up the latent construct of Institutional Knowledge. Participants tended to somewhat agree that getting involved in a student-run cultural organization

influenced institutional knowledge when it came increasing their knowledge of academic, financial, and housing resources on their college campus ( $M = 3.70$ ,  $SD = .92$ ).

**Table 15**

*Summary of Statistical Analysis for AAPI Undergraduates' Ratings of how being in a Student-Run Cultural Organization Has Affected their Institutional Knowledge*

	Knowledgeable About Academic Resources on Campus	Knowledgeable About Financial Resources on Campus	Knowledgeable About Housing Resources on Campus	Overall Average
Mean	3.78	3.50	3.43	3.70
SD	.99	1.10	1.10	.92

*Note: All items are on a Likert Scale from 1-5. 1 = Strongly Disagree, 5 = Strongly Agree*

### 3. Academic Engagement

When asked to select the option best describing their current learning environment, 48.4% of participants ( $n = 105$ ) stated they were taking all their courses in person, 8.8% of participants ( $n = 19$ ) reported taking all their courses online, and the remaining 42.9% of participants ( $n = 93$ ) stated they were taking hybrid courses. Students reported that they felt neutral or somewhat agreed that they had the resources to do well in their courses ( $M = 3.93$ ). Similar results were found for students who reported that they were actively participating in course lectures ( $M = 3.88$ ), were excited to attend course lectures ( $M = 3.48$ ), found the content of their courses to be interesting ( $M = 3.91$ ), and overall were engaged in their courses ( $M = 3.95$ ). Lastly, participants indicated they were motivated to finish their assignments in a timely manner ( $M = 4.02$ ; Somewhat agree to Strongly Agree). A composite

score was created by taking the average of all the survey items that make up the latent construct of Academic Engagement. Participants tended to somewhat agree that they were academically engaged with their current college courses ( $M = 3.86, SD = .76$ ).

**Table 16**

*Summary of Statistical Analysis for AAPI Undergraduates' Self-Reported Ratings of Academic Engagement*

	I have the resources I need to do well in my courses	I am motivated to finish my assignments in a timely manner	I am actively participating in my course lectures	I am excited to attend my course lectures	Overall, I find the content of my courses to be interesting	Overall, I am engaged in my courses	Overall Average
Mean	3.93	4.02	3.88	3.48	3.91	3.95	3.86
SD	.99	1.03	1.10	1.08	.90	.93	.76

*Note: All items are on a Likert Scale from 1-5. 1 = Strongly Disagree, 5 = Strongly Agree*

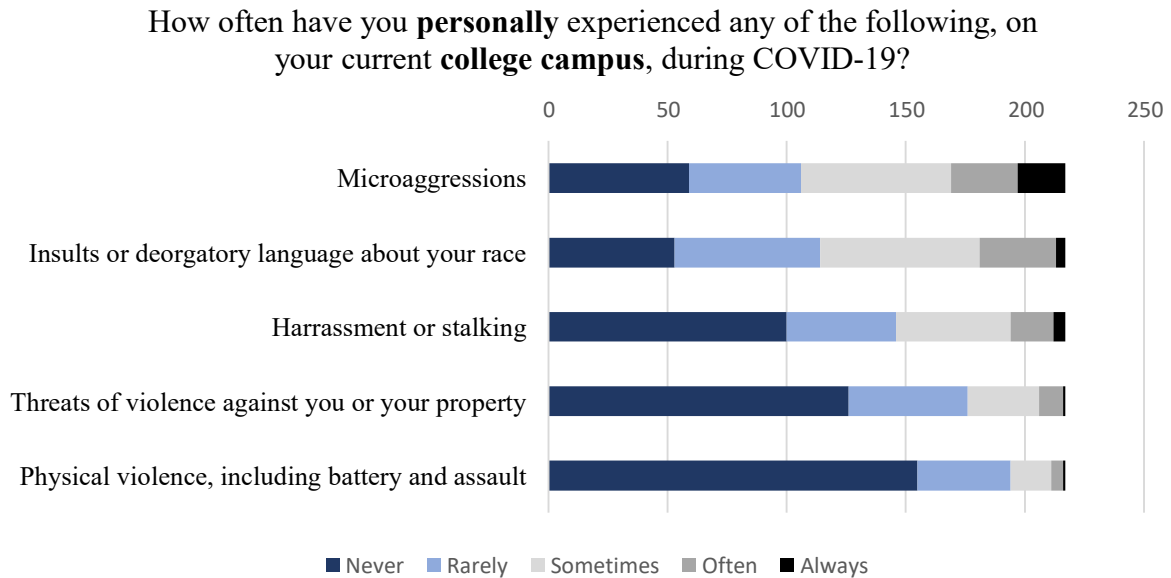
#### 4. Racial Trauma

***Racial Experiences.*** Participants were asked if they or their loved ones had experienced hate crimes or harassment because of the COVID-19 outbreak. Participants were asked how often these events occurred on a Likert Scale of one to five (Never to Always). In addition, participants were given the option to describe the incidents that occurred if they reported that they or a loved one experienced any discriminatory behavior influenced by the pandemic. Participants' experiences varied from microaggressions to physical violence.

However, microaggressions and verbal insults, in general, were more common than harassment, threats of violence, and physical violence.

When asked if participants personally experienced racism due to COVID-19 on public college campuses, over half ( $n = 111$ ) reported experiencing microaggressions at least sometimes or more as shown in Figure 19. Moreover, 47% of participants ( $n = 103$ ) reported that they experienced insults or derogatory language about their racial background sometimes or more while on campus. Nearly a third of participants ( $n = 71$ ) reported they were victims of harassment or stalking sometimes or more on campus. Less than a fifth of students ( $n = 41$ ) reported experiencing threats of violence against them or their property at least sometimes or more on campus. Lastly, 10% of participants ( $n = 23$ ) reported being victims of physical violence, like battery or assault, sometimes or more on college campuses.

**Figure 19**

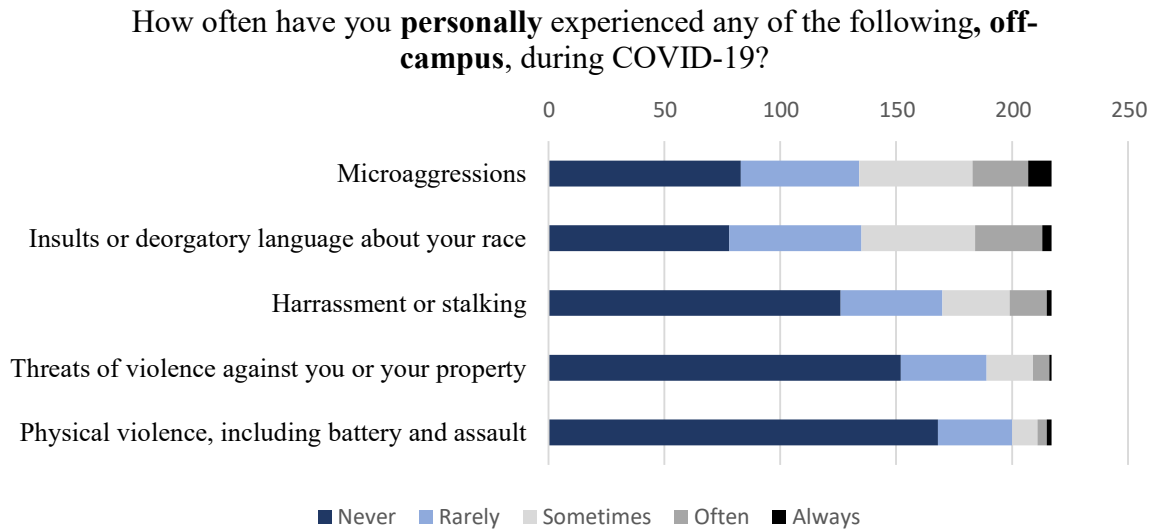


When given the opportunity to describe the incidents that occurred on campus, an estimated two-thirds of participants responded to the open-response text option. Most respondents described how their college peers would make uncomfortable comments on their physical appearance, like their eyes, or how well they could speak English. Others described how their college peers would go out of their way to avoid them when walking on campus or would make comments on how they were responsible for the COVID-19 virus. As one participant stated, "...[I've] had people put on masks since I was Asian...asked if I had COVID-19 since I am Asian, [and have] been blamed for starting the pandemic." These descriptions make sense given that microaggressions and verbal insults were more common when participants described their racialized experiences on campus during the pandemic.

When asked if participants personally experienced racism due to COVID-19 off campus, over a third of participants ( $n = 83$ ) reported experiencing microaggressions at least sometimes or more in public spaces. In addition, over a third of participants ( $n = 82$ ) reported that they experienced insults or derogatory language about their racial background sometimes or more as seen in Figure 20. More than a fifth of participants ( $n = 47$ ) reported they were victims of harassment or stalking sometimes or more off campus. An estimated 13% of students ( $n = 28$ ) reported experiencing threats of violence against them or their property at least sometimes or more in public. Lastly, less than eight percent of participants ( $n = 17$ ) reported being victims of physical violence, like battery or assault, sometimes or more in public spaces.



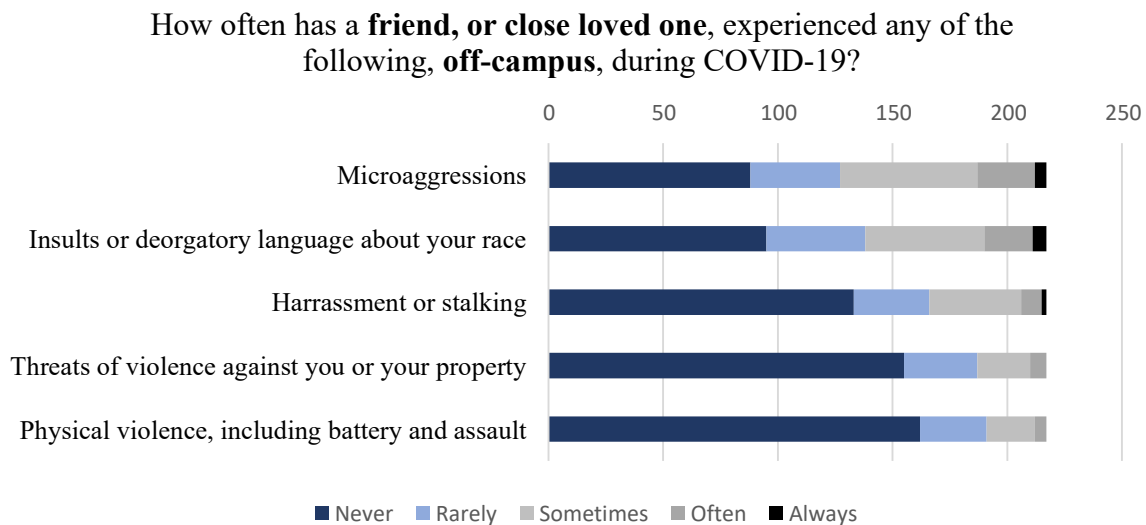
**Figure 20**



Nearly two-thirds of participants responded to the open-ended text box to describe the incidents that occurred off campus. Many participants reported they were blamed for the COVID-19 outbreak in public spaces such as grocery stores and public transportation, like buses and subways. For example, one participant stated, “I was in the grocery store and this white man personally said, ‘this is all your fault, you Asian piece of sh\*\*,’ because of COVID-19.” In addition, others described how people would avoid them or threaten them with violence. Another participant said, “[I’ve been] shoved off public transport, spat on, [and] insulted...” when talking about their daily routines when using public transportation in a major city. While harassment, threats, and physical violence were less common in comparison to microaggressions and insults, the descriptions of insults, threats, and violence (shoving vs. avoidance) seemed to have escalated when participants were in public spaces rather than college campuses.

Participants were then asked how often a friend or loved one experienced harassment or racism, off campus, during COVID-19. Nearly 40% of participants ( $n = 90$ ) reported that a friend or loved one experienced a microaggression at least sometimes or more in public spaces. Moreover, over a third of participants ( $n = 79$ ) reported that a close loved one experienced insults or derogatory language about their racial background sometimes or more as seen in Figure 21. More than a fifth of participants ( $n = 52$ ) reported a friend or loved one was a victim of harassment or stalking sometimes or more. An estimated 13% of students ( $n = 30$ ) reported a friend or family member experiencing threats of violence against them or their property at least sometimes or more in public. Lastly, 12% of participants ( $n = 26$ ) reported their loved ones being victims of physical violence, like battery or assault, sometimes or more.

**Figure 21**



Like the previous survey items, about two-thirds of participants responded by describing the racist incidents their friends or family members experienced during COVID-19. Participants reported how their friends would be followed and harassed in public spaces like open streets and public transportation. In addition, some participants described how their parents and grandparents were treated poorly or were insulted because of their Asian identity. One participant describes how their partner was spit on in public:

“[My] boyfriend gets it a lot since he's also Korean...I remember walking with him and this old lady spit at him and told him to go back to China...I'm usually with him when people are offensive, and as terrible as it is to say, because I look way more white than Korean, people don't even realize that I am [Asian]. But even thinking about it is messed up because their [sic] racist to my boyfriend in front of me, why? Because they think I'm also white?”

These descriptions of insults and violence are interesting given that many involve the original participants as witnesses to these racist experiences. Perpetrators seem comfortable saying derogatory slurs, threats, and initiating violence against AAPIs in public spaces.

*The effects of sustained experiences with COVID-19 inflamed racism.* If participants responded “rarely” or more to any of the previous survey items regarding their or their loved ones’ experiences with racism, they qualified to answer the next set of questions. As a result of being exposed to or personally experiencing racism during COVID-19, 204

participants were asked questions that measured their concern for safety and mental health. Participants, on average, seemed neutral or slightly agreed with the statement, “I am more concerned about my physical safety,” ( $M = 3.47$ , Neither agree nor disagree to Somewhat agree) due to exposure to racism during COVID-19. Similar results were found for their increased concern for the safety of their loved ones ( $M = 3.83$ , Neither agree nor disagree to Somewhat agree), and for notable decline of their mental health ( $M = 3.32$ , Neither agree nor disagree to Somewhat agree). A composite score was created taking the average of all the survey items that make up the latent construct of Racial Trauma. Participants tended to be neutral, or somewhat agree, that they were experiencing trauma due to an exposure to racism during COVID-19 ( $M = 3.54$ ,  $SD = .98$ ).

**Table 17**

*Summary of Statistical Analysis for AAPI Undergraduates’ Self-Reported Ratings of Racial Trauma*

	I am more concerned about physical safety	I am more concerned about the safety of my family members or loved ones	I have noticed my mental health has declined	Overall Average
Mean	3.47	3.83	3.32	3.54
SD	1.18	1.20	1.22	.98

*Note: All items are on a Likert Scale from 1-5. 1 = Strongly Disagree, 5 = Strongly Agree*

## 5. Political Engagement

Participants were also asked to rate their political engagement following an exposure to racism during COVID-19. As a result, 204 participants answered the following questions seen in Table 18. Participants, on average, seemed neutral or slightly agreed with the statement, “I am more interested in social justice/activism efforts,” ( $M = 3.58$ , Neither agree nor disagree to Somewhat agree). Participants had similar results with their increased interested in politics ( $M = 3.36$ , Neither agree nor disagree to Somewhat agree) and their increased involvement in community organizing ( $M = 3.28$ , Neither agree nor disagree to Somewhat agree). A composite score was created taking the average of all the survey items that make up the latent construct of Political Engagement. Participants tended to be neutral, or somewhat agree, that they were more politically engaged due to an exposure to racism during COVID-19 ( $M = 3.41$ ,  $SD = .92$ ).

**Table 18**

*Summary of Statistical Analysis for AAPI Undergraduates’ Self-Reported Ratings of Political Engagement*

	I am more interested in social justice/activism efforts	I have become more interested in politics in general	I have become more involved in community organizing	Overall Average
Mean	3.58	3.36	3.28	3.41
SD	1.06	1.12	1.12	.92

*Note: All items are on a Likert Scale from 1-5. 1 = Strongly Disagree, 5 = Strongly Agree*

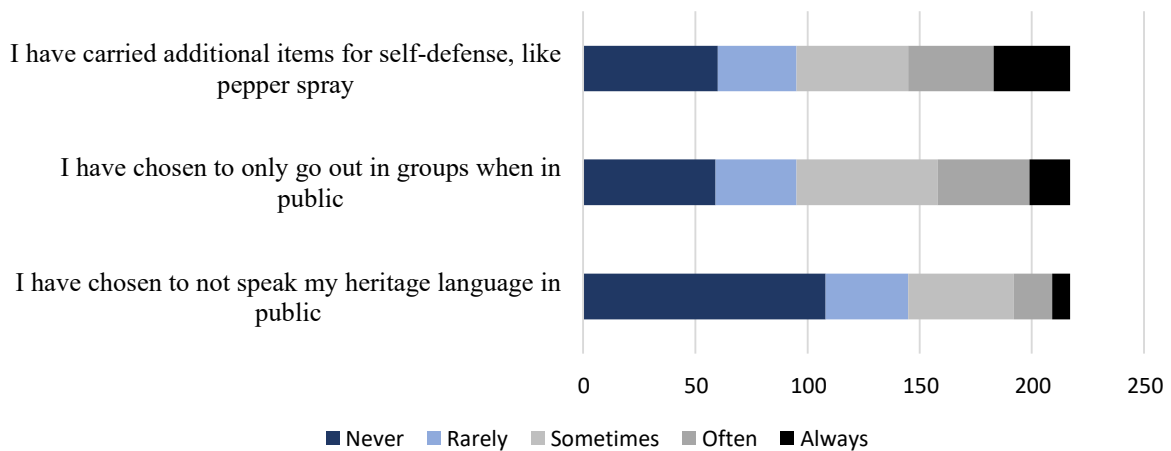
## 6. Precautionary Measures

Participants were also asked how often they engaged in precautionary behaviors due to the rise of Asian hate crimes during the COVID-19 outbreak, as seen in Figure 22.

Participants were asked to rate these occurrences on a Likert Scale from one to five (Never to Always). All participants ( $N = 217$ ) answered the following questions regarding precautionary measures. A third of participants ( $n = 72$ ) reported they sometimes, or more, chose to not speak their heritage language in public as a response to the rise of Asian hate crimes. Moreover, more than half of participants ( $n = 122$ ) reported that they sometimes, or more, have chosen to only go out in groups when in public due to their fear of being a victim of a hate crime. Lastly, more than half of participants ( $n = 122$ ) reported sometimes, or more, carrying additional items for self-defense, like pepper spray, as a response to the rise in Asian hate crimes.

**Figure 22**

How often, if at all, have you ever chosen to do any of the following in response to the rise of Asian hate crimes during the COVID-19 outbreak?



Participants' responses to how often they engaged in precautionary measures is seen in Table 19, which shows the mean average and standard deviations. Participants, on

average, were rarely choosing to not speak their heritage language in public in response to the rise in Asian hate crimes ( $M = 1.99$ , Never to Rarely). Participants also, on average, rarely or sometimes, chose to only go out in groups when in public ( $M = 2.65$ , Rarely to Sometimes) and carry additional items for self-defense ( $M = 2.77$ , Rarely to Sometimes). A composite score was created taking the average of all the survey items that make up the latent construct of Precautionary Measures. Overall, participants rarely, or sometimes, engaged in precautionary behavior due to the rise in Asian hate crimes during the pandemic ( $M = 2.47$ ,  $SD = .96$ ).

**Table 19**

*Summary of Statistical Analysis for AAPI Undergraduates' Self-Reported Ratings of Precautionary Measures*

	I have chosen to not speak my heritage language in public	I have chosen to only go out in groups when in public	I have carried additional items for self-defense, like pepper spray	Overall Average
Mean	1.99	2.65	2.77	2.47
SD	1.17	1.29	1.42	.96

*Note: All items are on a Likert Scale from 1-5. 1 = Never, 5 = Always*

### 7. Faculty Support

Participants were then asked to rate their perception of faculty support during COVID-19. Students were asked to rate how empathetic, supportive, kind, and accommodating faculty have been, on a Likert Scale of one to five (e.g., Not empathetic at all

to Extremely empathetic). All participants ( $N = 217$ ) answered the following survey items, as seen in Table 20. Participants reported that faculty, overall, have been moderately empathetic ( $M = 3.15$ , Moderately empathetic to Very empathetic). Participants reported that faculty, overall, have been moderately supportive ( $M = 3.26$ , Moderately supportive to Very supportive). Participants reported that faculty, overall, have been moderately kind ( $M = 3.38$ , Moderately kind to Very kind). Lastly, participants reported that faculty, overall, have been moderately accommodating ( $M = 3.30$ , Moderately accommodating to Very accommodating). A composite score was created taking the average of all the survey items that make up the latent construct of Faculty Support. Overall, participants tended to agree that faculty were moderately supportive ( $M = 3.27$ ,  $SD = .85$ ).

**Table 20**

*Summary of Statistical Analysis for AAPI Undergraduates' Self-Reported Ratings of Faculty Support*

	Overall, how empathetic have faculty been during COVID-19?	Overall, how supportive have faculty been during COVID-19?	Overall, how kind have faculty been during COVID-19?	Overall, how accommodating has faculty been during COVID-19?	Overall Average
Mean	3.15	3.26	3.38	3.30	3.27
SD	.95	.95	.95	.96	.85

*Note: All items are on a Likert Scale from 1-5. 1 = Not [empathetic] at all, 5 = Extremely [empathetic]*



## 8. Institutional Resources

Participants were then asked to rate their perception of how accessible institutional resources were during COVID-19 at their university. Students were asked to rate how much they agreed with the following statements, as seen in Table 21, on a Likert Scale of one to five (e.g., Strongly disagree to Strongly agree). Participants also had the option to choose, “Not applicable,” and therefore, 208 participants answered the first question, and 204 participants answered the last two survey items. Participants, on average, seemed neutral or slightly agreed with the statement, “My university has enough staff in their mental health clinic to support their students,” ( $M = 3.38$ , Neither agree nor disagree to Somewhat agree). Participants had similar results for if their university had AAPI-specific mental health resources, like AAPI support groups ( $M = 3.35$ , Neither agree nor disagree to Somewhat agree), and if they received mental health support in a timely manner during COVID-19 ( $M = 3.28$ , Neither agree nor disagree to Somewhat agree). A composite score was created taking the average of all the survey items that make up the latent construct of Institutional Resources. Overall, participants neither agreed nor disagreed that institutional resources were accessible during the pandemic ( $M = 3.37$ ,  $SD = 1.06$ ).

**Table 21**

*Summary of Statistical Analysis for AAPI Undergraduates' Self-Reported Ratings of Accessible Institutional Resources*

	My university has enough staff in their mental health clinic to support their students	My university has AAPI-specific mental health resources (i.e., AAPI staff or support groups)	I received mental health support in a timely manner when I needed it during COVID-19	Overall Average
Mean	3.38	3.35	3.33	3.37
SD	1.23	1.31	1.20	1.06

*Note: All items are on a Likert Scale from 1-5. 1 = Strongly Disagree, 5 = Strongly Agree*

### 9. Personal Growth

Participants were then asked if they lived at home, with family members, while enrolled in college during COVID-19. Two-thirds of participants ( $n = 147$ ) reported that they did live at home, at one point, while in college during the pandemic. These undergraduates were then asked to rate their personal growth and development while living at home with family members during the pandemic. Students were asked to rate how much they agreed with the following statements, as seen in Table 22, on a Likert Scale of one to five (e.g., Strongly disagree to Strongly agree).

Participants, on average, were neutral or slightly agreed with the statement, “I was able to be just as independent as I was when living away from home,” ( $M = 3.10$ , Neither agree nor disagree to Somewhat agree). Moreover, participants, on average, slightly disagreed with the statement, “I had the same amount of freedom as I did when I was living

away from home,” ( $M = 2.95$ , Slightly disagreed to Neither agree nor disagree). Lastly, participants stated that they were neutral or slightly agreed with the notion that they had opportunities to work on their own personal development while living at home ( $M = 3.44$ , Neither agree nor disagree to Somewhat agree). A composite score was created taking the average of all the survey items that make up the latent construct of Personal Growth. Overall, participants neither agreed nor disagreed that they were able to engage in personal growth during the pandemic while living at home ( $M = 3.17$ ,  $SD = 1.17$ ).

**Table 22**

*Summary of Statistical Analysis for AAPI Undergraduates’ Self-Reported Ratings of Personal Growth while Living at Home during COVID-19*

	I was able to be just as independent as I was when living away from home	I had the same amount of freedom as I did when I was living away from home	I had opportunities to work on my own personal development at home	Overall Average
Mean	3.10	2.95	3.44	3.17
SD	1.36	1.38	1.24	1.17

*Note: All items are on a Likert Scale from 1-5. 1 = Strongly Disagree, 5 = Strongly Agree*

## 10. Family Responsibilities

Similar to the previous survey items, two-thirds of participants ( $n = 147$ ) reported that they did live at home, at one point, while in college during the pandemic. These undergraduates were then asked to rate their perception of family responsibilities while living at home during the pandemic while also enrolled in college courses. Students were asked to

rate how much they agreed with the following statements, as seen in Table 23, on a Likert Scale of one to five (e.g., Strongly disagree to Strongly agree).

Participants slightly disagreed, or were neutral, with the statement, “I had to take on additional jobs to help financially support my family,” ( $M = 2.71$ , Slight disagree to Neither agree nor disagree). Moreover, participants, on average, slightly disagreed with the statement, “I was expected to be a caretaker for some family members,” ( $M = 2.99$ , Slightly disagreed to Neither agree nor disagree). Lastly, participants stated that they were neutral or slightly agreed that they were expected to take on more housework while living at home ( $M = 3.58$ , Neither agree nor disagree to Somewhat agree). A composite score was created taking the average of all the survey items that make up the latent construct of Family Responsibilities. Overall, participants neither agreed nor disagreed that they perceived an increase in family responsibilities while living at home during the pandemic ( $M = 3.09$ ,  $SD = 1.00$ ).

**Table 23**

*Summary of Statistical Analysis for AAPI Undergraduates’ Self-Reported Ratings Family Responsibilities while Living at Home during COVID-19*

	I had to take on additional jobs to help financially support my family	I was expected to be a caretaker for some family members (siblings, grandparents)	I was expected to take on more housework while living at home with family	Overall Average
Mean	2.71	2.99	3.58	3.09
SD	1.35	1.35	1.19	1.00

*Note: All items are on a Likert Scale from 1-5. 1 = Strongly Disagree, 5 = Strongly Agree*

## 11. ANOVA Results for Significant Differences by Ethnicity

Statistical analysis was performed for distinct ethnic groups to see if there were significant differences in their experiences during COVID-19 to combat the essentialism that dominates the current AAPI literature. Specifically, a one-way analysis of variance (ANOVA) was conducted because means from more than two ethnic groups needed to be compared for statistical analysis (Kim, 2014). These groups included Asian Indian ( $n = 45$ ), Chinese ( $n = 42$ ), Filipino ( $n = 29$ ), and Vietnamese ( $n = 22$ ) students because they had enough participants in their sample sizes to be compared. The mean composite scores of the 10 latent constructs in the previous results were analyzed with these four ethnic groups. The mean composite scores for each ethnic group are displayed in Table 24.

**Table 24***Summary of Latent Construct Mean Composite Scores Differentiated by Ethnicity*

Ethnicity	Cultural Development	Institutional Knowledge	Academic Engagement	Racial Trauma	Political Engagement	Precautionary Measures	Faculty Support	Institutional Resources	Personal Growth	Family Responsibilities	
Asian Indian	Mean	3.95	3.69	3.88	3.33	3.69	2.74	3.43	3.36	2.9	3.22
	Std. Deviation	.93	.87	.84	1.04	.91	.91	.86	1.10	1.22	.75
	N	45	45	45	45	45	45	45	40	27	27
Chinese	Mean	3.88	3.60	3.72	3.47	3.08	2.17	3.14	3.30	3.27	2.78
	Std. Deviation	.72	.64	.65	1.07	.71	.88	.77	.88	1.06	.92
	N	42	42	42	39	39	42	42	33	30	30
Filipino	Mean	4.20	3.84	3.89	3.67	3.61	2.78	3.28	3.36	2.99	3.36
	Std. Deviation	.57	.73	.77	.92	.99	.79	.96	1.05	1.37	.86
	N	29	29	29	29	29	29	29	27	23	23
Vietnamese	Mean	4.14	3.59	3.61	3.44	3.15	2.20	3.28	3.35	3.40	2.87
	Std. Deviation	.66	.85	.86	1.04	.93	.97	.91	1.02	.73	.67
	N	22	22	22	18	18	22	22	19	10	10

*Note: All survey items are on a Likert Scale from 1-5. The constructs listed are mean composite scores.*

The ANOVA method examines the size of variance among group means compared to the average variance within groups (Kim, 2014). When conducting an ANOVA procedure, the following assumptions should be met: 1) the observations should be independent from one another, 2) the observations in each group come from a normal distribution, and 3) the population variances in each group are the same (Ostertagová & Ostertag, 2013). This dataset met the assumptions necessary to perform an ANOVA. Each observation represented a distinct individual, and these individuals likely did not interact in anyway that affected their answers. Next, normality was tested by looking at the skewness and kurtosis of the composite scores in the survey per ethnic group. All ten composite scores per ethnic group had a skewness range between -0.97 to 0.55, which is outside the suggested range (-.05 to .05) for data to be considered approximately symmetric (Bulmer, 1979). Most composite scores per ethnic group had a kurtosis range between -2 and 2, which is considered an acceptable range for approximately symmetric data (George & Mallery, 2010), except for two cases. The first case was the construct of Academic Engagement with Vietnamese students (Kurtosis = 3.24) and the second was the construct of Racial Trauma with Filipino students (Kurtosis = 2.42). However, the ANOVA method is typically considered robust enough against non-normal datasets (Keppel, 1982). Lastly, the sample sizes between ethnic groups were sharply unequal so I used Levene's (1960) test to examine the assumption of homogeneity of variances. As seen in Table 25, the Levene's test for all composite scores from the ten latent constructs distributed by ethnic categories were not statistically significant. Therefore, equal population variances were assumed among the composite scores in each group, and I was able to proceed with conducting an ANOVA.

**Table 25**

*Levene's Test of Equality of Error Variances for 10 Latent Constructs Composite Scores by Ethnicity*

	Levene Statistic	df1	df2	<i>p</i>
Cultural Development	2.71	3	134	.05
Institutional Knowledge	.71	3	134	.55
Academic Engagement	.71	3	134	.55
Racial Trauma	.63	3	127	.60
Political Engagement	1.23	3	127	.30
Precautionary Measures	.92	3	134	.43
Faculty Support	.67	3	134	.57
Institutional Resources	.34	3	115	.80
Personal Growth	1.93	3	86	.13
Family Responsibilities	.69	3	86	.56

*Note: These results are based on the means of the latent construct composite scores differentiated by ethnicity. Significance at the  $p < .05$  level.*



An ANOVA was conducted with the composite scores of all 10 latent constructs amongst four different ethnic groups. As seen in Table 26, there was statistically significant differences between groups for the constructs of Political Engagement and Precautionary Measures. All other constructs did not show statistically significant differences between ethnic groups. A Tukey post hoc test (Tukey et al., 1984) was conducted to reveal if the difference between each pair of means is statistically significant for these latent constructs, which is shown in Table 27 and Table 28.

**Table 26**

*One-Way ANOVA Results using Mean Composite Scores and Ethnic Identity Grouping*

		Sum of Squares	df	Mean Square	F	<i>p</i>	$\eta^2$	95% Confidence Interval [Lower, Upper]
Cultural Development	Between Groups	2.22	3	.74	1.29	.28	.03	[.00, .08]
	Within Groups	77.10	134	.58				
	Total	79.32	137					
Institutional Knowledge	Between Groups	1.16	3	.39	.65	.59	.01	[.00, .06]
	Within Groups	80.27	134	.60				
	Total	81.42	137					
Academic Engagement	Between Groups	1.57	3	.52	.88	.46	.02	[.00, .07]
	Within Groups	80.27	134	.60				

	Total	81.84	137					
Racial Trauma	Between Groups	2.06	3	.69	.66	.58	.02	[.00, .06]
	Within Groups	132.05	127	1.04				
	Total	134.10	130					
Political Engagement	Between Groups	10.21	3	3.4	4.43	.01*	.10	[.01, .18]
	Within Groups	97.59	127	.77				
	Total	107.80	130					
Precautionary Measures	Between Groups	11.58	3	3.86	4.93	.00***	.10	[.01, .19]
	Within Groups	104.91	134	.78				
	Total	116.48	137					
Faculty Support	Between Groups	1.84	3	.61	.82	.49	.02	[.00, .06]
	Within Groups	100.15	134	.75				
	Total	101.99	137					
Institutional Resources	Between Groups	.07	3	.02	.02	1.0	.00	[.00, .00]
	Within Groups	112.92	115	.98				
	Total	112.99	118					
Personal Growth	Between Groups	2.85	3	.95	.70	.56	.02	[.00, .09]
	Within Groups							

	Within Groups	117.11	86	1.36				
	Total	119.96	89					
Family Responsibilities	Between Groups	5.57	3	1.86	2.68	.05	.09	[.00, .19]
	Within Groups	59.66	86	.69				
	Total	65.22	89					

*Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$ .  $df$  = degree of freedom,  $F$  = variation between sample means/variation within the samples,  $\eta^2$  = eta-squared.*

There was a statistically significant difference between ethnic groups as determined by one-way ANOVA ( $F(3,127) = 4.43, p = .01$ ) for the construct of Political Engagement. A Tukey post hoc test revealed that the mean composite score for Political Engagement was statistically significantly higher for Asian Indian undergraduates ( $M = 3.69, SD = .91, p = .01$ ) compared to Chinese undergraduates ( $M = 3.08, SD = .71$ ). There were no statistical differences with mean composite scores for Political Engagement for other ethnic groups.

**Table 27**

*Multiple Comparisons: Tukey Post Hoc of Political Engagement Composite Mean Score  
Amongst Ethnic Identity Groupings*

Ethnic Identity Groups		Mean Difference	Std. Error	<i>p</i>	95% Confidence Interval [Lower, Upper]
Asian Indian	Chinese	.61*	.19	.01*	[.11, 1.11]
	Filipino	.08	.21	.98	[-.46, .62]
	Vietnamese	.54	.24	.13	[-.10, 1.18]
Chinese	Asian Indian	-.61*	.19	.01*	[-1.11, -.11]
	Filipino	-.53	.21	.07	[-1.10, .02]
	Vietnamese	-.07	.25	.99	[-.72, .58]
Filipino	Asian Indian	-.08	.21	.98	[-.62, .46]
	Chinese	-.53	.21	.07	[-.03, 1.11]
	Vietnamese	.46	.26	.30	[-.22, -1.14]
Vietnamese	Asian Indian	-.54	.24	.13	[-1.18, .10]
	Chinese	-.04	.25	.99	[-.58, .72]
	Filipino	.54	.26	.20	[-1.15, .22]

*Note: \* $p < 0.05$ , \*\* $p < 0.01$ , \*\*\* $p < 0.001$ . The mean difference is significant at the 0.05 level.*

There was a statistically significant difference between ethnic groups as determined by one-way ANOVA ( $F(3,134) = 4.93, p = .00$ ) for the construct of Precautionary Measures. A Tukey post hoc test revealed that the mean composite score for Precautionary Measures was statistically significantly higher for Asian Indian undergraduates ( $M = 2.74, SD = .91, p$

= .02) and Filipino undergraduates ( $M = 2.78, SD = .79, p = .02$ ) compared to Chinese undergraduates ( $M = 2.17, SD = .87$ ). There were no statistical differences with mean composite scores for Precautionary Measures for other ethnic groups.

**Table 28**

*Multiple Comparisons: Tukey Post Hoc of Precautionary Measures Composite Mean Score Amongst Ethnic Identity Groupings*

Ethnic Identity Groups		Mean Difference	Std. Error	<i>p</i>	95% Confidence Interval [Lower, Upper]
Asian Indian	Chinese	.57*	.19	.02*	[.08, 1.07]
	Filipino	-.04	.21	1.0	[-.60, .50]
	Vietnamese	.54	.23	.09	[-.06, 1.14]
Chinese	Asian Indian	-.57*	.19	.02*	[-1.10, -.08]
	Filipino	-.61*	.21	.02*	[-1.17, -.06]
	Vietnamese	-.03	.23	1.0	[-.64, .58]
Filipino	Asian Indian	-.40	.21	1.0	[-.50, .59]
	Chinese	.61*	.21	.02*	[.06, 1.17]
	Vietnamese	.58	.25	.10	[-.07, 1.23]
Vietnamese	Asian Indian	-.54	.23	.09	[-1.14, .06]
	Chinese	-.03	.23	1.0	[-.58, .64]
	Filipino	-.58	.25	.10	[-1.23, .07]

*Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$ . The mean difference is significant at the 0.05 level.*

## 12. ANOVA Results for Significant Differences by College Major

Statistical analysis was performed for students' college majors to see if there were significant differences in their academic experiences during COVID-19. This was due to qualitative findings suggesting that STEM AAPI students perceived less faculty and institutional support overall. Specifically, a one-way analysis of variance (ANOVA) was conducted because means from more than two groups (STEM, Humanities, and Social Sciences) were needed to be compared for statistical analysis (Kim, 2014). These groups included Humanities ( $n = 40$ ), Social Sciences ( $n = 46$ ), and STEM ( $n = 129$ ). The mean composite scores of the Academic Engagement, Faculty Support, and Institutional Resources in the previous results were analyzed with the three college major groups. The mean composite scores for these latent constructs for each college major group are displayed in Table 29.

**Table 29***Summary of Academic Experiences Mean Composite Scores Differentiated by College Major*

College Major		Academic Engagement	Faculty Support	Institutional Resources
Humanities	Mean	3.76	3.01	3.01
	Std. Deviation	.92	.92	1.26
	N	40	40	34
Social Sciences	Mean	3.73	3.33	3.47
	Std. Deviation	.74	.84	1.09
	N	46	46	43
STEM	Mean	3.95	3.32	3.36
	Std. Deviation	.71	.82	.98
	N	129	129	111

*Note: All survey items are on a Likert Scale from 1-5. The constructs listed are mean composite scores.*

This dataset met the assumptions necessary to perform an ANOVA (Ostertagová & Ostertag, 2013). Each observation represented a distinct individual, and these individuals likely did not interact in any way that affected their answers. Next, normality was tested by looking at the skewness and kurtosis of the composite scores in the survey per college major group. The composite scores for three latent constructs per college major group had a skewness range outside the suggested range (-.05 to .05) for data to be considered approximately symmetric (Bulmer, 1979). Most composite scores per college major group had a kurtosis range between -2 and 2, which is considered an acceptable range for

approximately symmetric data (George & Mallery, 2010), except for one case. This case was the construct of Academic Engagement with Social Science major undergraduates (Kurtosis = 2.98). However, the ANOVA method is typically considered robust enough against non-normal datasets (Keppel, 1982). Lastly, the sample sizes between college major groups were sharply unequal so I used Levene’s (1960) test to examine the assumption of homogeneity of variances. As seen in Table 30, the Levene’s test for the composite scores from the three latent constructs distributed by college major categories were not statistically significant. Therefore, equal population variances were assumed among the composite scores in each group, and I was able to proceed with conducting an ANOVA.

**Table 30**

*Levene’s Test of Equality of Error Variances for Three Latent Constructs Composite Scores by College Major*

	Levene Statistic	df1	df2	<i>p</i>
Academic Engagement	2.49	2	185	.09
Faculty Support	.36	2	185	.70
Institutional Resources	1.38	2	185	.26

*Note: These results are based on the means of the latent construct composite scores differentiated by college major. Significance at the  $p < .05$  level.*

An ANOVA was conducted with the composite scores of the three latent constructs amongst three different college major groups. As seen in Table 31, there were no statistically



significant differences between college major groups for the constructs of Academic Engagement, Faculty Support, and Institutional Resources.

**Table 31**

*One-Way ANOVA Results using Mean Composite Scores and College Major Grouping*

		Sum of Squares	df	Mean Square	F	<i>p</i>	$\eta^2$	95% Confidence Interval [Lower, Upper]
Academic Engagement	Between Groups	2.19	2	1.10	1.89	1.5	.02	[.00, .06]
	Within Groups	122.84	212	.58				
	Total	125.03	214					
Faculty Support	Between Groups	3.38	2	1.69	2.35	.10	.02	[.00, .07]
	Within Groups	152.42	212	.72				
	Total	155.80	214					
Institutional Resources	Between Groups	4.51	2	2.25	2.00	.14	.02	[.00, .07]
	Within Groups	208.37	185	1.13				
	Total	212.88	187					

*Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$ . *df* = degree of freedom, *F* = variation between sample means/variation within the samples,  $\eta^2$  = eta-squared.*

## ***B. Summary of Findings***

The original purpose of this final survey was to generalize the initial qualitative results found in Phase 1 of this research. Descriptive analysis of AAPI undergraduates' responses revealed involvement in student-run organizations during the pandemic helped sustain cultural development by giving them opportunities to explore and share their cultural identities in a safe place with like-minded individuals. Students also tended to agree that involvement in student-run cultural organizations increased their knowledge of academic, financial, and housing resources on campus. In addition, AAPI undergraduates somewhat agreed that they were academically engaged in their college courses despite previous qualitative data suggesting otherwise.

Unsurprisingly, most students reported that they, or a loved one, had been exposed to racism influenced by the COVID-19 outbreak at least once. Those who were exposed, or had a loved one experience racism, mainly reported microaggressions or verbal insults. Incidents of microaggressions, insults, harassment, threats, and physical violence were more commonly reported on public campuses rather than off-campus by AAPI undergraduates. However, the descriptions of threats and physical violence seem to have escalated when participants were discussing these occurrences in public spaces. The effects of sustained experiences with COVID-19 related racism were measured with the latent construct of Racial Trauma. Undergraduates reported that they were neutral, or slightly agreed, that they felt more concerned about the safety of themselves and their loved ones, as well noticing their mental health declining due to the exposure and rise of Asian hate crimes during the pandemic. In terms of political engagement, students reported that they felt neutral about being more interested in politics, social justice, and community organizing after an exposure

to pandemic-related racism. However, further analysis showed that undergraduates who identified as Asian Indian were significantly more likely to be politically engaged than Chinese undergraduates. Participants were also asked how often they engaged in precautionary behaviors in response to the rise in Asian hate crimes during COVID-19. Students responded they rarely, or sometimes, engaged in protective behaviors like choosing not to speak their heritage language or going out by themselves in public. Additionally, further analysis showed that Asian Indian and Filipino undergraduates were more likely to engage in precautionary behaviors compared to Chinese undergraduates.

Participants were asked to rate how supportive faculty had been during the pandemic. Most students responded that they felt that faculty were moderately empathetic, supportive, kind, and accommodating. In addition, participants reported that they neither agreed nor disagreed with how accessible institutional resources, like mental health support, were during the pandemic. ANOVA results also revealed, despite what qualitative findings suggested, there were no significant differences between college majors (STEM, Humanities, & Social Sciences) and their academic experiences and perceptions of campus support. Neutral feelings on faculty and institutional support are concerning given that many AAPI students had loved ones, or were personally victims, of COVID-19 related racism.

For undergraduate AAPIs who lived at home during the pandemic, they reported that they felt neutral about having the opportunity to engage in personal growth. In a similar fashion, students also reported feeling neutral about taking on additional family responsibilities while living at home during the pandemic. These findings are interesting given previous qualitative results that implied AAPI students were taking on more family

responsibilities and having a negative perception of their personal growth during the pandemic.

## VIII. DISCUSSION AND CONCLUSIONS

In this study, I examined how and what contributes to AAPI undergraduates' success in higher education. This dissertation fills an existing gap in understanding the strengths, challenges, and experiences of AAPI undergraduates as they navigate higher education during political unrest, a recession, and a rise in Asian hate crimes. This is important given that COVID-19 has exacerbated the inequities that shape AAPI college experiences (AAPI Equity Alliance, 2020; 2022; Mar & Ong, 2020; Pew Research Center, 2020). In addition, previous research on AAPI undergraduates has been critiqued for only focusing on AAPI students who are struggling against traditional measures of educational achievement in order to counter the MMM. Like Poon et. al. (2016) states, this "counter-MMM" indirectly reinforces hegemonic ideology by engaging in deficit-model thinking. Instead of attributing failures, such as a lack of educational achievement to the individual, it is important to look at the limitations of educational systems that contribute to students' college experiences. This study expands on the growing momentum of AAPI college literature by offering a perspective on how AAPIs and postsecondary education intersect on multiple levels, like class, ethnicity, and first-generation status, without engaging in deficit-modeling discourse.

Mixed methods, specifically an exploratory sequential design, was used to answer the following research questions:

1. How do AAPI students experience higher education during COVID-19?
  - a. How are AAPI students' social and academic experiences different pre and post COVID-19?
2. What are AAPI students' experiences with racism on and off campus during COVID-19?

3. What are AAPI students' perceptions of the factors that influence their academic success during COVID-19?
  - d. How do they perceive campus support during COVID-19?
  - e. What is the role of home communities' support during COVID-19?

I collected and analyzed interview data which was used to inform the development of a survey. This survey was then tested quantitatively with a larger sample to see if I could generalize the initial qualitative findings. In this chapter, I discuss the qualitative and quantitative findings I analyzed which are organized by each research question.

#### ***A. How do AAPI students experience higher education during COVID-19?***

The first research question focused on AAPI undergraduate experiences during the pandemic, specifically, looking at how their social and academic experiences differed pre- and post- COVID-19. In the initial qualitative results, 74% of participants ( $n = 20$ ) were actively involved in student-run cultural organizations. They shared how vital these college clubs were for their transition into university life. When student-run cultural organizations had to transition online due to the COVID-19 outbreak, there were severe limitations with Wi-Fi and reports of Zoom fatigue that hindered any virtual social activity. In addition, interview data suggested that the transition to online courses decreased academic motivation due to Zoom fatigue. Both experiences shed light on how the pandemic negatively affected AAPI undergraduates socially and academically because there was a lack of connection and academic engagement.

These social and academic experiences noted in the interview findings contributed to the development of three latent constructs in the final survey: Cultural Development, Institutional Knowledge, and Academic Engagement. All participants in the final survey

recruitment ( $N = 217$ ) are currently involved in student-run cultural organizations at their respective colleges. Participants' composite score ( $M = 3.97, SD = .87$ ) for Cultural Development implied that they somewhat agreed that being involved in a student-run cultural organization affected their cultural development, especially as it pertains to making friends who share their cultural background ( $M = 4.15, SD = 1.05$ ). Moreover, participants also somewhat agreed that getting involved in a student-run cultural organization influenced institutional knowledge when it came increasing their awareness of academic, financial, and housing resources on their college campus ( $M = 3.70, SD = .92$ ). Lastly, survey results indicated that a majority AAPI undergraduates were now taking their courses in person or had hybrid options ( $n = 198; 91\%$ ) at their colleges. Quantitative findings indicated that students somewhat agreed that they felt academically engaged with their current courses on campus ( $M = 3.86, SD = .76$ ).

The quantitative findings imply that the importance of student-run organizations and in-person courses cannot be underestimated. During the height of the pandemic, college courses and student organizations were forced to transition online (Davidson College, 2020). As a result, students were more isolated, which was exacerbated for those who had poor Wi-Fi connections and a lack of resources to engage in online content (SimpsonScarborough, 2020; 2021). In addition, interview results indicated that universities were not able to provide as much support, like funding or laptops, which is not a surprise given the financial losses public colleges endured during the pandemic (Smalley, 2020; NAFSA: Association of International Educators, 2020).

Interview findings emphasized how the lack of in-person student-run cultural organizations led to increased loneliness and a lack of cultural development opportunities

because undergraduates were asked to leave campus and move back to their home communities. This implies that participating in a student-run cultural organization provided a benefit that was lost when students had to return home to their families during the pandemic. In comparison, most survey respondents were back in person and active on university campuses because COVID-19 restrictions have since been lifted. Survey results indicated positive findings about undergraduate involvement in student-run cultural organizations. The interview and survey results support previous literature which states that student-run ethnic organizations provide safe spaces for AAPI students to find peers that share their cultural background and allow for cultural identity exploration (Kupo, 2017; Libarios, 2017; Maramba, 2008a; Maramba & Palmer, 2014; Museus, 2008; Palmer & Maramba, 2015). These spaces are critical for cultural development, and their absence during the pandemic showed just how important they were for AAPI undergraduates who needed social support.

Moreover, interview findings suggested that undergraduates utilized student-run cultural organizations to help them navigate university life before the pandemic, allowing them to obtain knowledge on tutoring, mentoring, financial aid, and housing. These findings were supported by survey data which implied that those active in student-run cultural organizations tended to agree that they were able to access this institutional knowledge. Student-run cultural organizations are described by participants as hubs of information and safety, which in turn, help them transition to university life socially and academically. This is interesting because student-run cultural organizations are often given limited funds and are run by the students themselves. This means the sustainability of these clubs are based on the willingness of AAPI undergraduates to continue running them. It can be argued that AAPI undergraduates play a bigger role in effectively supporting and sustaining themselves in



public universities when compared to the lack of support colleges are able to give to these students, especially during the pandemic.

In terms of academic experiences, interview findings suggested participants were struggling to stay motivated with their college courses because of Zoom fatigue. Zoom fatigue, which is described by Nadler (2020) as a “third skin,” reveals how interacting online flattens your social interactions due to spatial repositioning. Engaging in these flattening interactions from physical to virtual spaces yields a high cognitive demand from students (Nadler, 2020). Research has also shown that engaging in prolonged direct eye contact and seeing your own reflection for several hours a day, which is common in online college courses, can lead to self-criticism and high stress (Bailenson, 2021). Moreover, these negative effects have been shown to be more substantial for women (Duval & Wicklund, 1972; Gonzales & Hancock, 2011; Fauville et al., 2021). The sustained effects of Zoom fatigue helped explain the lack of academic engagement interview participants were reporting when discussing their online courses. In contrast, survey data reflected AAPI students taking some of their courses, if not all, in-person at their respective universities. Survey data suggested that undergraduates agreed that they felt academically engaged with their current courses. These qualitative and quantitative findings support the theories that Bailenson (2021) had about how Zoom fatigue affects cognitive resources and stress over long periods of time. If students were online for school, for several hours a day, it is likely that students were yielding a high cognitive demand to help them stay focused, which led to a decrease in cognitive resources for assignments and other activities. This also does not consider the extra stress AAPI undergraduates were facing during the height of the pandemic with financial loss (Chang, 2020, Ohanesian, 2020, Mar & Ong, 2020), and increased Asian

hate crimes (AAPI Equity Alliance, 2020; 2022; Lee & Waters, 2020; Pew Research Center, 2020). Financial burdens and targeted racism can have a detrimental effect on AAPIs' overall well-being (Lee & Waters, 2020), which also means there was less time and energy they could devote to schoolwork. Therefore, when students returned to in-person courses, they were not likely experiencing Zoom fatigue to the same degree, and potentially had more cognitive resources to stay academically engaged.

***B. What are AAPI students' experiences with racism on and off campus during COVID-19?***

The second research question focused on AAPI undergraduate experiences with racism on and off campus during the outbreak of COVID-19. The initial interview data revealed that over half of the participants ( $n = 14$ ) experienced microaggressions, insults, threats, harassment, and physical violence on and off campus. In addition, interview participants also revealed that their loved ones, like family members, were often targeted in public spaces when describing hate crimes and racist behavior. The nature of these occurrences showed how perpetrators felt comfortable threatening AAPI students via social media, blaming AAPI peers for the outbreak of COVID-19, insulting them with phrases like, "China virus," and physically assaulting them.

The racialized experiences noted in the interview findings contributed to the development of the next three latent constructs in the final survey: Racial Trauma, Political Engagement, and Precautionary Measures. Survey participants were asked if they had experienced microaggressions, insults, harassment, threats, or physical violence on or off campus. In addition, participants were also asked if a loved one had experienced any of these behaviors in public spaces. Survey respondents were asked how often these events occurred on a Likert

Scale of one to five (Never to Always). Out of the total participants ( $N = 217$ ), 204 students said they, or a loved one, had been exposed COVID-19 related racism. Microaggressions and verbal insults were more commonly reported in the survey in comparison to harassment, threats of violence, and physical violence for AAPI students on and off campus. In contrast, there was a slight increase in reported physical violence for loved ones, like family members, in grocery stores and public transportation.

As a result of being exposed to, or personally experiencing, racism during COVID-19, survey respondents' composite score ( $M = 3.54$ ,  $SD = .98$ ) for Racial Trauma suggested that students tended to be neutral, or somewhat agreed, that they were experiencing concern for their and loved ones' safety, as well as noticing a decline in their mental health. In addition, survey participants were asked rate their political engagements following an exposure to racism during COVID-19. Survey respondents' composite score ( $M = 3.41$ ,  $SD = .92$ ) implied that participants tended to be neutral, or somewhat agree, that they were more politically engaged after being exposed to racism. Lastly, participants were asked to rate (Never to Always) how often they engaged in precautionary behaviors, like choosing to not speak their heritage language in public, as a response to the rise in Asian hate crimes. Overall, participants rarely, or sometimes, engaged in precautionary behavior due to the rise in Asian hate crimes during the pandemic ( $M = 2.47$ ,  $SD = .96$ ).

In addition, an ANOVA was conducted to see if there were ethnic differences among these experiences. There were two notable results. First, Asian Indian undergraduates were significantly more likely to be politically engaged than Chinese undergraduates. Secondly, Asian Indian and Filipino students were significantly more likely to engage in precautionary

measures in order to protect themselves in comparison to Chinese undergraduates. There were no other significant differences between ethnic identity and other survey responses.

Interview and survey data indicated that students tended to experience increased concern for their and loved ones' safety, as well as noticing a decline in their mental health due to the sustained exposure to pandemic-related racism and the rise of Asian hate crimes. Survey data also revealed that microaggressions and verbal insults were more common than harassment and physical violence. While microaggressions and verbal insults are seen as less serious than physical violence, these behaviors can still be detrimental to AAPIs' well-being. Research has shown that enduring microaggressions depletes the recipients' energy which also impairs their performance on a variety of tasks (Sue et al. 2007a, b). This is important because previous findings showed how AAPI students were less academically engaged due to the high amount of cognitive energy they used to focus on virtual courses. Enduring microaggressions and verbal insults, alongside Zoom fatigue, likely made AAPI students more at risk for low academic outcomes in their college courses.

Moreover, it has been noted that racism and discrimination have negative effects on the physical and mental health outcomes for underrepresented populations (Carter, 2007, Clark et al., 1999, Gee et al., 2007b, Harrell et al., 2003, and Mays et al., 2007). For example, previous research has found associations between AAPIs' reports of discrimination and chronic health conditions, like heart issues, even after controlling for other stressors, like poverty (Gee et al., 2007b). So, while some participants did not experience physical violence, this does not mean that AAPIs are shielded from the negative health outcomes that stem from enduring microaggressions and verbal insults over the past couple of years. It is not a surprise then that survey participants somewhat agreed that their mental health decreased and concern

for their own safety increased, given the effects of sustained racism on their overall well-being.

Similar to interview findings, the psychological and behavioral dimensions of the CRC framework (Hurtado, Milem, Clayton-Pedersen, & Allen, 1998; Chang, Milem, & Antonio, 2011) are being perceived negatively with survey participants since they are experiencing microaggressions, verbal insults, and in some rare cases, harassment and physical violence on their college campuses. For example, not only did participants experience verbal insults and harassment due to their race, but these interactions were also likely founded on the idea that AAPIs have a singular monolithic identity. Psychologically, this exacerbates feelings of being unrecognized and unsupported. The psychological and behavioral interactions AAPI students are experiencing are likely contributing to a poor campus climate. This is reinforced by previous research that suggests that AAPIs are significantly less likely to be satisfied with their campus racial climate in comparison to their White peers (Ancis et al., 2000). Moreover, the survey respondents were recruited all over the country, so it is unknown whether their universities have or lack the AANAPISI designation, unlike interview findings where the participants were enrolled in universities with the AANAPISI designation. Yet, it is clear that even if a college is compositionally diverse or not, AAPI students are still experiencing pandemic-related racism while pursuing a degree. These experiences point to how violence against the AAPI community is normalized with colleges across the U.S.

In addition, survey results highlighted a slight increase in participants reporting that a loved one experienced physical violence ( $n = 26$ ; 12%), like battery or assault, compared to undergraduates themselves on-campus ( $n = 23$ ; 10%) and off-campus ( $n = 17$ ; 7%). This may

be related to the fact that many of these reports seem to involve female relatives and/or older family members. It is not surprising that perpetrators of Asian hate crimes would attempt to attack those who are more vulnerable, like women or the elderly, in public spaces. Moreover, it is possible that individuals in public spaces feel more removed from the victims (age, race, class, etc.) and less overlap in shared experiences may make it easier to dehumanize more vulnerable populations.

Like the interview participants, survey respondents also shared diverse ethnic backgrounds (see Figure 15). Yet over 90% of the survey participants or one of their loved ones were victims of COVID-19 related racism due to their Asian identity. This is notable because previous literature indicates that AAPI students have differential racial experiences depending on their ethnic background. AAPIs who are East Asian tend to be equated with high academic expectations (MMM), while Southeast Asian students are often labeled as “deviant,” and are met with low academic expectations (CARE, 2008; Museus & Iftikar, 2013). It is also logical to assume that students who identified as East Asian may have had a disproportionate racial experience during COVID-19, given the prevalence of the racist term “China Virus” that was reported in both interview and survey results. However, statistical analysis showed that there were not significant differences in the Racial Trauma composite scores when differentiated by ethnic identity. These results imply that increased racial tension during the pandemic has contributed to essentializing all AAPI undergraduates, despite ethnic differences, as opposed to revealing differential racial experiences.

The essentialism of AAPI students is likely due to white supremacy and how it creates an image of AAPIs as a monolithic entity to best serve the interests of white hegemony in U.S. colleges (Museus & Iftikar, 2013; Iftikar & Museus, 2018). For example, the AAPI

community has been strategically placed by opponents of race-conscious policies to support the notion of meritocracy, like abolishing affirmative action, because of the MMM label (Museus & Kiang, 2009; Suzuki, 2002). For example, there is palpable tension as the Supreme Court reviews the affirmative action case. This case has been spearheaded by the Students for Fair Admissions (SFFA), which is comprised of mainly AAPIs, while their president is a white male conservative. The SFFA is claiming, once again, that the use of race in admissions is hurtful to AAPIs because it will lower the proportion of AAPIs in universities to promote higher proportions of Black, Latinx, and Indigenous students instead (Li, 2022). The use of the monolithic MMM label in this context creates the narrative that all AAPIs are suffering from affirmative action, when in reality, AAPIs are being used as pawns in a case that if lead by a group of white students, would be too obvious in its self-interest to promote white supremacy in public institutions.

Yet, when needed, white supremacy will utilize the homogenization of AAPIs to also harm and prevent AAPIs from entering historically white institutions. This is shown in research that has given the impression that AAPIs are overrepresented in universities because researchers aggregate AAPI data to be inclusive of a wide range of Asian ethnicities. Even though this has been shown to be false when data are disaggregated by ethnic categories, this myth is still pervasive in society (CARE, 2008; Museus, Agbayani, & Ching, 2017). We are now seeing a similar trend with COVID-19, as AAPIs went from “model minority” to “forever foreigner” because of the pandemic outbreak. This example shows how the contradicting stereotypes of being the face of the MMM and the forever foreigner are still prevalent with AAPI experiences in higher education (Lee & Kye, 2016; Ng et al. 2016). In

both cases, the essentialism of AAPIs is being used to dehumanize them or promote white interests in U.S. policies.

The homogenization of AAPIs could be in response to China's rising economic and political power in the past decade, or because the myth that AAPIs are "taking over" U.S. colleges is still prevalent in higher education discourse (CARE, 2008; Museus, Agbayani, & Ching, 2017). Either way, the MMM is a useful tool for white supremacy to reinforce white hegemonic values in large institutions, like public universities. And as a result, the interview and survey data support the theory that the MMM was developed to discredit the demands of racial equality by using the MMM only when it benefits white hegemony (CARE, 2008). In this case, AAPI undergraduates are labeled as "foreigners" and blamed for the outbreak of COVID-19. These findings signify the importance of understanding how AAPIs and white supremacy interact within the context of global relationships (China and the U.S.) at the individual (AAPI students) and structural levels (U.S. colleges). Moreover, the study results also align with the AsianCrit tenet of Strategic (anti)essentialism, which emphasizes how white supremacy not only racializes AAPIs as a monolithic group but asserts how important it is to highlight how AAPIs engage in activism to fight against essentialism within their communities (Museus & Iftikar, 2013; Iftikar & Museus, 2018), which will be discussed further below.

The construct of Political Engagement was created due to previous literature showing that not only are college campuses historically centers for student activism (Lynch, 2010; Van Dyke, 1998), but also that off-campus social justice issues (like the rise of Asian hate crimes) are typically followed by increased political engagement for undergraduates (Crossley, 2016; Green, 2016). AAPI communities have a history of activism (Ông & Meyer,



2008) and research has also highlighted the connection between personally experiencing racism and engaging in political activism for this population (Tran & Curtin, 2017). Interview participants mainly focused on describing the incidents of racism, as well as the mental and emotional stress that accompanied these occurrences. Few interview participants spoke about how they felt compelled to engage in student activism. Overall, survey respondents reported feeling neutral about being politically engaged after being exposed to, or personally experiencing, COVID-19 related racism. The neutral response to being more politically engaged during the rise of Asian hate crimes may be influenced by the quarantine restrictions that were in place for most universities in the U.S. Typically, student organizing takes place on college campuses because undergraduates are surrounded by peers who share similar values (Crossley, 2016). When COVID-19 restrictions were in place, students had a limited ability to effectively organize. In addition, interview data revealed that AAPI undergraduates were experiencing Zoom fatigue during the initial quarantine, as well as loneliness from being apart from their peers. This implies that AAPI students may not have had the energy to foster political engagement in virtual spaces, and because they felt alone, they may have felt that there weren't other peers who shared their values and experiences.

However, one notable finding was that, when disaggregated by ethnic identity, Asian Indian undergraduates had a significantly higher composite score of Political Engagement compared to Chinese undergraduates. This is interesting given the racist discourse in the media that used the phrase "China Virus" when describing the outbreak of the pandemic. It was theorized that those with East Asian characteristics would be more likely to be victims of racialized experiences and perhaps this would spur more political activism on their part. Yet, research has shown that since the inception of the Asian American Movement, Filipinos,

South Asians, and Southeast Asians (i.e., “Brown Asians”) have historically vocalized feelings of marginalization with the pan-ethnic group term of “Asian American” (Nadal, 2019). Specifically, South Asian Americans have shared how they felt excluded from the Asian American umbrella because of phenotypic, religious, and cultural differences which are not often represented in media, narratives, and Asian American studies (Dhingra, & Srikanth, 1998; Kurien, 2003). The nuanced feeling of being a part of a larger pan-ethnic movement in the hopes of having their voices heard may be replicated within this doctoral work. Previous results showed that all students, regardless of ethnic identity, were experienced racism and had similar scores for Racial Trauma. In addition, the history of invisibility of for South Asians among the Asian American Movement may have influenced their political activism during COVID-19.

Lastly, interview participants reported engaging in precautionary behaviors, like carrying additional items for self-defense, due to the rise in Asian hate crimes. Survey data showed that on average, participants rarely, or sometimes, engaged in precautionary measures in response to the increased Asian hate crimes during the pandemic. Survey results also showed that more than half of the participants reported that they sometimes, or more, chose to only go out in groups in public and carry additional items for self-defense. It is notable that most participants in both the interviewing ( $n = 23$ ; 85%) and survey phase ( $n = 136$ ; 62.7%) identified as women. According to the AAPI Equity Alliance, AAPI women are reporting hate incidents twice as often as AAPI men (2022). Recurring news stories that highlight the attacks on Asian women, like the Atlanta, Georgia spa murders, only solidifies these fears (Chen, 2022). Unsurprisingly, the Pew Research Center found that AAPI women were more likely to alter their daily schedule or routine in the past year due to fear of being

threatened or attacked (2022). These findings are supported by the interview and survey results, suggesting that AAPIs, particularly women, may be more inclined to engage in precautionary measures to protect themselves in response to the rise in Asian hate crimes.

Interestingly, further analysis showed that Asian Indian and Filipino undergraduates were more likely to engage in precautionary behaviors in response to the rise of Asian hate crimes in comparison to Chinese undergraduates. Survey results suggested that most participants experienced COVID-19 related racism, despite ethnic differences. Yet, Asian Indian and Filipino students reported significantly higher usage of these precautionary behaviors when out in public. This may be because, historically, there are differential racial experiences for Southeast Asian students, or “Brown Asians” when compared to East Asian students (CARE, 2008; Museus & Iftikar, 2013). In addition, hate crimes and overt discrimination tend to gain attention when they occur against East Asian Americans (Nadal, 2019). For example, Vincent Chin is most often referenced when discussing the hate crimes against AAPIs. However, there incidents of Brown Asian Americans who have also been targeted in hate crimes, like Joseph Ileto and Srinivas Kuchibhotla, but are often excluded in the discourse (Nadal, 2019). This doctoral work reveals how all AAPI undergraduates with diverse ethnic backgrounds likely experienced racism due to the pandemic. However, Brown Asian Americans may have expected their racial experiences to be excluded and have responded by engaging in these precautionary behaviors knowing that being a victim of hate crime would be taken less seriously.

*C. What are AAPI students' perceptions of the factors that influence their academic success during COVID-19?*

The final research question focused on AAPI students' perceptions of support during their academic career while in a pandemic. Specifically, I wanted to know 1) How do they perceive campus support during COVID-19? And 2) What is the role of home communities' support during COVID-19? AAPI students' perception of campus support will be discussed first, followed by discussion of their perception of home communities' support.

Interview results suggested that students' perception of faculty support was mixed. Of the total participants, 60% ( $n = 16$ ) were social science and humanities majors, and they perceived high faculty support. These students reported that faculty were empathetic, kind, supportive, and accommodating. They also stated how faculty in these majors were likely to offer time in class for students to discuss their feelings and the challenges they experienced during the COVID-19 outbreak. In contrast, 40% of the interview participants who were STEM majors ( $n = 11$ ) perceived low faculty support. They reported that faculty refused to accommodate them, were inflexible with deadlines, and showed little to no empathy for students who were struggling during the pandemic. Moreover, over a third ( $n = 10$ ) of interview participants perceived low institutional support when it came to mental health resources. Students reported not being able to access mental health support in a timely manner, nor having access to AAPI-specific resources like knowledgeable AAPI clinicians or support groups. Lastly, almost half of the interview participants ( $n = 13$ ) felt that their university messaging on supporting AAPIs during COVID-19 was ingenuine. These students followed up with stories about how their college would reinforce xenophobic tendencies in social media posts (see Figure 3) and how reported incidents of white students threatening to

harm AAPI students were not taken seriously. These reported incidents of ingenuine university messaging contributed to the mental health needs of interview participants. These perceptions of campus support noted in the interview findings contributed to the development of the following two latent constructs in the final survey: Faculty Support and Institutional Resources.

Survey respondents had a composite score ( $M = 3.27, SD = .85$ ) that indicated that students rated faculty as moderately supportive during the pandemic. It is also important to note that nearly 60% of survey respondents were STEM majors ( $n = 128$ ), given previous interview findings suggesting that STEM faculty may have been less supportive overall. In addition, survey participants had a composite score ( $M = 3.37, SD = 1.06$ ) suggesting that they felt neutral about accessible intuitional resources like the availability of mental health clinicians and timely appointments. These neutral composite scores indicate that survey respondents had a mixed perception of overall campus support. However, ANOVA results indicated there were no significant differences between college majors (STEM, Humanities, & Social Sciences) and their perceptions of faculty and campus support.

The interview and survey findings reveal how AAPI undergraduates perceived campus support during the pandemic. These responses highlight how perceived support at individual levels, like faculty and accessible campus resources, can contribute to AAPI student experiences in nuanced ways. Survey results indicated that faculty were moderately supportive, which is interesting given that over half of the participants were STEM majors. Further analysis showed that AAPI undergraduates did not have significantly different perceptions of campus and faculty support when grouped by college major. This is contrary to the interview findings which suggested high faculty support among social sciences and

humanities majors and low perceived faculty support from STEM majors. In general, it seems that AAPI undergraduates view faculty as moderately supportive, despite their major selection. This is notable because research has shown that the quality of faculty-student interactions can impact underrepresented students' academic success (Carter, Locks, & Winkle-Wagner, 2013; Zilvinskis, 2019). Coupled with Zoom fatigue, where the quality of interactions between students and faculty may be diminished, the perception of faculty support is imperative for AAPI college students who are struggling.

Moreover, while over a third of the interview findings suggested a lack of mental health support on college campuses, survey data indicated a more neutral feeling of accessible institutional resources. These survey findings may reflect AAPI students who did not feel like making an appointment was worth the cost, or time, given how long it took to get access to mental health resources. Another possibility is that students did not find their college's mental health resources relevant to their needs. Interview findings suggested that there was a lack of AAPI-specific mental health clinicians and support groups. This is interesting because previous research has suggested that the reason AAPI students do not utilize mental health resources is likely due to a lack of culturally responsive resources like AAPI-knowledgeable clinicians, as opposed to the narrative that suggests AAPIs do not need or desire mental health resources (Suzuki, 2002). Given that interview and survey participants reported that they, or a loved one, were a target of racism during the pandemic, accessible mental health resources are critical to sustaining these students' overall well-being. This is especially true given previous research stating that AAPIs experiences with discrimination is correlated with poor mental and physical health issues (Lee & Waters, 2020).

Next, participants were asked about their perception of home communities' support. Interview findings suggest that the outbreak of COVID-19 affected their personal growth and independence while living at home and pursuing a degree. Nearly 40% of participants ( $n = 11$ ) specifically stated how they chose their college locations to reflect optimal chances to work on their personal growth. They wanted to be far enough from home where they couldn't visit every weekend but close enough to be able to make it within a day's drive. This was because many interview participants valued independence and the opportunity to work on their personal growth while away at college. When students were asked to move back home to their families, they struggled to maintain that independence because their families expected them to adhere to the rules they had when in high school. Participants described how their parents were more restrictive, causing students to feel like they had less freedom and room to grow. In addition, over a quarter of interview participants ( $n = 7$ ) stated that their families expected them to contribute and take on more responsibilities when they moved back home, despite being full-time students. Students shared frustration on how most responsibilities, like caretaking and chores, were placed on them and not their male relatives. It is important to note that participants who shared this specific theme all identified as women. These perceptions of home communities' support noted in the interview findings contributed to the development of the last two latent constructs in the final survey: Personal Growth and Family Responsibilities.

Survey participants had a composite score ( $M = 3.17, SD = 1.17$ ) which indicated that they neither agreed nor disagreed that they had engaged in personal growth while living at home during the pandemic. Similar results were found for the construct of Family Responsibilities ( $M = 3.09, SD = 1.00$ ) which showed that survey respondents neither agreed

nor disagreed that they perceived an increase in family responsibilities during COVID-19 while living at home with their families. Survey findings, overall, indicate a neutral feeling towards personal growth opportunities and increased family responsibilities.

While interview findings suggested that AAPIs had a diminished opportunity to work on their personal growth, survey results indicated a neutral response, implying that participants did not feel strongly either way. This may be because interview participants had at least one year of college in-person before universities asked them to return home to their families. These students got to experience more independence and freedom at their universities before returning home. They may have felt a sense of loss when they were no longer able to freely explore their development at a public university and had to remain home with their families. In contrast, over half of the survey respondents were at least in their third year of college. This implies that they may have spent their first year (or two) of university at home while taking virtual courses. These students likely didn't feel a loss over their freedom or independence because they did not have the experience of living away from their families until the academic year of 2021, when most public universities re-opened for in-person or hybrid courses.

Moreover, interview data suggested that AAPI women reported taking on more family responsibilities, like caretaking, when they moved back with their families during the onset of the pandemic. However, survey data suggests that AAPIs, on average, neither agreed nor disagreed that they perceived an increase in family responsibilities during the outbreak of COVID-19. It is important to note that almost two-thirds of survey respondents identified as women ( $n = 136$ ), and most interview participants identified as women as well ( $n = 23$ ). Yet, survey findings do not align with the interview findings. One possibility is that survey



respondents who lived at home did not view taking on additional chores, or financially supporting their families, as an increase in family duties. If survey respondents had transitioned from high school to college, all while online and living at home, they may have not seen family responsibilities necessarily increase. This supports previous research that has shown that ethnic minority communities in the U.S. tend to emphasize family responsibility and it is expected for that sense of obligation to continue even when these students are pursuing a degree (Hardway & Fuligni, 2006). Survey respondents' baseline family responsibilities may have remained the same before and throughout the pandemic. Lastly, there may be differences between socioeconomic status with more wealthy AAPI families needing less help from their college-aged dependents. Interview participants who described taking on caretaking duties, or additional jobs, could have been from low socioeconomic households. Socioeconomic status and gender may play nuanced roles in how much family responsibilities are placed on AAPI undergraduates.

Previous literature on AAPIs' family dynamics reveal the critical role family plays in supporting AAPI students in their educational trajectory (Chhuon & Hudley, 2008; Han & Lee, 2011; Maramba, 2008a; Maramba & Palmer, 2014; Museus & Maramba, 2011; Palmer & Maramba, 2015). Even when female interview participants perceived increased family responsibilities as stressful, and almost detrimental to their academic success, they clearly valued their family and the support their family provided. This delicate balance that AAPI students practice, maintaining family obligations and pursuing their academic career goals, may have also influenced the neutral responses in survey results when generalized to the broader AAPI population across the U.S.

#### ***D. Implications***

There are five major implications of the findings of this study. The first three implications are for research. First, this dissertation contributes to previous literature on AAPIs in higher education by investigating factors that influence *all* AAPIs postsecondary trajectory and not intentionally focusing on those who are struggling against traditional measures of academic achievement. As stated previously, studies focusing on AAPI postsecondary achievement often, unintentionally, reinforces hegemonic ideology by engaging in deficit-model thinking (Poon et. al., 2016). This study recruited AAPI participants, in all three phases of research, that had diverse backgrounds in relation to ethnicity, socioeconomic class, generational status, and other intersectional identities that impacted their experiences while pursuing a bachelor's degree during the pandemic. This allows for a deeper examination of how AAPI undergraduate experiences intersect on multiple levels and produce unique lived experiences without engaging in deficit-model discourse (Poon et. al., 2016).

Secondly, while there is some literature that focuses on how AAPI undergraduates encounter campus climates filled with discrimination (Johnston & Yeung, 2014; Nguyen et al., 2013; Nguyen et al., 2018), this doctoral work was able to investigate how AAPI students encounter racism that was prompted by a global pandemic and emphasizes how important it is to uncover how transnational contexts influence AAPI experiences in U.S. colleges (Museus & Iftikar, 2013; Iftikar & Museus, 2018). This research highlights the complexity of how global events (COVID-19) contribute to structural (U.S. colleges) occurrences of racism on an individual level (AAPI students). This dissertation extends this body of work by incorporating AsianCrit and the CRC framework for analysis. Specifically, AsianCrit was

used as a lens to examine individual AAPI students' educational experiences in the broader context of COVID-19 within the U.S., while the CRC framework was utilized to investigate how public institutions and their actions also impact these experiences for AAPI students. Taken together, both frameworks unpack the individual and structural levels of factors that influence AAPIs as they navigate higher education.

Thirdly, these findings do not align with previous literature which states that AAPIs experience differential racial experiences dependent on their ethnic background (CARE, 2008; Museus & Iftikar, 2013). Specifically, when examining how a global event, like the pandemic, affects AAPIs, we see that AAPIs are essentialized to further support white hegemonic interests in public colleges. Contributing to the monolithic myth that AAPIs are all the same reinforces the idea that they are “foreigners” in U.S. colleges, which effectively dehumanizes AAPIs and leads them to be more vulnerable to racism, discrimination, and hate crimes. In the same vein, we see how a small group of AAPIs, like the SFFA, is being used to reflect the interest of all AAPIs to abolish affirmative action (Li, 2022). AAPIs are either “foreigners” that are taking over U.S. colleges, or pawns in legal cases to serve white interests in U.S. higher education policies. This doctoral work reinforces the notion that AAPIs are only essentialized, whether it is with the MMM or foreigner label, to best serve white hegemonic interests in U.S. colleges (Museus & Iftikar, 2013; Iftikar & Museus, 2018).

Furthermore, there are two implications for practice. First, this study demonstrates a greater understanding of AAPI undergraduates' racial experiences. Not only are most AAPI students experiencing pandemic-related racism, despite ethnic differences, but they are also likely to experience microaggressions and verbal insults at a higher level, on and off campus. Research has shown how harmful it is to experience racism, like microaggressions and verbal

insults, for AAPI students (Carter, 2007, Clark et al., 1999, Gee et al., 2007b, Harrell et al., 2003, and Mays et al., 2007; Sue et al. 2007a, b). In response, students were likely to report engaging in precautionary behaviors, particularly Asian Indian and Filipino students, when out in public to protect themselves. In addition, there were neutral responses when it came to political engagement, likely due to quarantine restrictions and a lack of physical spaces to effectively organize and establish rapport with their peers. The exception to this was that Asian Indian students were more likely to be politically engaged in comparison to Chinese undergraduates. These results showcase the nuance of experiences that Brown Asian Americans undergraduates may face in response to globalized events like the pandemic.

It is concerning then, how the findings of this study implied that the factors that support AAPI students' academic success were lacking at the time they needed it the most. For example, this doctoral work supports previous research indicating the student-run cultural organizations provide safe space for AAPIs to find social support, explore their cultural identities, and to plug into much needed resources on financial aid, academic resources, and housing information. Yet, student-run cultural organizations were limited in their efficacy due to transitioning online with limited resources, like Wi-Fi, for undergraduates. In addition, findings implied that students neither agreed nor disagreed about how accessible mental health resources were during COVID-19. While neutral is better than a negative response, public colleges should strive to be better than "neutral" when it comes to campus support. This is imperative at a time when AAPI students are experiencing pandemic-related racism, on and off campus, all while trying to succeed in their academic courses with limited outlets of support. Universities need to take the initiative to help maintain these areas of support that AAPI students need during a time of heightened hate crimes and a recession. Providing

technological resources (Wi-Fi and laptops), funding, and accessible AAPI-relevant resources are crucial to sustaining AAPI undergraduates while they pursue a degree during stressful times, like a global pandemic.

Secondly, this study highlights the nuanced role that family plays in supporting AAPI undergraduates while they pursue a degree during the pandemic. Findings indicated that AAPI students felt neutral when it came to personal growth opportunities and increased family responsibilities during the pandemic. Previous literature suggests that family plays a critical role in supporting AAPI undergraduates during college (Chhuon & Hudley, 2008; Han & Lee, 2011; Maramba, 2008a; Maramba & Palmer, 2014; Museus & Maramba, 2011; Palmer & Maramba, 2015). However, there is also research that highlights how some AAPIs need to negotiate their family responsibilities and roles when they are pursuing a degree (Darder, 1991; LaFromboise, Coleman, & Gerton, 1993), especially for those who identify as women (Maramba, 2008a). While this negotiation can be stressful, participants clearly value their family and the support they provide. Universities can use this knowledge to create programs that involve family throughout a student's educational career. This allows family members to be involved in the on-going process of college adjustment, especially during more difficult times like a pandemic. Working with AAPI families, instead of against them or ignoring them, can be pivotal in ensuring student success for this population.

In summary, this dissertation makes a case for the importance of evaluating AAPI undergraduate experiences in the context of global events and sociopolitical environments. Not only does this provide a more accurate narrative of how AAPIs are experiencing higher education during the outbreak of COVID-19, but it also provides a space to critically reflect on how we can advance justice and equitable learning for a group of students who have been

historically marginalized during a public health crisis in the U.S. (Liu, 2020). Higher education institutions have an opportunity to see how their failures during COVID-19 can be used to provide better support for AAPI undergraduates across the country.

### ***E. Limitations and Future Directions***

As with any study, there are some limitations to this dissertation. First, time is always a constraint, especially with a three-part exploratory sequential design. This study took place over one and a half years, which means that salient experiences at the height pandemic may not have been reflected in the survey results, especially given that many colleges are now offering hybrid or in-person courses. Time was also a limitation when it came to recruitment. All three phases of this dissertation design could have benefited from longer recruitment times to ensure a larger participant pool. This lack of time, and funding, meant that my final survey recruitment sample was smaller than expected and may be the reason why some of my survey results had more neutral ratings than expected. Future work should consider time and budget constraints to ensure that any trade-offs during the data collection process are taken with care.

Secondly, it was my original intention to get larger sample sizes for the quantitative phases to be able to conduct statistical analysis on various sub-populations of these students. I was able to disaggregate four ethnic groups in my sample to help combat the essentialism often found in the AAPI literature, especially with quantitative studies. While this was a great start, the AAPI community is made up of at least 50 different ethnic backgrounds. My study could have been strengthened with deeper insights if statistical analysis on more ethnic groups could have been conducted. It is my hope that future research would utilize this

survey to expand on my original study and be able to disaggregate more AAPI ethnic groups by gathering larger samples.

Third, a majority of my participants in all three phases of research identified as women. This most likely occurred since undergraduate research pools are overrepresented by women (Barlow & Comer, 2006) and they are more likely to participate in research that requires self-disclosure in comparison to men (Dindia & Allen 1992). This may have biased the results to emphasize findings that are related to the intersection of women, race, and school experiences, rather than generalizing to all gender identities among AAPI undergraduates. Future work should consider increasing efforts to recruit AAPIs who identify as men and nonbinary.

Fourth, the survey items for political engagement should have included social media as way to promote activism during the pandemic. While many students lacked a physical space to organize, the evolution of social media could have aided in fostering community organizing efforts. The lack of any questions about social media activism may have led my survey results to be more neutral overall. Future work should consider how social media is used in the time of quarantine, especially when physical organizing is difficult or forbidden.

Lastly, a final limitation was the instrument length during the EFA/CFA phase of this study. In particular, the original survey had 62 items, not including demographic questions. This lengthy online survey can lead to survey fatigue and can negatively influence how participants answer survey items, especially towards the end of the questionnaire. For example, in previous iterations of the survey within the EFA and CFA phase, some participants were choosing the same options (“strongly agree”) throughout the entire survey. Others started to similar actions towards the middle to end of the survey. This indicates that

participants were not answering accurately or were tired from how long the survey was. Future work should consider survey length as a potential barrier to data collection due to participant fatigue.

### ***F. Conclusion***

It is important for research and practice to investigate AAPI undergraduate experiences in the context of campus climate and sociopolitical events, especially those on a globalized scale. These perspectives allow us to see the realities that AAPI students are facing, especially during a time of heightened Asian hate crimes, a health crisis, and a recession. It is only when we reflect on how AAPIs have been treated in U.S. historically, and more specifically in higher education policy, that we see how universities have failed them in a time when they needed the most support.

The exclusion of AAPIs in higher education research, due to the MMM, has left them vulnerable in a nation that has historically marginalized them during a public health crisis (Liu, 2020). History often repeats itself, and the unfortunate reality is that this consistent pattern of xenophobia and racism following a public health crisis can possibly repeat itself in the future. This dissertation serves as a reminder to public universities that there are factors within their control that can aid in AAPI student success, even when events like COVID-19 exacerbate the inequities AAPIs already face. These factors include: 1) providing additional support in maintaining student-run cultural organizations, 2) continuing to foster empathy and better practices among faculty, 3) ensuring mental health services are accessible and timely, 4) providing AAPI-relevant support groups and resources, and 5) establishing programming to bridge connections between AAPI families and universities.



I take the analogy of the power converter from Nguyen et al. (2018) and will expand it to include how public universities can provide better support to AAPI undergraduates when they need it the most. When traveling internationally, individuals often use power converters to plug in to unique outlets in other countries. These converters allow visitors to gain access to the electricity needed to utilize their cell phones, laptops, and other devices. In a similar vein, public colleges, especially historically white colleges, function as entities with specific types of “outlets” through which students can gain access to student services, academic support, and social events. The problem is, because universities are founded on white hegemonic values and reflect those values, these “outlets” are designed for the traditional student, which is typically a white, middle-class student who is familiar with how colleges work (Nguyen et al., 2018). Universities must provide “converters” for AAPI students to gain access to the most relevant support services within a timely manner. These “converters” are the suggestions stated in the previous paragraph. AAPI students need these converters to “plug in” to receive the support they need to continue their academic career. On the other hand, universities must prioritize these resources and make them accessible to AAPI undergraduates. The need for these converters is imperative, especially when AAPI students have reported feeling isolated, targeted, and worried about their safety during the pandemic. It is my hope that this study has provided a moment of critical reflection that universities can use to advance social justice and equitable learning for AAPI students, especially when they need it the most.

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## **Appendix A**

### **Demographic Survey for Phase 1**

#### Dissertation AAPI Demographic Survey

##### **Start of Block: Consent Form**

###### **PURPOSE:**

You are being asked to participate in a research study. The purpose of the study is to understand the experiences of Asian American and Pacific Islander students in higher education.

###### **PROCEDURES:**

If you decide to participate, you will be invited to complete a survey that focuses on your background demographics and academic experiences. If you decide to participate in the survey, it will take approximately 5-10 minutes. You will also be asked to participate in an interview which will center around college experiences, program experiences, and on more sensitive topics such as race and gender, as well as how COVID-19 has affected your college experience.

###### **RISKS:**

There is a chance you may experience some emotional discomfort while responding to survey and interview questions. We do not expect that these discomforts will be greater than those you would experience typically in your daily life.

###### **BENEFITS:**

Although there is no direct benefit to you anticipated from your participation in this study, you will inform the university and the educational academe about the continuing pressures and benefits that influence students pursuing academic and professional careers during their time in college.

###### **CONFIDENTIALITY:**

Only the lead researcher in the project will have access to the original data. Your name and email address are needed for scheduling purposes and will only be linked to your survey and interview responses through a pseudonym. Your name and any identifying characteristics will be recorded on a password-protected document. All data will be stored in secure systems. De-identified data will be stored for at least five years after the end of the study.

Absolute confidentiality cannot be guaranteed, since research documents are not protected from subpoena, but your identity will be protected to the greatest extent of the law. All data will be stored in a secure system, including a password protected computer and Box folder.

###### **COSTS/PAYMENT:**

Although you will not be compensated for your participating in this survey, your responses are crucial to helping improve undergraduate educational experiences for Asian American

and Pacific Islander students. Based on survey responses, you may qualify for an opportunity to participate in an interview. If you choose to participate in an interview, you will be given a 15\$ Amazon gift card for your time.

**RIGHT TO REFUSE OR WITHDRAW:**

You may refuse to participate and still receive any benefits you would receive if you were not in the study. You may change your mind about being in the study and quit after the study has started.

**QUESTIONS:**

If you have any questions about this research project or if you think you may have been injured as a result of your participation, please contact:

Ryan M. Arellano

Gevirtz Graduate School of Education

University of California, Santa Barbara

Santa Barbara, CA 93106-9490

ryanmarellano@gmail.com.

If you have any questions regarding your rights and participation as a research subject, please contact the Human Subjects Committee at (805) 893-3807 or [hsc@research.ucsb.edu](mailto:hsc@research.ucsb.edu). Or write to the University of California, Human Subjects Committee, Office of Research, Santa Barbara, CA 93106-2050

**PARTICIPATION IN RESEARCH IS VOLUNTARY. YOUR SIGNATURE BELOW WILL INDICATE THAT YOU HAVE DECIDED TO PARTICIPATE AS A RESEARCH SUBJECT IN THE STUDY DESCRIBED ABOVE.**

Do you wish to participate in this survey?

Yes (1)

No (2)

Skip To: End of Survey If Do you wish to participate in this survey? = No

End of Block: Consent Form

**Start of Block: Demographics**

Please write your first name and last name below.

---

Please write down your age.

---

Please write down your gender identity.

---

Please write down your racial identity (e.g., Black, Native, White, Asian, Hispanic, etc.). Please feel free to write down as many racial identities that you identify with (e.g., "I am Asian and Hispanic").

---

Please write down your ethnic identity (e.g., Cambodian, Mexican, Italian, etc.). Please feel free to write down as many ethnic identities that you identify with (e.g., "I am Filipino, Mexican, and Italian").

---

Please choose your generational status as it relates to your family history.

Note: Generational status refers to the number of generations the your family has lived in the United States.

- 1st Generation - You were born outside of the U.S and immigrated to the U.S as an adult (18 years or older). (1)
- 1.5 Generation - You were born outside of the U.S and immigrated to the U.S before you were 18 years old. (2)
- 2nd Generation - You were born in the U.S but have at least one parent who was born outside of the U.S. (3)
- 3rd Generation - You and your parents were born in the U.S. (4)

Please write down your mother's highest level of education.

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Please write down your father's highest level of education.

---

Are you multilingual (can speak more than one language)?

- Yes (1)
- No (2)

Display This Question:

If Are you multilingual (can speak more than one language)? = Yes

Please write down the languages you speak below.

---

End of Block: Demographics

**Start of Block: Academic Background**

What is your current academic class status?

- Freshman (1)
- Sophomore (2)
- Junior (3)
- Senior (4)
- Fifth year (5)

Please write down your major (or intended major), as well as any minors you are pursuing.

---

Please write down your current GPA.

---

Are you a first-generation college student?

Note: a first-generation college student is defined as a student whose parent(s) have not completed a bachelor's degree. Being a first-generation college student means you are the first in your family to attend a four-year college/university to attain a bachelor's degree.

- Yes (1)
- No (2)

Did you qualify for a Cal grant or Pell grant in this past academic year's financial aid package?

Yes (1)

No (2)

What was your expected Estimated Family Contribution (EFC) on your 2021-2022 FAFSA?

---

Have you lived on-campus (dorms) for any part of college?

Yes (1)

No (2)

Display This Question:

Have you lived on-campus (dorms) for any part of college? = Yes

If yes, please write down how many years you lived in on-campus.

---

Are you currently or were you once involved in a faculty led project? This could include, but is not limited to, a research assistantship, lab position, or participation in a research team.

Yes (1)

No (2)

Display This Question:

If Are you currently or were you once involved in a faculty led project? This could include, but is... = Yes

If so, please list the projects that you are or were once involved in and your duties in these positions.

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Are you currently or were you once involved in any campus organizations? Some examples include AS program board, Health & Wellness, CALPIRG, and EOP.

Yes (1)

No (2)

Display This Question:

If Are you currently or were you once involved in any campus organizations? Some examples include AS... = Yes

If so, please list the campus organizations that you are or were once involved in and your duties in these positions.

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Please write down your preferred email so I can contact you if you qualify for the interview portion of this project.

---

End of Block: Academic Background



## Appendix B

### Interview Protocol for Phase 1

“Hi, my name is Ryan Arellano. I’m a graduate student in the education department at UCSB and I also went to UCSB for my undergraduate education as well. I want to thank you for agreeing to participate in this interview. My questions will center around your college experiences and on more sensitive topics such as racism, politics, and on how COVID-19 has affected your college experience. The information collected here will be used for research purposes to understand the experiences of Asian American and Pacific Islander students in higher education. Your insight is valuable and much appreciated. There are no right or wrong answers to any of these questions. Everything that is discussed will be confidential - any potential identifiers will be removed and you will never be referred to by name. If there are any questions you prefer not to answer, just let me know. If at any point you want to stop the interview, you can, and there will be no repercussions. You will still get your gift card incentive. Do you consent to the use of your responses for research purposes? [wait for response]. Do you have any questions before we begin? Do I have your permission to audio record? [Begin recorder].”

#### Introduction:

- Tell me a little about yourself, where is your hometown?
- What was your high school experience like?
- How did you end up going to UCSB?
  - How did you learn about UCSB?
  - What was the application process like?
  - What was your perception of college at this time?
- What was your family’s response to your enrolling at UCSB?
  - If there was any opposition, what was it about?

Now I’m going to ask you some questions about your experiences in college.

#### General College Experience:

- What is your major, or your intended major of study?
  - Why did you choose that major?
  - Are you pursuing a minor?
    - If yes, why did you choose that minor(s)?

- Overall, how has your college experience been so far?
  - How has it compared to your expectations of what college would be like?
    - What has been surprising?
    - What, if anything, has been disappointing?
  - What has been your favorite part of your college experience so far?
    - What more would you like to experience?
  - What has been most challenging about being in college so far?
- How has it been for you academically at UCSB?
  - How prepared did you feel for the academic demands at UCSB?
  - What else do you think could have helped you be better prepared? (*Skip if they discussed this in this first question specifically*)
    - Ask about specific research projects/internships if mentioned in the background survey: can you please describe your experiences in [research project]?
    - How has this research project/internship been helpful (or not) in your college experience?
- How would you describe your social experiences at UCSB so far? (*Skip if they discussed this in this first question specifically*)
  - Ask about specific programs/organizations mentioned in the background survey: can you please describe your experiences in [insert program/org here]?
  - In what ways, if any, have your experiences in this program/organization been helpful in your college experience?

This has been great so far! I am now going to move on to more sensitive topics, such as race and politics. I am also going to be asking questions about how your college experiences have been affected COVID-19. So at this point, do you feel comfortable to continue the interview? [wait for response]. Again, feel free to let me know if you aren't comfortable answering any of the questions.

## COVID-19

- How has your college experience changed after COVID-19?

- What have been your experiences with online courses?
- What kinds of support, if any, have you gotten from UCSB during the pandemic? If they don't mention any of the below, prompt for:
  - Financial support?
  - Academic support?
  - Student support services/health/mental health/legal support?
- How supportive would you say the faculty have been?
  - In what ways?
  - Have you been offered support from anyone else in your community (inside or outside of UCSB) during the pandemic?
    - What kinds of support?
  - What other forms of support or resources could you benefit from to help you be successful in college during COVID-19?

### **Racism**

- There has been an upward trend of hate crimes, harassment, stigma, and suspicion toward the Asian American community as a result of the COVID-19 outbreak. How, if at all, have you been exposed to or experienced this?
  - If yes, can you please give specific examples?
  - If yes, how has it affected your college experience?
  - If yes, in what ways have you been dealing with these experiences?

### **Conclusion**

- Is there anything else I didn't ask about your experiences as an Asian American student in college during the pandemic that you think I should know?
- Ok, that covers all the questions that I wanted to ask. I appreciate your time and your honest responses. Please remember all of your information will be kept confidential. If later you feel like you would not like to have your responses included in future research, please contact me.
- Do you have any questions for me?

## Appendix C

### Initial Survey Development for Quantitative Phase: Part 1

**PURPOSE:** You are being asked to participate in a research study. The purpose of the study is to understand the experiences of undergraduate students in higher education.

**PROCEDURES:** If you decide to participate, you will be invited to complete a survey that focuses on your background demographics and academic experiences. If you decide to participate in the survey, it will take approximately 25 minutes.

**TRIGGER WARNING:** This survey also asks about your personal experience with racism and discrimination, such as harassment, assault, and other forms of violence. Some of the language used in this survey is explicit and some people may find it uncomfortable, but it is important that we ask the questions in this way so that we gain a realistic insight on what you may have experienced.

**RISKS:** There is a chance you may experience some emotional discomfort while responding to survey and interview questions. We do not expect that these discomforts will be greater than those you would experience typically in your daily life.

**BENEFITS:** Although there is no direct benefit to you anticipated from your participation in this study, you will inform the university and the educational academe about the continuing pressures and benefits that influence students pursuing academic and professional careers during their time in college.

**CONFIDENTIALITY:** Only the lead researcher in the project will have access to the original data. All data will be stored in secure systems. De-identified data will be stored for at least five years after the end of the study. Absolute confidentiality cannot be guaranteed, since research documents are not protected from subpoena, but your identity will be protected to the greatest extent of the law. All data will be stored in a secure system, including a password protected computer and Box folder.

**COSTS/PAYMENT:** Upon completion of the study, you will receive compensation in the amount that you have agreed to with the platform through which you entered this survey. In addition, your responses are crucial to helping improve undergraduate educational experiences for Asian American and Pacific Islander students.

**RIGHT TO REFUSE OR WITHDRAW:** You may refuse to participate and still receive any benefits you would receive if you were not in the study. You may change your mind about being in the study and quit after the study has started.

**QUESTIONS:** If you have any questions about this research project or if you think you may have been injured as a result of your participation, please contact:

Ryan M. Arellano

Gevirtz Graduate School of Education University of California, Santa Barbara  
Santa Barbara, CA 93106-9490 ryanmarellano@gmail.com.

If you have any questions regarding your rights and participation as a research subject, please contact the Human Subjects Committee at (805) 893-3807 or [hsc@research.ucsb.edu](mailto:hsc@research.ucsb.edu). Or write to the University of California, Human Subjects Committee, Office of Research, Santa Barbara, CA 93106-2050 PARTICIPATION IN RESEARCH IS VOLUNTARY. YOUR SIGNATURE BELOW WILL INDICATE THAT YOU HAVE DECIDED TO PARTICIPATE AS A RESEARCH SUBJECT IN THE STUDY DESCRIBED ABOVE.

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**Start of Block: Demographics**

Racial Background Which of the following best describes you? If you are multiracial, please feel free to select multiple options that best describe your identity.

- Asian or Pacific Islander (1)
- Black or African American (2)
- Hispanic or Latino (3)
- Native American or Native Alaskan (9)
- White or Caucasian (10)

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Page Break

Ethnic Background Which of the following best describes you? If you are multiethnic, please feel free to select multiple options that best describe your identity.

- Asian Indian (1)
- Bangladeshi (2)
- Cambodian (3)
- Chinese (4)
- Filipino (5)
- Hmong (6)
- Indonesian (7)
- Japanese (8)
- Korean (9)
- Laotian (10)
- Native Hawaiian or Pacific Islander (11)
- Pakistani (12)
- Sri Lankan (13)
- Taiwanese (14)
- Thai (15)
- Vietnamese (16)

Other: (17) \_\_\_\_\_

3 Please write down your age.

\_\_\_\_\_

4 Please select the option that best describes your gender identity.

Male (1)

Female (2)

Non-binary / third gender (3)

Prefer not to say (4)

other: (5) \_\_\_\_\_

Page Break

6 Please choose your generational status as it relates to your family history.

Note: Generational status refers to the number of generations your family has lived in the United States.

1st Generation - You were born outside of the U.S and immigrated to the U.S as an adult (18 years or older). (1)

1.5 Generation - You were born outside of the U.S and immigrated to the U.S before you were 18 years old. (2)

2nd Generation - You were born in the U.S but have at least one parent who was born outside of the U.S. (3)

3rd Generation - You and your parents were born in the U.S. (4)

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Page Break

7 Please select your mother's highest level of education.

Middle School (1)

High School (or GED) (2)

Community College (3)

Some college (not completed) (4)

Bachelor's degree (5)

Master's degree (6)

PhD (7)

Not Applicable (8)



8 Please select your father's highest level of education.

- Middle School (1)
- High School (or GED) (2)
- Community College (3)
- Some college (not completed) (4)
- Bachelor's degree (5)
- Master's degree (6)
- PhD (7)
- Not Applicable (8)

---

Page Break

9 Are you multilingual (can speak more than one language)?

- No (5)
- Yes (6)

---

*Display This Question:*

*If Are you multilingual (can speak more than one language)? = Yes*

10 Please write down the language(s) you speak below:

---

**End of Block: Demographics**

---

**Start of Block: Academic Background**

11 Please select the region that best describes where you are currently attending college.

- Northeast (ME, NH, VT, MA, RI, CT, NY, NJ, PA) (1)
- Midwest (OH, MI, IN, WI, IL, MN, IA, MO, ND, SD, NE, KA) (2)
- South (DE, MD, DC, VA, WV, KY, NC, SC, GA, FL, TN, AL, MS, AR, LA, OK, TX) (3)
- West (MT, WY, CO, NM, ID, UT, AZ, WA, OR, NV, CA, AK, HI) (4)

---

Page Break

12 What is your current academic class status?

- Freshmen (1)
- Sophomore (2)
- Junior (3)
- Senior (4)
- Fifth year or higher (5)

---

13 Please select the option that best describes your major (or intended major) of study.

- Humanities (1)
- Social Sciences (2)
- STEM (Science, Technology, Engineering, & Math) (3)
- Other: (4) \_\_\_\_\_

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Page Break

14 Are you a first-generation college student?

Note: a first-generation college student is defined as a student whose parent(s) have not completed a bachelor's degree. Being a first-generation college student means you are the first in your family to attend a four-year college/university to attain a bachelor's degree.

No (1)

Yes (2)

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Page Break

15 What is your current GPA?

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16 Did you qualify for a Cal grant or Pell grant in this academic year's financial aid package?

No (1)

Yes (2)

Unsure (3)

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Page Break

17 Is your family's financial circumstances currently being affected by COVID-19?

- No (1)
- Yes (2)
- Unsure (3)
- 

18 Have you lived on-campus (dorms) for any part of college?

- No (1)
- Yes (2)
- 

Page Break

---

19 Are you currently or were you once involved in a faculty led project? This could include, but is not limited to, a research assistantship, lab position, or participation in a research team.

- No (1)
- Yes (2)

**End of Block: Academic Background**

---

**Start of Block: COVID-19 and Social Experiences**

20 Are you currently or were you once involved in any student-run cultural organizations?

**Note:** These are student-run organizations that have an racial or ethnic component. These organizations may have titles similar to: Vietnamese Student Organization, Kapatirang Pilipino, Pan Asian Network, etc.

- No (1)
- Yes (2)

23 Please indicate the extent to which you disagree or agree with the following statements: “As a result of being involved in a student-run cultural organization, I...”

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
...have had opportunities to explore my cultural identity (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...have had opportunities to learn about my cultural history (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...was able to make friends who share my cultural background (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

24 Please indicate the extent to which you disagree or agree with the following statements: “As a result of being involved in a student-run cultural organization, I...”

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
...found a safe place to go when I am struggling (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...found peers who offer support when I need it (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...feel a stronger sense of belonging on campus (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

25 Please indicate the extent to which you disagree or agree with the following statements: “As a result of being involved in a student-run cultural organization, I...”

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
...more knowledgeable about academic resources on campus (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...more knowledgeable about financial resources on campus (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...more knowledgeable about mental health resources on campus (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...more knowledgeable about housing resources on campus (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Page Break

26 Were you involved in a student-run cultural organization that had to meet online due to COVID-19?

No (1)

Yes (2)

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Page Break

27 How often were you able to do each of the following in regards to your participation in student-run cultural organizations online during COVID-19?

	Never (1)	Sometimes (2)	About half the time (3)	Most of the time (4)	Always (5)
I had, or was able to access resources (WiFi, laptop, etc.) needed to participate in these organizations virtually (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I was able to sustain my relationships with other members in these organizations virtually (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I was able to make new friends with other members in these organizations virtually (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I was excited to participate in my organizations virtual events (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I felt comfortable participating in my organization's virtual meetings (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I turned on my camera when participating in my organizations' meetings or events (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

28 Please indicate the extent to which you disagree or agree with the following statements:

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
My university has provided Wi-Fi support to help maintain student-run cultural organizations during COVID-19 (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My university has provided laptops/laptop loan programs to help maintain student-run cultural organizations during COVID-19 (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My university has provided additional funding to help maintain student-run cultural organizations during COVID-19 (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My university has provided additional technology support to help maintain student-run cultural organizations during COVID-19 (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

29 Is there anything else you would like to share about your experiences with student-run cultural organizations during COVID-19?

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End of Block: COVID-19 and Social Experiences

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Start of Block: COVID-19 and Academic Experiences

30 Please select the best description of your current learning environment:

- I am taking all of my courses in person (1)
- I am taking some of my courses online and some of my courses in person (hybrid) (2)
- I am taking all of my courses online (3)

---

Page Break

Display This Question:

*If Please select the best description of your current learning environment: = I am taking some of my courses online and some of my courses in person (hybrid)*

*Or Please select the best description of your current learning environment: = I am taking all of my courses online*

31 How does online instruction compare to the in-person instruction you received at your school?

- Much worse (1)
- Somewhat worse (2)
- About the same (3)
- Somewhat better (4)
- Much better (5)

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Page Break

32 Please indicate the extent to which you disagree or agree with the following statements regarding your current learning environment:

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
I have all the resources I need to do well on in my courses (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am motivated to finish my class assignments in a timely manner (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am motivated to study the amount of time needed to do well on my exams (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am actively participating in my course lectures (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am excited to attend my course lectures (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Page Break

33 Please indicate the extent to which you disagree or agree with the following statements regarding your current learning environment:

	Strongly disagree (13)	Somewhat disagree (14)	Neither agree nor disagree (15)	Somewhat agree (16)	Strongly agree (17)
Overall, I find my professors' teaching styles to be engaging (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Overall, I find the content of my courses to be interesting (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
For quality purposes please select strongly agree (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Overall, I am engaged in my courses (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Overall, I feel like I am learning course content just as well as I did before COVID-19 (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Overall, I think the quality of my educational experience is just as good as it was before COVID-19 (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

34 Is there anything else you would like to share about your academic experiences during COVID-19?

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**Start of Block: COVID-19 Racial Experiences**

35 There has been an upward trend of hate crimes, harassment, and suspicion toward the Asian American and Pacific Islander community as a result of the COVID-19 outbreak. How often have you **personally** experienced any of the following, **on your current college campus**, during COVID-19?

Note: There will be further questions regarding your experiences off campus and if you had loved ones experience any of the following occurrences.

	Never (1)	Rarely (2)	Sometimes (3)	Often (4)	Always (5)
Microaggressions. <b>Example:</b> “ <i>You speak really good English!</i> ” (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Insults or derogatory language about your racial and/or ethnic background (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Harassment or stalking Definition: <i>unwanted behavior which you find offensive or which makes you feel intimidated or humiliated</i> (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Threats of violence against you or your property (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Physical violence, including battery or assault Example: being spit on, pushed/shoved, unwanted physical contact (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

36 Please describe the incidences that occurred:

---

37 How often have you **personally** experienced any of the following, **off-campus**, during COVID-19?

**Note:** Off-campus can refer to any city (or area) that is not legally owned by your college campus.

	Never (1)	Rarely (2)	Sometimes (3)	Often (4)	Always (5)
Microaggressions. <b>Example:</b> “ <i>You speak really good English!</i> ” (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Insults or derogatory language about your racial and/or ethnic background (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Harassment or stalking Definition: <i>unwanted behavior which you find offensive or which makes you feel intimidated or humiliated</i> (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Threats of violence against you or your property (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Physical violence, including battery or assault Example: being spit on, pushed/shoved, unwanted physical contact (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

38 Please describe the incidences that occurred:

---

39 How often has a **friend, or close loved one**, experienced any of the following, **off-campus**, during COVID-19?

**Note:** Off-campus can refer to any city (or area) that is not legally owned by your college campus.

	Never (1)	Rarely (2)	Sometimes (3)	Often (4)	Always (5)
Microaggressions. <b>Example:</b> <i>"You speak really good English!"</i> (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Insults or derogatory language about your racial and/or ethnic background (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Harassment or stalking Definition: <i>unwanted behavior which you find offensive or which makes you feel intimidated or humiliated</i> (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Threats of violence against you or your property (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Physical violence, including battery or assault Example: being spit on, pushed/shoved, unwanted physical contact (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Page Break

40 Please describe the incidences that occurred:

41 Please indicate the extent to which you disagree or agree with the following statements: “As a result of being exposed to, or personally experiencing, racism during COVID-19, I...”

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
...am more anxious on a day-to-day basis (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...am more concerned about physical safety (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...am more concerned about the safety of my family members or loved ones (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...have noticed my mental health has declined (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



42 Please indicate the extent to which you disagree or agree with the following statements: “As a result of being exposed to, or personally experiencing, racism during COVID-19, I...”

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
...have become more interested in social justice/activism efforts (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...have become more interested in politics in general (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...have become more involved in community organizing (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...am more likely to have conversations with my <b>peers</b> on issues surrounding Asian American and Pacific Islanders (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...am more likely to have conversations with my <b>family members</b> on issues surrounding Asian American and Pacific Islanders (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

43 How often, if at all, have you ever chosen to do any of the following in response to the rise of Asian hate crimes during the COVID-19 outbreak?

	Never (1)	Rarely (2)	Sometimes (3)	Often (4)	Always (5)
I have hidden distinguishable physical features with clothes or other items (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have chosen to not speak my heritage language in public (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have chosen to only go out in groups when in public (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have carried additional items for self-defense, like pepper spray (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have convinced loved ones to stay home instead of going out in public (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Page Break

45 Is there anything else you would like to share about your experiences with COVID-19 related racism?

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**End of Block: COVID-19 Racial Experiences**

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**Start of Block: Institutional Support**

46 Overall, how empathetic have faculty been during COVID-19?

- Not empathetic at all (1)
  - Slightly empathetic (2)
  - Moderately empathetic (3)
  - Very empathetic (4)
  - Extremely empathetic (5)
- 

47 Can you provide examples, negative or positive, on how empathetic faculty have been during COVID-19?

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Page Break

48 Overall, how supportive have faculty been during COVID-19?

- Not supportive at all (1)
  - Slightly supportive (2)
  - Moderately supportive (3)
  - Very supportive (4)
  - Extremely supportive (5)
-

49 Can you provide examples, negative or positive, on how supportive faculty have been during COVID-19?

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Page Break

50 Overall, how kind have faculty been during COVID-19?

- Not kind at all (1)
- Slightly kind (2)
- Moderately kind (3)
- Very kind (4)
- Extremely kind (5)

---

51 Can you provide examples, negative or positive, on how kind faculty have been during COVID-19?

---

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Page Break

52 Overall, how accommodating have faculty been during COVID-19?

- Not accommodating at all (1)
  - Slightly accommodating (2)
  - Moderately accommodating (3)
  - Very accommodating (4)
  - Extremely accommodating (5)
- 

53 Can you provide examples, negative or positive, on how accommodating faculty have been during COVID-19?

54 Please indicate the extent to which you disagree or agree with the following statements regarding your college experience during COVID-19:

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)	Not Applicable (6)
My university has provided adequate mental health resources in response to COVID-19 (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My university has enough staff in their mental health clinic to support their students (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My university has Asian American and Pacific Islander (AAPI) - specific mental health resources (i.e., AAPI knowledgeable staff/counselors, AAPI support groups, workshops etc.) (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
For quality purposes, please select somewhat agree (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I received mental health support in a timely manner when I needed it during COVID-19 (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

57 Is there anything else you would like to share about your experiences with institutional support during COVID-19?

---

**End of Block: Institutional Support**

---

**Start of Block: Home Community Support**

58 Have you ever lived at home, with family members, while enrolled in college during COVID-19?

No (1)

Yes (2)

*Skip To: End of Block If Have you ever lived at home, with family members, while enrolled in college during COVID-19? = No*

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Page Break

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59 Please indicate the extent to which you disagree or agree with the following statements regarding your experiences living at home with family members during COVID-19:

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
I was able to easily transition back to living with my family at home (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I was able to be just as an independent as I was when living away from home (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I had the same amount of freedom as I did when I was living away from home (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I had opportunities to work on my own personal development at home (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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 Page Break



60 Please indicate the extent to which you disagree or agree with the following statements regarding your experiences living at home with family members during COVID-19:

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
I had a quiet place to study while living at home (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I had enough time to study and attend lectures while living at home (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I had to take on additional jobs to help financially support my family (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I was expected to be a caretaker for some family members (siblings, parents, grandparents, etc.) (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I was expected to take on more housework while living at home with family (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I found it difficult to balance my family responsibilities and college coursework while living at home (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

61 Is there anything else you would like to share about the impact of COVID-19 on your family experiences?

**End of Block: Home Community Support**

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**Start of Block: Additional Comments**

62 Is there anything else you would like to share about the impact of COVID-19 on your general college experience?

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**End of Block: Additional Comments**

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## Appendix D

### Finalized Survey for Quantitative Phase: Part 2

**PURPOSE:** You are being asked to participate in a research study. The purpose of the study is to understand the experiences of undergraduate students in higher education.

**PROCEDURES:** If you decide to participate, you will be invited to complete a survey that focuses on your background demographics and academic experiences. If you decide to participate in the survey, it will take approximately 20 minutes.

**TRIGGER WARNING:** This survey also asks about your personal experience with racism and discrimination, such as harassment, assault, and other forms of violence. Some of the language used in this survey is explicit and some people may find it uncomfortable, but it is important that we ask the questions in this way so that we gain a realistic insight on what you may have experienced.

**RISKS:** There is a chance you may experience some emotional discomfort while responding to survey and interview questions. We do not expect that these discomforts will be greater than those you would experience typically in your daily life.

**BENEFITS:** Although there is no direct benefit to you anticipated from your participation in this study, you will inform the university and the educational academe about the continuing pressures and benefits that influence students pursuing academic and professional careers during their time in college.

**CONFIDENTIALITY:** Only the lead researcher in the project will have access to the original data. All data will be stored in secure systems. De-identified data will be stored for at least five years after the end of the study. Absolute confidentiality cannot be guaranteed, since research documents are not protected from subpoena, but your identity will be protected to the greatest extent of the law. All data will be stored in a secure system, including a password protected computer and Box folder.

**COSTS/PAYMENT:** Upon completion of the study, you will receive compensation in the amount that you have agreed to with the platform through which you entered this survey. In addition, your responses are crucial to helping improve undergraduate educational experiences for Asian American and Pacific Islander students.

**RIGHT TO REFUSE OR WITHDRAW:** You may refuse to participate and still receive any benefits you would receive if you were not in the study. You may change your mind about being in the study and quit after the study has started.

**QUESTIONS:** If you have any questions about this research project or if you think you may have been injured as a result of your participation, please contact:

Ryan M. Arellano

Gevirtz Graduate School of Education

University of California, Santa Barbara

Santa Barbara, CA 93106-9490 [ryanmarellano@gmail.com](mailto:ryanmarellano@gmail.com).

If you have any questions regarding your rights and participation as a research subject, please contact the Human Subjects Committee at (805) 893-3807 or [hsc@research.ucsb.edu](mailto:hsc@research.ucsb.edu). Or write to the University of California, Human Subjects Committee, Office of Research, Santa Barbara, CA 93106-2050 PARTICIPATION IN RESEARCH IS VOLUNTARY. YOUR SIGNATURE BELOW WILL INDICATE THAT YOU HAVE DECIDED TO PARTICIPATE AS A RESEARCH SUBJECT IN THE STUDY DESCRIBED ABOVE.

End of Block: Default Question Block

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Start of Block: Demographics

Racial Background Which of the following best describes you? If you are multiracial, please feel free to select multiple options that best describe your identity.

- Asian or Pacific Islander (1)
- Black or African American (2)
- Hispanic or Latino (3)
- Native American or Native Alaskan (9)
- White or Caucasian (10)

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Page Break

Ethnic Background Which of the following best describes you? If you are multiethnic, please feel free to select multiple options that best describe your identity.

- Asian Indian (1)
- Bangladeshi (2)
- Cambodian (3)
- Chinese (4)
- Filipino (5)
- Hmong (6)
- Indonesian (7)
- Japanese (8)
- Korean (9)
- Laotian (10)
- Native Hawaiian or Pacific Islander (11)
- Pakistani (12)
- Sri Lankan (13)
- Taiwanese (14)
- Thai (15)
- Vietnamese (16)

Other: (17) \_\_\_\_\_

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Page Break

3 Please write down your age.

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4 Please select the option that best describes your gender identity.

Male (1)

Female (2)

Non-binary / third gender (3)

Prefer not to say (4)

other: (5) \_\_\_\_\_

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Page Break

6 Please choose your generational status as it relates to your family history.

Note: Generational status refers to the number of generations your family has lived in the United States.

- 1st Generation - You were born outside of the U.S and immigrated to the U.S as an adult (18 years or older). (1)
- 1.5 Generation - You were born outside of the U.S and immigrated to the U.S before you were 18 years old. (2)
- 2nd Generation - You were born in the U.S but have at least one parent who was born outside of the U.S. (3)
- 3rd Generation - You and your parents were born in the U.S. (4)

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Page Break

7 Please select your mother's highest level of education.

- Middle School (1)
- High School (or GED) (2)
- Community College (3)
- Some college (not completed) (4)
- Bachelor's degree (5)
- Master's degree (6)
- PhD (7)
- Not Applicable (8)

8 Please select your father's highest level of education.

- Middle School (1)
- High School (or GED) (2)
- Community College (3)
- Some college (not completed) (4)
- Bachelor's degree (5)
- Master's degree (6)
- PhD (7)
- Not Applicable (8)

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Page Break

9 Are you multilingual (can speak more than one language)?

- No (5)
- Yes (6)

---

10 Please write down the language(s) you speak below:

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**End of Block: Demographics**

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**Start of Block: Academic Background**



11 Please select the region that best describes where you are currently attending college.

- Northeast (ME, NH, VT, MA, RI, CT, NY, NJ, PA) (1)
  - Midwest (OH, MI, IN, WI, IL, MN, IA, MO, ND, SD, NE, KA) (2)
  - South (DE, MD, DC, VA, WV, KY, NC, SC, GA, FL, TN, AL, MS, AR, LA, OK, TX) (3)
  - West (MT, WY, CO, NM, ID, UT, AZ, WA, OR, NV, CA, AK, HI) (4)
- 

Page Break

12 What is your current academic class status?

- Freshmen (1)
  - Sophomore (2)
  - Junior (3)
  - Senior (4)
  - Fifth year or higher (5)
- 

13 Please select the option that best describes your major (or intended major) of study.

- Humanities (1)
  - Social Sciences (2)
  - STEM (Science, Technology, Engineering, & Math) (3)
  - Other: (4) \_\_\_\_\_
-

14 Are you a first-generation college student?

Note: a first-generation college student is defined as a student whose parent(s) have not completed a bachelor's degree. Being a first-generation college student means you are the first in your family to attend a four-year college/university to attain a bachelor's degree.

No (1)

Yes (2)

15 What is your current GPA?

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16 Did you qualify for a Cal grant or Pell grant in this academic year's financial aid package?

No (1)

Yes (2)

Unsure (3)

17 Is your family's financial circumstances currently being affected by COVID-19?

No (1)

Yes (2)

Unsure (3)

18 Have you lived on-campus (dorms) for any part of college?

No (1)

Yes (2)

---

19 Are you currently or were you once involved in a faculty led project? This could include, but is not limited to, a research assistantship, lab position, or participation in a research team.

No (1)

Yes (2)

**End of Block: Academic Background**

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**Start of Block: Student Organizations: Cultural Development and Institutional Knowledge**

20 Are you currently or were you once involved in any student-run cultural organizations?

**Note:** These are student-run organizations that have an racial or ethnic component. These organizations may have titles similar to: Vietnamese Student Organization, Kapatirang Pilipino, Pan Asian Network, etc.

No (1)

Yes (2)

## Cultural Development

Please indicate the extent to which you disagree or agree with the following statements: “As a result of being involved in a student-run cultural organization, I...”

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
...have had opportunities to explore my cultural identity (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...was able to make friends who share my cultural background (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...found a safe place to go when I am struggling (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Institutional Knowledge

Please indicate the extent to which you disagree or agree with the following statements: “As a result of being involved in a student-run cultural organization, I...”

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
...more knowledgeable about academic resources on campus (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...more knowledgeable about financial resources on campus (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...more knowledgeable about housing resources on campus (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
For quality purposes, please select "strongly disagree" (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

---

End of Block: Student Organizations: Cultural Development and Institutional Knowledge

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Start of Block: COVID-19 and Academic Experiences

30 Please select the best description of your current learning environment:

- I am taking all of my courses in person (1)
- I am taking some of my courses online and some of my courses in person (hybrid) (2)
- I am taking all of my courses online (3)

---

Page Break

## Academic Engagement

Please indicate the extent to which you disagree or agree with the following statements regarding your current learning environment:

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
I have all the resources I need to do well on in my courses (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am motivated to finish my class assignments in a timely manner (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am actively participating in my course lectures (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am excited to attend my course lectures (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Overall, I find the content of my courses to be interesting (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Overall, I am engaged in my courses (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## End of Block: COVID-19 and Academic Experiences

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## Start of Block: COVID-19 Racial Experiences

35 There has been an upward trend of hate crimes, harassment, and suspicion toward the Asian American and Pacific Islander community as a result of the COVID-19 outbreak. How often have you **personally** experienced any of the following, **on your current college campus**, during COVID-19?

Note: There will be further questions regarding your experiences off campus and if you had loved ones experience any of the following occurrences.

	Never (1)	Rarely (2)	Sometimes (3)	Often (4)	Always (5)
Microaggressions. <b>Example:</b> “ <i>You speak really good English!</i> ” (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Insults or derogatory language about your racial and/or ethnic background (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Harassment or stalking Definition: <i>unwanted behavior which you find offensive or which makes you feel intimidated or humiliated</i> (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Threats of violence against you or your property (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Physical violence, including battery or assault Example: being spit on, pushed/shoved, unwanted physical contact (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Page Break

36 Please describe the incidences that occurred:

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37 How often have you **personally** experienced any of the following, **off-campus**, during COVID-19?

**Note:** Off-campus can refer to any city (or area) that is not legally owned by your college campus.

	Never (1)	Rarely (2)	Sometimes (3)	Often (4)	Always (5)
Microaggressions. <b>Example:</b> “ <i>You speak really good English!</i> ” (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Insults or derogatory language about your racial and/or ethnic background (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Harassment or stalking Definition: <i>unwanted behavior which you find offensive or which makes you feel intimidated or humiliated</i> (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Threats of violence against you or your property (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Physical violence, including battery or assault Example: being spit on, pushed/shoved, unwanted physical contact (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



38 Please describe the incidences that occurred:

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Page Break

39 How often has **a friend, or close loved one**, experienced any of the following, **off-campus**, during COVID-19?

**Note:** Off-campus can refer to any city (or area) that is not legally owned by your college campus.

	Never (1)	Rarely (2)	Sometimes (3)	Often (4)	Always (5)
Microaggressions. <b>Example:</b> <i>"You speak really good English!"</i> (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Insults or derogatory language about your racial and/or ethnic background (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Harassment or stalking Definition: <i>unwanted behavior which you find offensive or which makes you feel intimidated or humiliated</i> (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Threats of violence against you or your property (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Physical violence, including battery or assault Example: being spit on, pushed/shoved, unwanted physical contact (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Page Break

40 Please describe the incidences that occurred:

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Page Break

### Racial Trauma

Please indicate the extent to which you disagree or agree with the following statements: “As a result of being exposed to, or personally experiencing, racism during COVID-19, I...”

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
...am more concerned about physical safety (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...am more concerned about the safety of my family members or loved ones (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...have noticed my mental health has declined (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Page Break

## Political Engagement

Please indicate the extent to which you disagree or agree with the following statements: “As a result of being exposed to, or personally experiencing, racism during COVID-19, I...”

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
...have become more interested in social justice/activism efforts (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...have become more interested in politics in general (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...have become more involved in community organizing (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Page Break

## Precaution. Measures

How often, if at all, have you ever chosen to do any of the following in response to the rise of Asian hate crimes during the COVID-19 outbreak?

	Never (1)	Rarely (2)	Sometimes (3)	Often (4)	Always (5)
I have chosen to not speak my heritage language in public (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have chosen to only go out in groups when in public (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have carried additional items for self-defense, like pepper spray (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

End of Block: COVID-19 Racial Experiences

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Start of Block: Institutional Support and Resources

Faculty Support

Overall, how empathetic have faculty been during COVID-19?

- Not empathetic at all (1)
  - Slightly empathetic (2)
  - Moderately empathetic (3)
  - Very empathetic (4)
  - Extremely empathetic (5)
- 

Page Break

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Faculty Support

Overall, how supportive have faculty been during COVID-19?

- Not supportive at all (1)
  - Slightly supportive (2)
  - Moderately supportive (3)
  - Very supportive (4)
  - Extremely supportive (5)
-

Page Break

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### Faculty Support

Overall, how kind have faculty been during COVID-19?

- Not kind at all (1)
  - Slightly kind (2)
  - Moderately kind (3)
  - Very kind (4)
  - Extremely kind (5)
- 

Page Break

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### Faculty Support

Overall, how accommodating has faculty been during COVID-19?

- Not accommodating at all (1)
  - Slightly accommodating (2)
  - Moderately accommodating (3)
  - Very accommodating (4)
  - Extremely accommodating (5)
- 

Page Break

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### Institutional Resources

Please indicate the extent to which you disagree or agree with the following statements regarding your college experience during COVID-19:

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)	Not Applicable (6)
My university has enough staff in their mental health clinic to support their students (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My university has Asian American and Pacific Islander (AAPI) - specific mental health resources (i.e., AAPI knowledgeable staff/counselors, AAPI support groups, workshops etc.) (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
For quality purposes, please select "Somewhat Agree" (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I received mental health support in a timely manner when I needed it during COVID-19 (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

End of Block: Institutional Support and Resources

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Start of Block: Home Community Support

58 Have you ever lived at home, with family members, while enrolled in college during COVID-19?

No (1)

Yes (2)

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Page Break

### Personal Growth

Please indicate the extent to which you disagree or agree with the following statements regarding your experiences living at home with family members during COVID-19:

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
I was able to be just as an independent as I was when living away from home (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I had the same amount of freedom as I did when I was living away from home (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I had opportunities to work on my own personal development at home (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Page Break

### Family Responsibilities

Please indicate the extent to which you disagree or agree with the following statements regarding your experiences living at home with family members during COVID-19:

	Strongly disagree (1)	Somewhat disagree (2)	Neither agree nor disagree (3)	Somewhat agree (4)	Strongly agree (5)
I had to take on additional jobs to help financially support my family (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I was expected to be a caretaker for some family members (siblings, parents, grandparents, etc.) (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I was expected to take on more housework while living at home with family (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**End of Block: Home Community Support**

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**Start of Block: Additional Comments**

62 Is there anything else you would like to share about the impact of COVID-19 on your general college experience?

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**End of Block: Additional Comments**

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