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Discrimination Experiences Shape Most Asian Americans' Lives

Stereotypes of Asians in the U.S. as foreigners and a model minority drive discrimination

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We would also like to thank the Leaders Forum for its thought leadership and valuable assistance in helping make this survey possible.

The strategic communications campaign used to promote the research was made possible with generous support from the Doris Duke Foundation.

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Terminology

The terms **Asians**, **Asians living in the United States**, **U.S. Asian population** and **Asian Americans** are used interchangeably throughout this report to refer to U.S. adults who self-identify as Asian, either alone or in combination with other races or Hispanic identity.

Ethnicity and **ethnic origin** labels, such as Chinese and Chinese origin, are used interchangeably in this report for findings for ethnic origin groups, such as Chinese, Filipino, Indian, Japanese, Korean or Vietnamese. For this report, ethnicity is not nationality. For example, Chinese in this report are those self-identifying as of Chinese ethnicity, rather than necessarily being a current or former citizen of the People’s Republic of China. Ethnic origin groups in this report include those who identify as one Asian ethnicity only, either alone or in combination with a non-Asian race or ethnicity. Responses for Asian adults who identify with two or more Asian ethnic origin groups are included in the total but not shown separately.

Less populous Asian origin groups in this report are those who self-identify with ethnic origin groups that are not among the six largest Asian ones. They are grouped under the category “other” when displayed in charts. The term includes those who identify with only one Asian ethnicity, either alone or in combination with a non-Asian race or ethnicity. These ethnic origin groups each represent about 2% or less of the overall Asian population in the U.S. For example, those who identify as Burmese, Hmong or Pakistani are included in this category. Survey findings from these groups are unreportable on their own due to small sample sizes, but collectively they are reportable under this category.

Region and **regional origin** labels, such as East Asian and East Asian origin, are used interchangeably in this report for findings for regional origin groups, such as East Asian (which includes Chinese, Japanese, Korean or other East Asian origins), South Asian (which includes Bangladeshi, Indian, Nepali, Pakistani or other South Asian origins) or Southeast Asian (which includes Cambodian, Filipino, Hmong, Vietnamese or other Southeast Asian origins) adults. Regional Asian origin groups in this report include those who self-identify with an Asian ethnic origin group or multiple Asian ethnic origin groups that belong to one Asian region only. Responses for Asian adults who identify with ethnic origin groups that belong to two or more Asian regions are included in the total but not shown separately.

Immigrants in this report are people who were born outside the 50 U.S. states or the District of Columbia, Puerto Rico or other U.S. territories. Immigrant, **foreign born** and **born abroad** are used interchangeably to refer to this group.

Naturalized citizens are immigrants who are lawful permanent residents who have fulfilled the length of stay and other requirements to become U.S. citizens and who have taken the oath of citizenship.

U.S. born refers to people born in the 50 U.S. states or the District of Columbia, Puerto Rico or other U.S. territories.

Among immigrants, there are two distinct immigrant generation groups in this report:

- **First generation** refers to people who were born outside the 50 U.S. states or the District of Columbia, Puerto Rico or other U.S. territories and immigrated to the U.S. when they were *18 or older*. Throughout the report, the term first generation and the phrase **immigrants who came to the U.S. as adults** are used interchangeably.
- **1.5 generation** refers to people who were born outside the 50 U.S. states or the District of Columbia, Puerto Rico or other U.S. territories and immigrated to the U.S. when they were *younger than 18 years old*. Throughout the report, the term 1.5 generation and the phrase **immigrants who came to the U.S. as children** are used interchangeably.

Among U.S. born, there are two distinct immigrant generation groups in this report:

- **Second generation** refers to people born in the 50 states or the District of Columbia, Puerto Rico or other U.S. territories with at least one foreign-born (immigrant) parent. Throughout the report, the term second generation and the phrase **U.S.-born children of immigrant parents** are used interchangeably.
- **Third or higher generation** refers to people born in the 50 states or the District of Columbia, Puerto Rico or other U.S. territories with both parents born in the 50 states, D.C., Puerto Rico or other U.S. territories.

Primary language is a composite measure based on self-described assessments of speaking and reading abilities. People who are **origin language dominant** are more proficient in the Asian origin language of their family or ancestors than in English (i.e., they speak and read their Asian origin language “very well” or “pretty well” but rate their ability to speak and read English lower). **Bilingual** refers to those who are proficient in both English and their Asian origin language. People who are **English dominant** are more proficient in English than in their Asian origin language.

Throughout this report, **Democrats** refers to respondents who identify politically with the Democratic Party or those who are independent or identify with some other party but lean toward the Democratic Party. Similarly, **Republicans** includes both those who identify politically with the Republican Party and those who are independent or identify with some other party but lean toward the Republican Party.

In this report, Asian adults who are **single race** include those who self-identify as Asian and no other non-Asian race or origin. Asian adults who are **two or more races** include those who self-identify as Asian and at least one other non-Asian race or origin (such as White, Black or African American, American Indian or Alaska Native, Native Hawaiian or other Pacific Islander, or some other non-Asian race or origin). Racial identity groups were constructed regardless of Hispanic self-identity.

How we did this

Pew Research Center conducted this analysis to understand Asian Americans' experiences with discrimination in the United States and their views of anti-Asian racism in the country. This report is the latest in the Center's [in-depth analysis of public opinion among Asian Americans](#).

The data in this report comes from two main sources. The first is a **nationally representative survey of 7,006 Asian adults** exploring the experiences, attitudes and views of Asians living in the U.S. on several topics, including discrimination and racism in America, [identity](#), [affirmative action](#), [global affairs](#), [policy priorities](#) and [religious identities](#). The survey sampled U.S. adults who self-identify as Asian, either alone or in combination with other races or Hispanic ethnicity. It was offered in six languages: Chinese (Simplified and Traditional), English, Hindi, Korean, Tagalog and Vietnamese. Responses were collected from July 5, 2022, to Jan. 27, 2023, by Westat on behalf of Pew Research Center.

The Center recruited a large sample to examine the diversity of the U.S. Asian population, with oversamples of the Chinese, Filipino, Indian, Korean and Vietnamese populations. These are the five largest origin groups among Asian Americans. The survey also includes a large enough sample of self-identified Japanese adults, making findings about them reportable. In this report, the six largest ethnic groups include those who identify with one Asian ethnicity only, either alone or in combination with a non-Asian race or ethnicity. Together, these six groups constitute 81% of all U.S. Asian adults, according to a Pew Research Center analysis of the Census Bureau's 2021 American Community Survey (ACS), and are the six groups whose attitudes and opinions are highlighted throughout the report.

Survey respondents were drawn from a national sample of residential mailing addresses, which included addresses from all 50 states and the District of Columbia. Specialized surname list frames maintained by the Marketing Systems Group were used to supplement the sample. Those eligible to complete the survey were offered the opportunity to do so online or by mail with a paper questionnaire. For more details, refer to the [survey methodology](#). For questions used in this analysis, refer to the [topline questionnaire](#).

Findings for less populous Asian origin groups in the U.S., those who are not among the six largest Asian origin groups, are grouped under the category "other" and are included in the overall Asian adult findings in the report. These ethnic origin groups each make up about 2% or less of the Asian population in the U.S., making it challenging to recruit nationally representative samples for each origin group. The group "other" includes those who identify with one Asian ethnicity only, either alone or in combination with a non-Asian race or Hispanic ethnicity. Findings for those who

identify with two or more Asian ethnicities are not presented by themselves in this report but are included in the overall Asian adult findings.

The second data source for this report is **focus groups**. Survey results are complemented by findings from [66 pre-survey focus groups of Asian adults](#), conducted from Aug. 4 to Oct. 14, 2021, with 264 recruited participants from 18 Asian origin groups. Focus group discussions were conducted in 18 different languages and moderated by members of their origin groups. In the focus groups, participants discussed their experiences with discrimination in the United States, and some quotations are used in this report. Quotations are not necessarily representative of the majority opinion in any particular group living in the U.S. or of Asian Americans overall. Quotations may have been edited for grammar, spelling and clarity.

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Table of Contents

About Pew Research Center	1
Terminology	2
How we did this	5
Overview	8
1. Asian Americans' experiences with discrimination in their daily lives	19
2. Asian Americans and the 'forever foreigner' stereotype	37
3. Asian Americans and the 'model minority' stereotype	49
4. Asian Americans and discrimination during the COVID-19 pandemic	60
5. Asian Americans' views of anti-Asian discrimination in the U.S. today	66
Acknowledgements	73
Methodology: 2022-23 survey of Asian Americans	75
Methodology: 2021 focus groups of Asian Americans	85
Appendix: Supplemental tables	86

Discrimination Experiences Shape Most Asian Americans' Lives

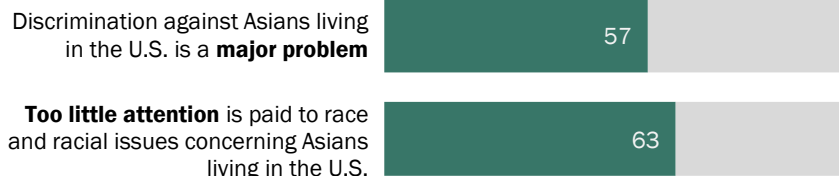
Stereotypes of Asians in the U.S. as foreigners and a model minority drive discrimination

The spike in incidents of [anti-Asian discrimination during the COVID-19 pandemic](#) sparked [national conversations](#) about race and racial discrimination concerning Asian Americans.¹ But discrimination against Asian Americans is not new.² From the 1882 Chinese Exclusion Act, to denial of the right to become naturalized U.S. citizens until the 1940s, to the incarceration of Japanese Americans during World War II, to backlash against Muslims, Sikhs and South Asians after the terrorist attacks of Sept. 11, 2001, most Asian Americans have faced discrimination and exclusion while being treated as foreigners throughout their long history in the United States.

At the same time, Asian Americans have often been upheld as a model for [how other racial and ethnic minorities should behave](#) – especially in comparison with Black Americans and Latinos.³ Despite the [socioeconomic diversity](#) among U.S. Asians, they are commonly portrayed as educationally and economically successful, hardworking, deferential to authority, unemotional and lacking in creativity.⁴ This “model minority” stereotype

Majorities of U.S. Asians say anti-Asian discrimination is a major problem – and that racial issues they face get too little attention

% of Asian adults who say ...



Note: Share of respondents who didn't offer an answer or gave other answers shown but not labeled.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023. “Discrimination Experiences Shape Most Asian Americans' Lives”

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¹ For more on the spike in anti-Asian discrimination incidents following the coronavirus outbreak in 2020, refer to the U.S. Commission on Civil Rights, 2023, “[The Federal Response to Anti-Asian Racism in the United States](#)”; and the Center for the Study of Hate and Extremism at California State University San Bernadino, 2021, “[Report to the Nation: Anti-Asian Prejudice and Hate Crime](#).”

² Refer to previous Pew Research Center surveys of English-speaking Asian adults on Asian Americans' [concerns about being threatened or attacked](#) following the coronavirus outbreak and whether it [impacted their daily routines](#).

³ Previous research has explored how describing Asian Americans as a model minority stereotypes them, as well as how it functions in the American racial context and assimilating minorities into mainstream U.S. society. For more, refer to Wu, E.D. 2013. “[The Color of Success: Asian Americans and the Origins of the Model Minority](#).”

⁴ For more information about model minority stereotypes, refer to Lu, J.G. 2023. “[A Creativity Stereotype Perspective on the Bamboo Ceiling: Low Perceived Creativity Explains the Underrepresentation of East Asian Leaders in the United States](#).” Journal of Applied Psychology.

has placed Asian Americans at the center of debates about [meritocracy](#), [selective admissions to elite institutions](#) and [affirmative action](#).

Today, 57% of Asian adults see discrimination against Asians living in the U.S. as a major problem. And 63% say too little attention is paid to race and racial issues concerning Asian Americans, according to a new analysis of a multilingual, nationally representative survey of 7,006 Asian adults conducted from July 5, 2022, to Jan. 27, 2023.

Key findings from the survey

For many Asian Americans, discrimination experiences are not just single events, but instead come in several often-overlapping forms. Overall, the survey showed that most Asian Americans experience discrimination in three broad ways: Those related to being treated as a foreigner (even if they were born in the U.S.); being seen as a model minority; and other discrimination incidents in day-to-day encounters or because of their race or ethnicity.

- **78% of Asian adults have been treated as a foreigner in some way, even if they are U.S. born.** This includes Asian adults who say that in day-to-day encounters with strangers in the U.S., someone has told them to go back to their home country, acted like they can't speak English, criticized them for speaking a language other than English in public, or mispronounced their name.⁵
- **63% of Asian adults have experienced incidents where people assume they are a model minority.** This includes Asian Americans who say that in day-to-day encounters with strangers in the U.S., people have assumed that they are good at math and science or that they are not creative thinkers.

Jump to chapters on ...

- Asian Americans' experiences with [discrimination in their daily lives](#)
- Asian Americans and the [“forever foreigner” stereotype](#)
- Asian Americans and the [“model minority” stereotype](#)
- Asian Americans and [discrimination during the COVID-19 pandemic](#)
- Asian Americans' [views of anti-Asian discrimination in the U.S. today](#)

⁵ While name mispronunciation may not always be experienced as discrimination, names are strong indicators of other aspects of identity, and having one's name mispronounced can have profound interpersonal and institutional impacts. Additionally, a common experience among Asian Americans with “difficult-to-pronounce” names is adopting an “easy-to-pronounce” or Anglicized version of their name in response to social pressure. For more, refer to Laham, S.M., P. Koval and A.L. Alter, 2012 “[The Name-Pronunciation Effect: Why People Like Mr. Smith More than Mr. Colquhoun](#),” *Journal of Experimental Social Psychology*; and Zhao, X. and M. Biernat, 2017, “[‘Welcome to the U.S.’ but ‘Change Your Name’? Adopting Anglo Names and Discrimination](#),” *Journal of Experimental Social Psychology*.

- **35% of South Asian adults say they have been held back at a security checkpoint for a secondary screening because of their race or ethnicity.** This is higher than the shares among Southeast (15%) and East (14%) Asian adults.⁶ Additionally, Asian American Muslims are more likely than some other major religious groups to say this has happened to them.
- **32% of Asian adults say they know another Asian person in the U.S. who has been threatened or attacked because of their race or ethnicity since the beginning of the COVID-19 pandemic.** Across regional origin groups, about one-third of East (36%) and Southeast (33%) Asian adults say they know someone with this experience, as do 24% of South Asian adults.
- **In many cases, Asian adults who grew up in the U.S. are more likely than those who immigrated as adults to say they have experienced discrimination incidents.** For example, about half or more of U.S.-born Asian adults and immigrants who came to the U.S. as children (1.5 generation) say they have been called offensive names in daily interactions with strangers, compared with 20% of those who immigrated as adults (first generation).⁷ This could be for a number of reasons, including recognizing discrimination more than other Asian adults, having more non-Asian friends, or being racialized in America during adolescence.⁸
- **68% of Asian adults who grew up in the U.S. say they rarely or never talked with family about the challenges they might face because of their race or ethnicity when growing up.**⁹ Meanwhile, 31% say their family sometimes or often discussed it.

⁶ Regional Asian origin groups include those who self-identify with an Asian ethnic origin group or multiple Asian ethnic origin groups that belong to one Asian region only. East Asian adults include those who identify as Chinese, Japanese, Korean or some other East Asian origin. South Asian adults include those who identify as Bangladeshi, Indian, Nepali, Pakistani or some other South Asian origin. Southeast Asian adults include those who identify as Cambodian, Filipino, Hmong, Vietnamese or some other Southeast Asian origin.

⁷ In this report, Asian immigrants who are “first generation” – those who came to the U.S. when they were *18 or older* – and “1.5 generation” – those who came to the U.S. when they were *younger than 18* – are treated as two separate groups. This differs from other [Pew Research Center analyses](#) that categorize all immigrants, regardless of the age at which they came to the U.S., as “first generation.” The distinction between “first generation” and “1.5 generation” in this report follows previous research that explores how age and life stage for foreign born, and parental nativity for U.S. born, impact and complicate the meaning and measurement of generational labels. For more, refer to Rumbaut, R.G. 2004. [“Ages, Life Stages, and Generational Cohorts: Decomposing the Immigrant First and Second Generations in the United States.”](#) International Migration Review.

⁸ Previous research suggests that birthplace, age at immigration, and length of residence in the U.S. are linked to perceptions of discrimination. Those who were born in the U.S., immigrated at a younger age, and have resided in the U.S. for longer periods are more likely to perceive discrimination than their counterparts. For more, refer to Brondolo, E., R. Rahim, S. Grimaldi, A. Ashraf, N. Bui and J. Schwartz, 2015, [“Place of Birth Effects on Self-Reported Discrimination: Variations by Type of Discrimination,”](#) International Journal of Intercultural Relations; and Wong, J. and K. Ramakrishnan, 2021, [“Anti-Asian Hate Incidents and the Broader Landscape of Racial Bias,”](#) AAPI Data. Additionally, according to the same Pew Research Center survey, U.S.-born Asian adults are less likely than Asian immigrants to say that [all or most of their friends in the U.S. are Asian](#).

⁹ “Asian adults who grew up in the U.S.” are those who were born in the U.S. and those who were born abroad but immigrated to the U.S. before they were 18 (that is, those who are 1.5 generation and all U.S.-born adults). Because this question asks whether Asian adults talked with their families about the challenges they might face because of their race or ethnicity *when growing up*, analysis is limited only to those who grew up in the U.S. to provide a consistent base for the racial context in which the respondent grew up.

In sum, the survey asked Asian Americans if they have personally experienced 17 specific discrimination incidents in day-to-day encounters or because of their race or ethnicity. It also asked more broadly if they have ever experienced racial discrimination.

- **About nine-in-ten Asian Americans have personally experienced at least one of the 17 discrimination incidents asked about in the survey.** Across these incidents, Asian Americans are most likely to say that strangers mispronounced their name (68%) or assumed that they are good at math and science (58%). And about half of Asian adults say they have experienced four incidents or more.
- **58% of Asian adults say they have ever experienced racial discrimination or been treated unfairly because of their race or ethnicity.** This includes 53% who say they experience racial discrimination from time to time and 5% who say they experience it regularly.

Read the [Appendix](#) for the list of the 17 discrimination incidents asked about in the survey. This is not an exhaustive list of all possible discrimination experiences. Some Asian adults who said “no” to all of these may still have experienced some form of discrimination not captured by the survey.

Most Asian Americans have been treated as foreigners in some way, no matter where they were born

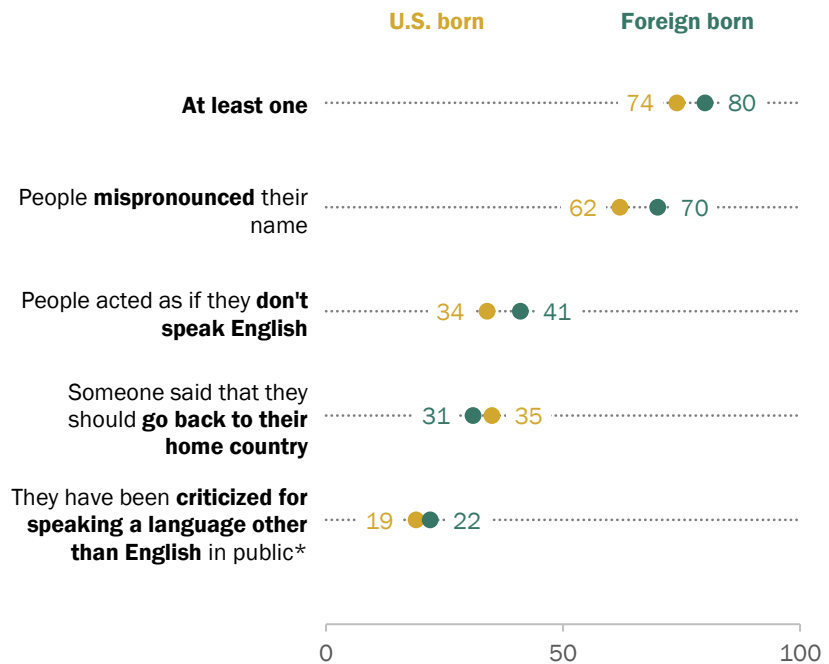
Many Asian Americans face the experience of being treated as a foreigner, no matter their birthplace, citizenship status or strength of their ties to the U.S.

About equal shares of **U.S.-born** and **immigrant** Asian adults say they have had experiences in which they are treated as foreigners:

- 70% of immigrants and 62% of U.S.-born Asian adults say people have mispronounced their name.
- 41% of immigrants and 34% of U.S.-born adults say people have acted as if they don't speak English.
- 31% of immigrants and 35% of U.S.-born adults say someone has told them to go back to their home country.
- And among those who can speak their Asian origin language, 22% of immigrants and 19% of U.S.-born adults say someone has criticized them for speaking a non-English language in public.

Similar shares of U.S.-born and immigrant Asian adults have been treated as foreigners by strangers

% of Asian adults who say each of the following has happened in their day-to-day encounters with strangers in the U.S.



* Responses only shown among Asian adults who say they can carry on a conversation in their Asian origin language, both understanding and speaking, at least a little.
 Note: "At least one" refers to Asian adults who say they have experienced at least one incident in which people mispronounced their name, acted as if they don't speak English, someone said that they should go back to their home country, or they have been criticized for speaking a language other than English in public. Share of respondents who didn't offer an answer or gave other answers not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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These experiences persist even among **Asian adults whose families have lived in the U.S. for multiple generations.**

- 37% of second-generation Asian adults (the U.S.-born children of immigrant parents) say someone has told them to go back to their home country, compared with 26% of first-generation Asian adults (those who immigrated to the U.S. as adults).

Whether or not immigrants are **naturalized U.S. citizens**, many still experience being treated as a foreigner. And in some cases, higher shares of citizens than noncitizens say these incidents have happened to them:

- 34% of Asian immigrants who are naturalized U.S. citizens say someone has told them to go back to their home country, compared with 26% of Asian immigrants who have not obtained citizenship.

(Explore more about the “forever foreigner” stereotype and Asian Americans in [Chapter 2](#).)

Most Asian Americans have been subjected to ‘model minority’ stereotypes, but many haven’t heard of the term

Another experience many Asian Americans encounter is being stereotyped as a model minority, no matter their background. This stereotype often does not align with the [lived experiences](#) and [socioeconomic backgrounds](#) of many Asians in the U.S. Research on the model minority myth has also pointed to its negative impact on attitudes and expectations made of other racial and ethnic groups.¹⁰

¹⁰ Some scholars argue that the model minority stereotype of Asian Americans is used as an instrument to discipline other racial and ethnic groups and to undermine their political demands. For more on this, see Wu, E.D., 2013, “[The Color of Success: Asian Americans and the Origins of the Model Minority](#)”; and Poon, O, D. Squire, C. Kodama, A. Byrd, J. Chan, L. Manzano, S. Furr, and D. Bishundat, 2016, “[A Critical Review of the Model Minority Myth in Selected Literature on Asian Americans and Pacific Islanders in Higher Education](#),” Review of Educational Research.

- **Immigrant generation:** About three-quarters each of 1.5- and second-generation Asian adults say they have had at least one experience in which people have assumed they are good at math and science or not a creative thinker. Smaller shares of first-generation (56%) and third- or higher-generation (55%) Asian adults say the same.
- **Education:** 72% of Asians with a postgraduate degree say they have been subjected to at least one of the model minority stereotypes, compared with 54% of those with a high school degree or less.
- **Income:** 73% of Asian adults with a family income of \$150,000 or more say this has happened to them, compared with 51% of Asian adults with a family income of less than \$30,000.

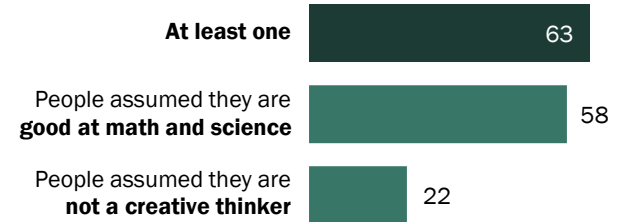
Asian Americans' awareness of the term 'model minority'

Despite most Asian Americans saying they have been subjected to stereotypes associated with the idea of being a model minority, fewer than half (44%) say they have heard of the term. The groups who have experienced model minority stereotypes are also more likely to say they are familiar with the term:

- **Experiences of the stereotype:** Overall, Asian adults who have experienced at least one model minority stereotype are more likely to be familiar with the label, compared with those who have not faced either of these experiences (51% vs. 32%).
- **Immigrant generation:** About six-in-ten Asian adults who are 1.5 generation (60%) and second generation (62%) say they have heard of the term. By comparison, 40% of third- or higher-generation and 32% of first-generation Asian adults say the same.

Most Asian adults have experienced stereotypes associated with being a 'model minority' but fewer than half have ever heard the term

% of Asian adults who say each of the following has happened in their day-to-day encounters with strangers in the U.S.



% of Asian adults who say ...



Note: "At least one" refers to Asian adults who say they have experienced at least one incident in which people assumed they are good at math and science or not a creative thinker. Share of respondents who didn't offer an answer or gave other answers not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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- **Education:** 53% of Asian Americans with a postgraduate degree know the term “model minority,” compared with 30% of those with a high school degree or less.
- **Income:** 54% of Asian adults who make \$150,000 or more say they are familiar with the term, compared with 29% of those who make less than \$30,000.
- **Age:** 56% of Asian adults younger than 30 have heard the term “model minority.” About 37% of those 65 and older say the same.

Asian Americans’ views of the ‘model minority’ label

Among Asian adults who have heard of the term “model minority,” 42% say describing Asians as a model minority is a bad thing, while 28% say it is neither a good nor bad thing, 17% say it is a good thing and 12% are not sure.

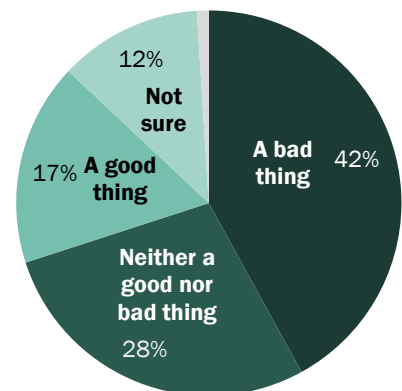
Views among Asian adults who have heard of the model minority label vary across some demographic groups:

- **Immigrant generation:** 62% of second-generation Asian adults say the model minority label is a bad thing. By comparison, 43% of 1.5-generation and 26% of first-generation Asian adults say the same.
- **Age:** 66% of Asian adults under 30 view the model minority label negatively, while 8% view it positively. On the other hand, 36% of Asian adults 65 and older say the label is a *good* thing, while 17% say it is a bad thing.
- **Party:** 52% of Asian adults who identify with or lean toward the Democratic Party say describing Asians as a model minority is a bad thing, compared with 17% of Republicans and Republican leaners. Among Republicans, 31% say calling Asian Americans a model minority is a good thing, while only 12% of Democrats say the same.

(Explore more about the “model minority” stereotype and Asian Americans’ views of it in [Chapter 3](#).)

About 4 in 10 Asians who know the term ‘model minority’ say it is a bad thing

Among Asian adults who have heard of the term “model minority,” % who say using it to describe Asians in the U.S. is ...



Note: “Not sure” is a provided response option and distinct from those who chose not to provide an answer. Share of respondents who didn’t offer an answer shown but not labeled.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023. “Discrimination Experiences Shape Most Asian Americans’ Lives”

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Experiences with other daily and race-based discrimination incidents

- **40% of Asian adults say they have received poorer service than other people at restaurants and stores.** More than four-in-ten Asian adults who have a bachelor's degree or more say they have had this experience, compared with about one-third with some college experience or less.
- **37% of Asian adults say in day-to-day encounters with strangers, they have been called offensive names.** About six-in-ten U.S.-born Asian adults (57%) say this, compared with 30% of Asian immigrants.
- **11% of Asian adults say have been stopped, searched or questioned by the police because of their race or ethnicity.** Responses differ by how *others* perceive their racial or ethnic identity. Asian adults who are perceived as non-Asian and non-White (which includes those who say they are perceived as “mixed race or multiracial” or “Arab or Middle Eastern,” among others) are more likely to say they have had this experience, compared with those who are perceived as Asian or Chinese.¹¹

In their own words: Key findings from qualitative research on Asian Americans and discrimination experiences

In 2021, Pew Research Center conducted [66 focus groups of Asian Americans](#) across 18 different Asian origin groups. In the focus groups, some participants shared their experiences with discrimination that elaborate on our survey findings.

- Many participants talked about their experiences being **bullied, harassed or called slurs and other offensive names** because of their race or ethnicity. (*Read more about these experiences in [Chapter 1](#)*)
- Some participants – particularly those who are South Asian – talked about facing **discriminatory backlash after the events of Sept. 11, 2001**. (*[Chapter 1](#)*)

¹¹ In the same survey, we asked Asian adults [how most people would describe them](#) if, for example, they walked past them on the street – that is, how *others* perceive their racial or ethnic identity. About 60% of Asian adults say they are perceived as “Asian,” 12% say they are perceived as “Chinese,” 5% say they are perceived as “Hispanic or Latino,” 3% say they are perceived as “White,” and 18% say they are perceived as some other non-White and non-Asian race or ethnicity. Asian adults who say they are perceived as a non-White and non-Asian race or ethnicity include those who say most people would describe them as mixed race or multiracial, Arab or Middle Eastern, Native American or an Indigenous person, African American or Black, or some other race or ethnicity. Throughout this report, data for Asian adults who are perceived as White is not shown separately due to insufficient sample size.

- We also asked participants what they would do if their close friend was **told that they don't belong here and to go back to their "home country."** Participants offered a range of responses including offering emotional support, telling them to walk away, record and report the incident, and speak up or fight back. ([Chapter 2](#))
- Participants also shared their perspectives on the **model minority stereotype**. Some shared how it reinforces harmful social pressures and treats Asians as monolithic. Others had more mixed feelings, and some had positive impressions of how the stereotype characterizes Asian Americans. ([Chapter 3](#))
- Participants discussed their experiences of being **discriminated against since the coronavirus outbreak in 2020**, including being shamed, harassed or attacked in public and private spaces. ([Chapter 4](#))

A brief history of anti-Asian discrimination in the United States

From exclusion through World War II

Asian Americans have faced discrimination throughout their history in the United States. In the 1800s, Asians were brought to the U.S. as [indentured laborers](#) amid the [emancipation of African slaves](#). While playing integral roles in projects like the [Transcontinental Railroad](#), Asian immigrants faced emerging [anti-Asian sentiments](#) and [exclusion](#), with beliefs that Asians were creating unjust labor competition and endangering mainstream American society. Congress passed laws to exclude Asian immigrants including the [1875 Page Law](#), the [1882 Chinese Exclusion Act](#) and the [1917 Asiatic Barred Zone Act](#), among others.

In the 1920s, a series of [Supreme Court cases](#) reaffirmed [previous laws](#) that clarified that Asian immigrants, [including South Asians](#), are not "free White persons" and therefore were excluded from becoming naturalized U.S. citizens. This period also saw legislation that outlawed interracial marriage, including the [1922 Cable Act](#) which stipulated that if U.S.-born women married "aliens ineligible for citizenship," they would lose their own citizenship. Additionally, beginning in 1913, some states restricted Asian immigrants as well as U.S.-born Asian Americans from [the right to own and lease land](#). Many states upheld these laws until the 1950s, and [Florida's law was only repealed in 2018](#).

Beginning in 1942, [Japanese Americans were incarcerated](#) during World War II, driven by the [belief that they were spies and enemies](#). Throughout this period, Asians [experienced discrimination in the](#)

[labor market](#) and other areas of life and were treated as foreign people who were not accepted as American.

From post-World War II to the present day

In the postwar period, immigration patterns changed. The [1965 Immigration and Nationality Act](#) abolished quotas and [allowed immigration from Asia to increase](#). The Vietnam War and other conflicts in Southeast Asia [brought refugees from the region](#) to the U.S. in higher numbers. And the [1990 Immigration Act](#) raised immigration ceilings and allowed the flow of Asian immigrants in professional occupations to expand.

In this period, other stereotypes about Asian Americans began to emerge. Starting from the 1960s, [Asian Americans were portrayed](#) in popular media as overachievers, intellectually and financially successful, and a group that rarely complained or spoke up. Amid the Civil Rights Movement, images of Asian Americans as a [successful or “model” minority](#), especially in comparison with other racial or ethnic groups, proliferated. Two high-profile examples of this include the 1966 [New York Times Magazine article](#) calling Japanese Americans a “success story” and the [1987 Time magazine cover story](#) characterizing Asian Americans as “whiz kids.”

Global tensions regularly shaped the experiences of the U.S. Asian population. The fear of economic competition with Asian countries in the postwar period contributed to [rising resentment](#) toward Asian Americans and resulted in tragedies such as the [murder of Vincent Chin](#). In the [aftermath of Sept. 11](#), Muslims, Sikhs, Arabs and South Asians in the U.S. became targets of racial profiling and hate crimes due to anti-Muslim sentiments. Most recently, the [COVID-19 pandemic intensified anti-Asian sentiment](#), with many Asian Americans facing racist attacks, threats and bias across the country.

1. Asian Americans' experiences with discrimination in their daily lives

Most Asian Americans experience discrimination in many parts of their day-to-day lives. In the survey, we asked Asian American adults if they have ever experienced discrimination or been treated unfairly because of their race or ethnicity.

In addition to this broad question, we also asked whether they have experienced specific discrimination incidents in their everyday life. These include incidents in interpersonal encounters with strangers; at security checkpoints; with the police; in the workplace; at restaurants or stores; and in their neighborhoods.

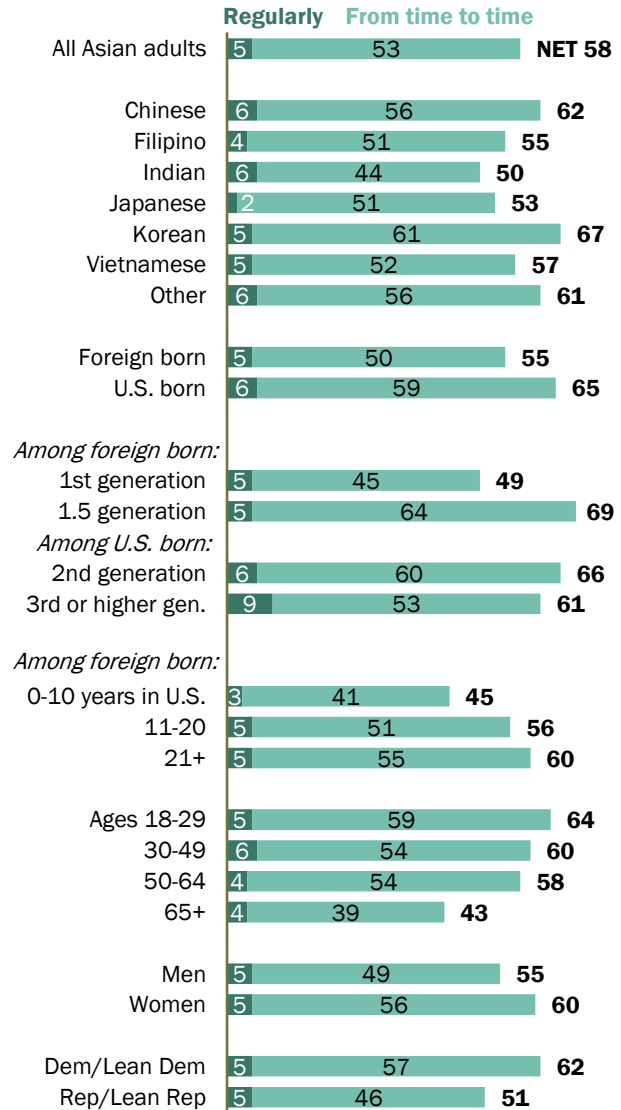
About six-in-ten Asian adults (58%) say they have ever experienced racial discrimination or been treated unfairly because of their race or ethnicity. This includes 53% of Asian adults who say they have experienced racial discrimination from time to time and 5% who say they experience it regularly.

Whether Asian adults say they have experienced racial discrimination varies across some demographic groups:

- **Ethnic origin:** 67% of Korean adults say they have experienced racial discrimination, higher than the shares among Vietnamese

A majority of Asian adults say they have ever experienced racial discrimination

% of Asian adults who say they have ever experienced discrimination or been treated unfairly because of their race or ethnicity



Note: Ethnic origin groups include those who self-identify with one Asian ethnicity only. "1.5 generation" refers to those who immigrated to the U.S. when younger than 18. Figures may not add to subtotals due to rounding. Share of respondents who didn't offer an answer or gave other answers not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

"Discrimination Experiences Shape Most Asian Americans' Lives"

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(57%), Filipino (55%) and Indian (50%) adults.

- **Nativity:** U.S.-born Asian adults are more likely than immigrants to say they have experienced racial discrimination, 65% versus 55%.
- **Immigrant generation:** 69% of Asian immigrants who are 1.5 generation – those who came to the U.S before they were 18 years old – say they have ever experienced racial discrimination. About half of immigrants who traveled to the U.S. as adults (first generation) say the same.
- **Years in U.S.:** 45% of immigrants who arrived in the U.S. in the last decade say they have experienced racial discrimination, compared with 60% of those who have been in the U.S. for more than 20 years.¹²

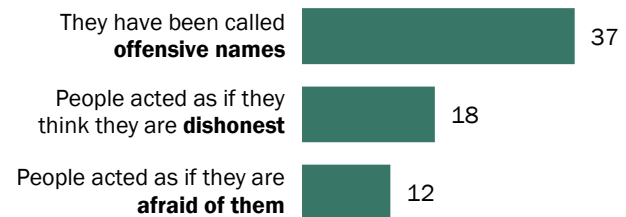
Discrimination in interpersonal encounters with strangers

In the survey, we asked Asian adults whether they have experienced discrimination incidents in their daily interpersonal encounters with strangers.

- 37% of Asian adults say strangers have called them offensive names.
- 18% say strangers have acted as if they thought they were dishonest.
- 12% say people have acted as if they were afraid of them.

About 4 in 10 Asian adults say strangers have called them offensive names

% of Asian adults who say each of the following has happened in their day-to-day encounters with strangers in the U.S.



Note: Share of respondents who didn't offer an answer or gave other answers not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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¹² Other research suggests that place of birth, age at immigration and length of time in the U.S. are linked to perceptions of discrimination. Previous studies have found that those born in the U.S. report experiencing discrimination at higher levels than those who are foreign born; and that those who immigrated at a younger age and have lived in the U.S. for longer periods perceive discrimination at higher levels. For more, refer to Brondolo, E., R. Rahim, S. Grimaldi, A. Ashraf, N. Bui and J. Schwartz, 2015, "[Place of Birth Effects on Self-Reported Discrimination: Variations by Type of Discrimination](#)," International Journal of Intercultural Relations; and Wong, J. and K. Ramakrishnan, 2021, "[Anti-Asian Hate Incidents and the Broader Landscape of Racial Bias](#)," AAPI Data.

Experiences with offensive name-calling

About 37% of Asian adults say that in day-to-day encounters in the U.S., strangers have called them offensive names. Whether Asian adults say they have had this experience is associated with their **experiences with immigration**:

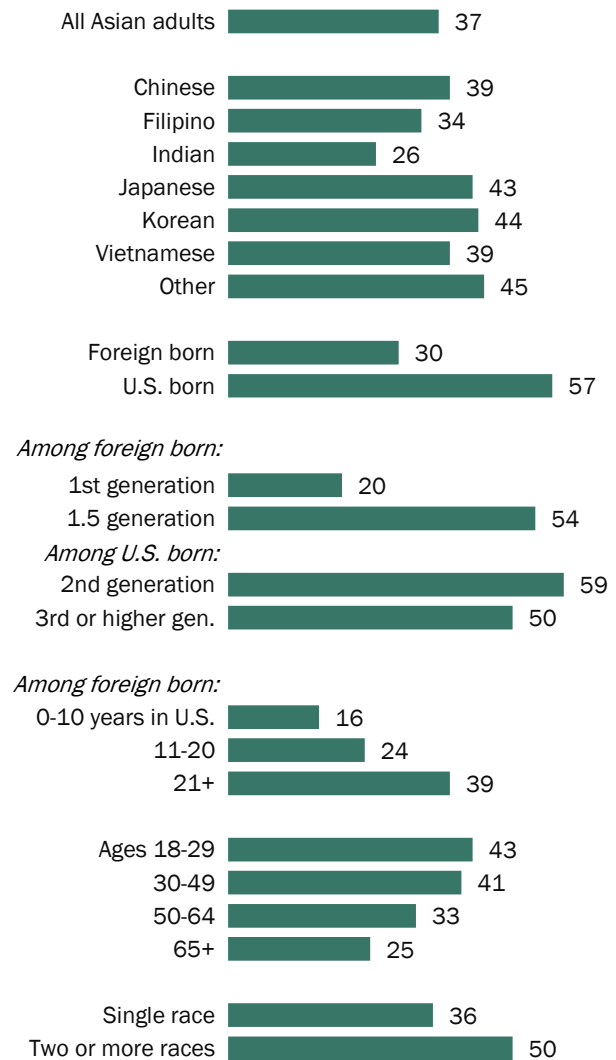
- 57% of U.S.-born Asian adults say strangers have called them offensive names. They are nearly twice as likely as Asian immigrants (30%) to say this.
- Among immigrants, 54% of Asian adults who immigrated as children (1.5 generation) say they have been called offensive names by strangers, while 20% of those who immigrated as adults (first generation) say the same.
- 39% of immigrants who have been in the U.S. for more than two decades say they have been called offensive names. By contrast, 16% of those who immigrated 10 years ago or less say the same.

Responses also vary across other demographic groups:

- **Ethnic origin:** 26% of Indian adults say strangers have called them offensive names, a *lower* share than other origin groups.
- **Regional origin:** This pattern is also echoed among regional origin groups. Among South Asian adults overall, 29% say

U.S.-born Asian adults are more likely than immigrants to say strangers have called them offensive names

% of Asian adults who say that in day-to-day encounters with strangers in the U.S., they have been called offensive names



Note: Ethnic origin groups include those who self-identify with one Asian ethnicity only. "1.5 generation" refers to those who immigrated to the U.S. when younger than 18. Share of respondents who didn't offer an answer or gave other answers not shown. Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023. "Discrimination Experiences Shape Most Asian Americans' Lives"

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they have been called offensive names, compared with higher shares of East (41%) and Southeast (39%) Asian adults.

- **Age:** About four-in-ten Asian adults under 50 years old say they have been called offensive names, compared with 33% of those 50 to 64 and 25% of those 65 and older.
- **Race:** 50% of Asian adults who identify with two or more races – that is, those who identify as Asian in addition to at least one other race – say they have been called offensive names by strangers during day-to-day encounters. In comparison, 36% of those who are single race – those who identify as Asian and no other race – say the same.

In the survey, we also asked Asian Americans whether they have ever [hidden part of their heritage](#) – including cultural customs, food, clothing or religious practices – from non-Asians. Whether Asian Americans have hidden their culture is associated with their experiences of being called offensive names:

- 60% of Asian adults who have hidden their heritage say they have also been called offensive names by strangers, compared with 32% of those who have *not* hidden part of their heritage.

In their own words: Asian Americans’ experiences of being called slurs and offensive names

A note to readers

This section contains racial slurs and other terms that may be offensive to readers. Quotations have been lightly edited for grammar, spelling and clarity, but we have chosen not to censor language out of respect to those who agreed to share their personal experiences.

In the 2021 focus groups of Asian Americans, many participants talked about their experiences being **bullied, harassed or called offensive names** because of their race or ethnicity:

“As an Indian female, we tend to be very hairy ... starting very young, so in sixth and seventh grade I was super hairy and so all the other girls would be like, ‘Oh my god, are you like shaving already? Or what’s going on with that?’ And then people would call me, ‘Sand N-word.’ A lot of just like, ‘Saddam’s daughter,’ just like those types of words.”

- U.S.-born woman of Indian origin in late 30s

“The first time that I can ever remember experiencing racism and discrimination was when I was 3. I was on the playground ... and I was playing with this White girl and then her mom came ... [and] was just like, ‘Don’t play with that chink,’ and I didn’t know how to take that at the time. I didn’t think anything of it because I didn’t know what it was and then, you know, it was put in my memory for the next god knows how many years and it wasn’t until I heard that word again, ironically watching [the 2000 film] ‘The Debut’ [with Dante Basco] ... and I remember they called him ‘chink’ in there and I was like – it just unlocked a memory and that’s when I really started to ... understand race and prejudice and discrimination.”

- U.S.-born woman of Filipino origin in late 20s

“I remember that I first came [to my neighborhood], there were not too many Chinese [people there]. [Kids] would shout behind my back: ‘Japs, Japs.’ They were about 8, 10 years old.”

- Immigrant man of Taiwanese origin in mid-70s (translated from Mandarin)

“We just have to deal with it more than the average person. I’ve been called DJ Isis, I’ve been called terrorist. ... [O]n a day-to-day basis I feel welcome [in America]. This is my country. I’m here to live; I’m here to stay. But there are just those one or two instances that just make you feel like maybe it would have been better if I was somewhere else or maybe it would have been different if I was White or whatever. I feel like the only person that’s going to be 100% fully welcome is a White male and that’s the only person that’s going to be 100% welcome 100% of the time.”

- U.S.-born man of Indian descent in late 20s

“I had my assigned parking lot, and when a White man parked his car on my spot, I told him to move his car, he said ‘Ching Chang Chong’ to me and called the guard.”

- Immigrant man of Korean descent in late 40s (translated from Korean)

“When I was in college, I had a White girlfriend and ... [her family was] very kind to me ... but one time, we got invited to a party at her aunt and uncle’s house and ... [her mom] says to me, ‘Can you help bring this food into the house?’ so ... I picked up some trays of food, walked them into the house, and her aunt comes to the door and says to me, ‘No. Bring it around the back,’ ... and then I could hear her in earshot say to the girlfriend’s mother, ‘Oh, these fucking spic caterers. What’s wrong with them? Don’t they know that the service entrance is in the rear?’ ... I heard her mother correct her on the spot, but ... that’s just one example of many, that much

racism I've had when I've interracially dated. ... I just shut my mouth. I didn't retaliate. I didn't want to make trouble but ... I regret not having spoken up for myself."

- U.S.-born man of Filipino descent in early 40s

Experiences with people treating them like they are dishonest or afraid of them

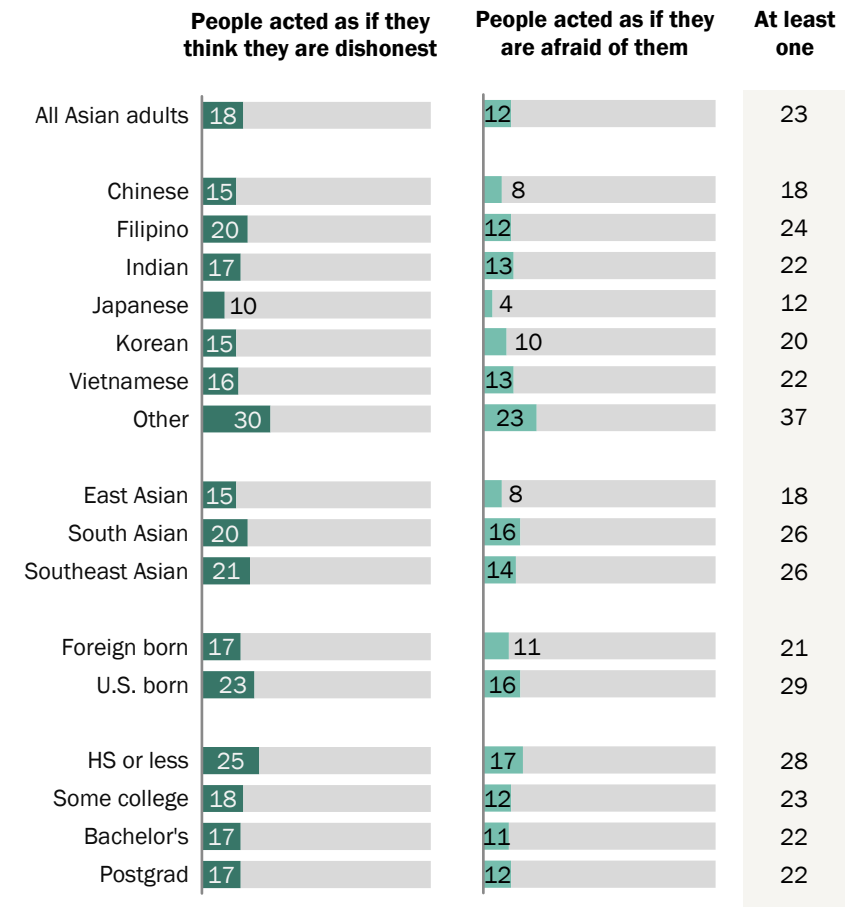
About a quarter of Asian adults (23%) say they have had at least one encounter in which a stranger acted like they were dishonest or afraid of them. This includes 18% who say strangers have acted as if they were dishonest and 12% who say people have acted as if they were afraid of them.

There are differences across some Asian origin groups:

- **Ethnic origin:** 37% of those who collectively belong to less populous Asian origin groups (those categorized as some "other" origin in this report) say they have had at least one of these experiences. This is higher than the shares among the six largest Asian origin groups.
- **Regional origin:** 26% each of South and

About 1 in 5 Asian adults say strangers have acted like they are dishonest

% of Asian adults who say each of the following has happened in their day-to-day encounters with strangers in the U.S.



Note: "At least one" refers to Asian adults who say they have experienced at least one incident in which people acted as if they think they are dishonest or are afraid of them. Ethnic origin groups include those who self-identify with one Asian ethnicity only. Regional origin groups include those who identify with ethnic origins that belong to one Asian region only. "Some college" includes those with an associate degree and those who attended college but did not obtain a degree. Share of respondents who didn't offer an answer or gave other answers shown but not labeled.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023. "Discrimination Experiences Shape Most Asian Americans' Lives"

Southeast Asian adults say strangers have treated them at least one of these ways, compared with 18% of East Asian adults.

Racial discrimination at security checkpoints

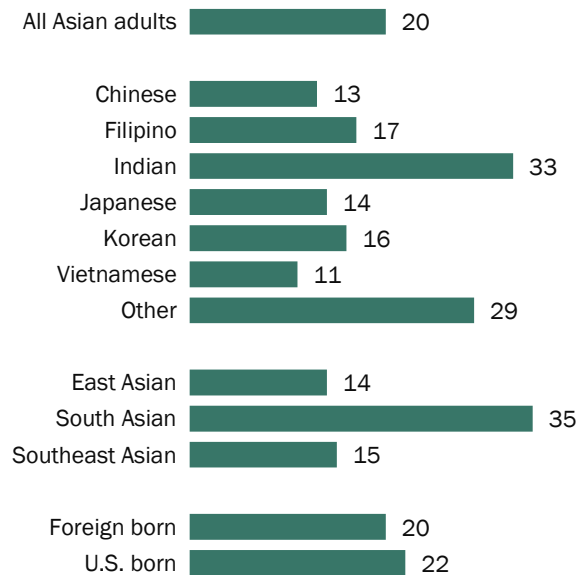
Among Asian adults overall, 20% say they have been held back at a security checkpoint for a secondary screening because of their race or ethnicity.

Across regional origin groups, South Asian adults are the most likely to have this experience, with 35% saying so. This is about twice the shares among Southeast (15%) and East (14%) Asian adults who say the same.

Among South Asian adults, those born in the U.S. are more likely than immigrants to say they have had this experience.¹³

About 1 in 3 South Asian adults say they have been held back at a security checkpoint due to their race or ethnicity

% of Asian adults who say they have been held back at a security checkpoint for a secondary screening because of their race or ethnicity



Note: Ethnic origin groups include those who self-identify with one Asian ethnicity only. Regional origin groups include those who identify with ethnic origins that belong to one Asian region only. Share of respondents who didn't offer an answer or gave other answers not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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¹³ For more information on the shares of South Asian adults who have been held back at a security checkpoint for a secondary screening because of their race or ethnicity by demographic groups (including by ethnic origin, nativity, age, gender and party), refer to the [Appendix](#).

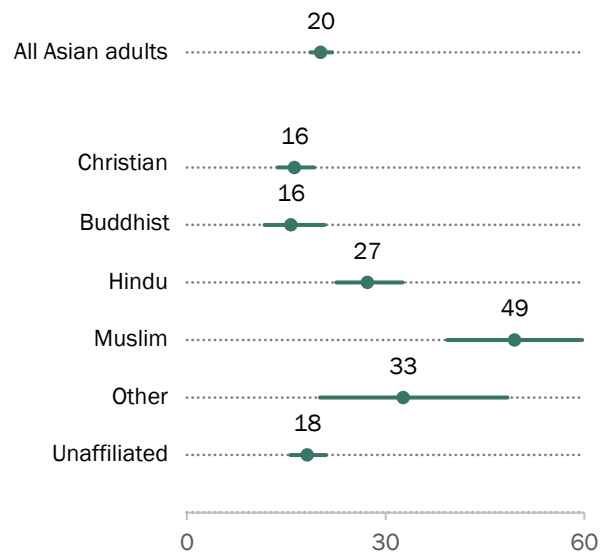
There are also key findings by **religion** among Asian Americans:

- Asian American Muslims are more likely than some other religious groups – including Asian Hindus, those who are religiously unaffiliated, Christians and Buddhists – to say that they have been stopped at a security checkpoint for a secondary screening because of their race or ethnicity.
- About a quarter of Asian Hindus also say they have had this experience.

Notably, South Asian adults make up a higher share of Asian [Muslims](#) and [Hindus](#) in the U.S. than other regional Asian origin groups.

Share of Asian adults who have been stopped at a security checkpoint varies across religious groups

% of Asian adults who say they have been stopped at a security checkpoint for a secondary screening because of their race or ethnicity



Note: "Other" includes religious groups with sample sizes too small to report on separately, including Sikhs, Daoists and Jews.

"Unaffiliated" includes those who identify as atheist, agnostic or "nothing in particular." Lines surrounding data points represent the margin of error of each estimate. Share of respondents who didn't offer an answer or gave other answers not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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Backlash against Muslims, Sikhs, Arabs and South Asians post-9/11

Following the Sept. 11 attacks, [discrimination against Muslims, Sikhs, Arabs, South Asians and others perceived to be part of these groups](#) in the U.S. increased. Amid concern about national security among government officials and the general public alike, there were [significant changes in immigration law and policy](#), including the formation the Department of Homeland Security, the creation of the [National Security Entry-Exit Registration System](#) and the passage of the [USA/PATRIOT Act](#), among others.

Muslim Americans faced [increased scrutiny and surveillance](#). Other religious and ethnic groups also became targets of discrimination incidents and hate crimes, including the [2012 mass shooting at a Sikh temple in Oak Creek, Wisconsin](#).

Anti-Muslim sentiment and scrutiny has continued in recent years and continues to touch the lives of Muslims, Sikhs, Arabs and South Asians living in the U.S. Previous Pew Research Center surveys have found that from 2007 to 2017, [increasing shares of Muslim Americans](#) said they have personally experienced discrimination. And among the American public, people held [more negative views of Muslims and Islam](#) after the Sept. 11 attacks.

In their own words: Asian Americans’ experiences with racial profiling at airports and other post-9/11 discrimination experiences

Some participants of South Asian origin in our 2021 focus groups of Asian Americans talked about facing discriminatory backlash after the events of Sept. 11, 2001.

Some participants talked about their experiences with being **racially profiled by airport security**:

“[Once, when I was flying back to the U.S., airport security] pulled me away from my family for three hours because I had a beard. ... They didn’t believe my passport was real, [they thought] that I was trying to sneak in, and they pulled me away, no context of where they were taking me or anything and my mom was freaking out the whole time, and they interrogated me asking me a bunch of different questions ... I was 17 at the time. ... This happens every time I fly now, so I tell my friends to be two hours late to pick me up from an airport. I mean, this is not a joke. This is every time I travel. Every time, they do this to me.”

- U.S.-born man of Pakistani origin in early 30s

“My brother-in-law’s son was stopped because his beard had grown and they felt that he may be from some terrorist group. Hence, he was stopped for two hours and cross-questioned. When he came back home, his mother, my sister-in-law, told him to shave his beard and moustache clean as he looked exactly like ‘them.’”

- Immigrant woman of Indian origin in early 50s (translated from Hindi)

“[My family was] going to Pakistan and it was like a week after 9/11 for a wedding and ... TSA or someone in a uniform looked at me like he wanted me to die. ... That was one [memory] that really stood out and then the other was my schoolteacher. She was like, ‘It’s just not fair that we’re being punished for something that your people did,’ or something. ... I was in first grade.”

- U.S.-born woman of Pakistani origin in mid-20s

Other participants talked about **other physical attacks** or ways they and their family had to **change their behavior**:

“When a friend of mine and I were on the way to work during the week the 9/11 incident had taken place, we were assaulted with eggs. ... But other local people helped us, they chased after the car that attacked us with eggs. So, incidents like that have taken place.”

- Immigrant man of Sri Lankan origin in late 40s (translated from Sinhalese)

“After 9/11, things changed a lot. I feel like things changed for a lot of us and I remember my parents putting out American flags everywhere – outside the house, on the mailbox, like wherever they could stick them. And even now, I do get ... constantly pulled over when you’re in line at the airport, by TSA and at this point I just know I’m going to get pulled over. ... I make my way leisurely to that section because I know that they’re going to profile me.”

- U.S.-born woman of Indian origin in early 30s

“[W]hen I was a kid ... one of my neighbors ran their car into our house. It was just the weirdest thing ever because ... their garage is aligned to the side of our house and then they crashed the side of our house and then we asked them, ‘How did this happen?’ You don’t just run into someone’s house, especially when there’s grass and like a fence in the way. They’re like, ‘Oh yeah. It’s my son. We’re just teaching him to drive. He did it by accident.’ ... [T]o this day, we knew it was like more racially motivated just because we’re the only Pakistani family in the neighborhood, but they deemed it an accident.”

- U.S.-born man of Pakistani origin in early 20s

Encounters with police because of race or ethnicity

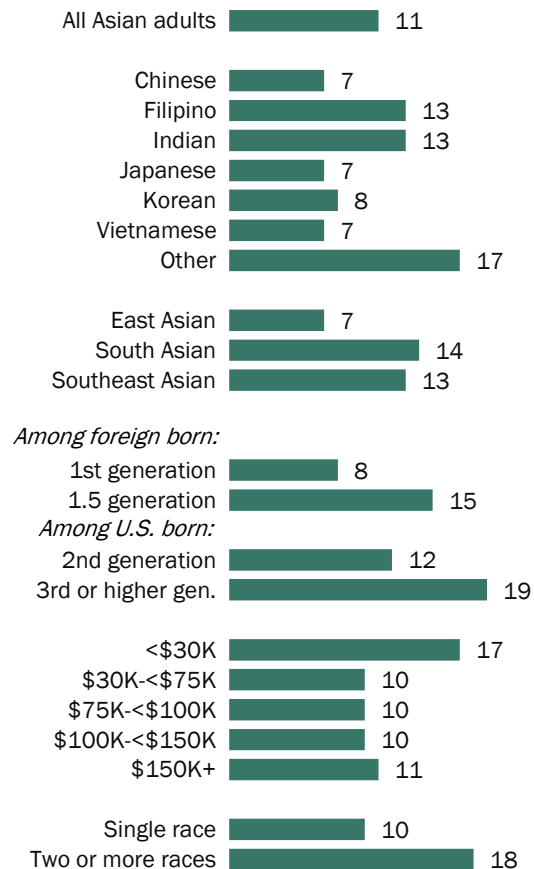
About one-in-ten Asian adults (11%) say they have been stopped, searched or questioned by the police because of their race or ethnicity.¹⁴

Whether Asian Americans say they have had this experience varies somewhat across demographic groups:

- **Ethnic origin:** 17% of Asian adults who belong to less populous origin groups say they have had an encounter with the police because of their race or ethnicity. This is higher than the shares among Korean (8%), Vietnamese (7%), Chinese (7%) and Japanese (7%) adults who say the same.
- **Regional origin:** 14% of South and 13% of Southeast Asian adults say they have had this experience, while about half that share of East Asian adults (7%) say the same.
- **Income:** 17% of Asian adults who have a family income under \$30,000 say they have been stopped, searched or questioned by the police because of their race or ethnicity, compared with about one-in-ten adults with higher incomes.
- **Race:** 18% of Asian adults who identify with two or more races say they have had this experience, compared with 10% of Asian adults who are single race.

About 1 in 10 Asian adults say they have had racially motivated encounters with the police

% of Asian adults who say they have been stopped, searched or questioned by the police because of their race or ethnicity



Note: Ethnic origin groups include those who self-identify with one Asian ethnicity only. Regional origin groups include those who identify with ethnic origins that belong to one Asian region only. "1.5 generation" refers to those who immigrated to the U.S. when younger than 18. Income levels refer to family income in 2021. Share of respondents who didn't offer an answer or gave other answers not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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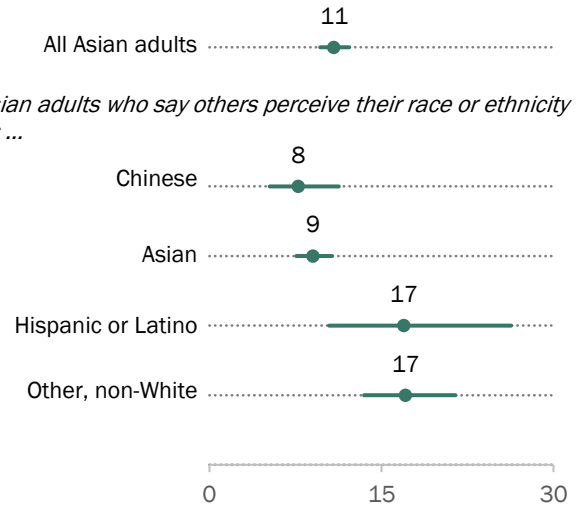
¹⁴ A 2019 Pew Research Center survey asked U.S. adults across racial and ethnic groups a slightly different question about their experiences with the police because of their race or ethnicity. Across major racial and ethnic groups, Black adults were the most likely to say they have been unfairly stopped by the police because of their race or ethnicity. White adults were the least likely to say they have had this experience.

There are also some findings based on how *others* perceive Asian Americans’ racial or ethnic identity:

- About one-in-ten Asian adults who are perceived as Chinese or Asian say they have been stopped, searched or questioned by the police because of their race or ethnicity.
- A somewhat larger share of Asian adults who are perceived as some other non-White and non-Asian race or ethnicity say the same.

Asian Americans’ encounters with police that are racially motivated vary by perceived racial identity

% of Asian adults who say they have been stopped, searched or questioned by the police because of their race or ethnicity



Note: Asian adults’ perceived race or ethnicity refers to the answer respondents gave when asked how most people would describe them if, for example, they walked past them on the street. “Other, non-White” includes those who said most people would describe them as Arab or Middle Eastern, Native American or an Indigenous person, African American or Black, mixed race or multiracial, or some other race or ethnicity. Data for respondents who said most people would describe them as White not shown separately due to insufficient sample size. Lines surrounding data points represent the margin of error of each estimate. Share of respondents who didn’t offer an answer or gave other answers not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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Racial discrimination in the workplace

About one-in-five Asian adults (22%) say they have experienced at least one of three forms of workplace discrimination because of their race or ethnicity:¹⁵

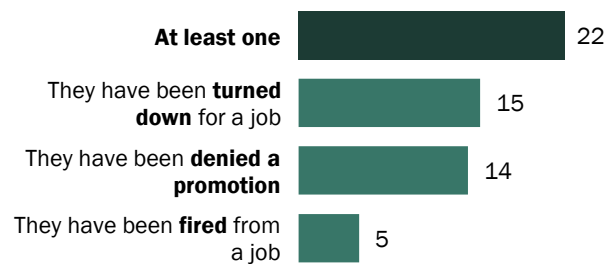
- 15% of Asian Americans say they have been turned down for a job.
- 14% say they have been denied a promotion.
- 5% say they have been fired from a job.

Asian Americans' experiences with race-based workplace discrimination vary across some demographic groups:

- **Ethnic origin:** Japanese adults are the *least* likely to say they have experienced at least one of these three incidents of racial discrimination in the workplace. Compared with other origin groups, they are less likely to say they have been turned down for a job (5%) or denied a promotion (4%).
- **Immigrant generation:** Among those born in the U.S., 27% of third- or higher-generation Asian Americans say they have experienced at least one of three incidents of workplace discrimination, while 17% among the second generation say the same. About 13% of those in third or higher generations say they have been fired from a job because of their race or ethnicity, compared with 5% of second-generation Asian adults who say the same.
- **Gender:** Asian men are slightly more likely than Asian women to say they have been denied a promotion because of their race or ethnicity (16% vs. 11%). On the other two measures, nearly identical shares of men and women say they have had the experience.

About 1 in 5 Asian adults say they have experienced some form of workplace discrimination due to race or ethnicity

% of Asian adults who say each of the following has happened because of their race or ethnicity



Note: "At least one" refers to Asian adults who say they have experienced at least one incident in which they were turned down for a job, denied a promotion, or fired from a job because of their race or ethnicity. Share of respondents who didn't offer an answer or gave other answers not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

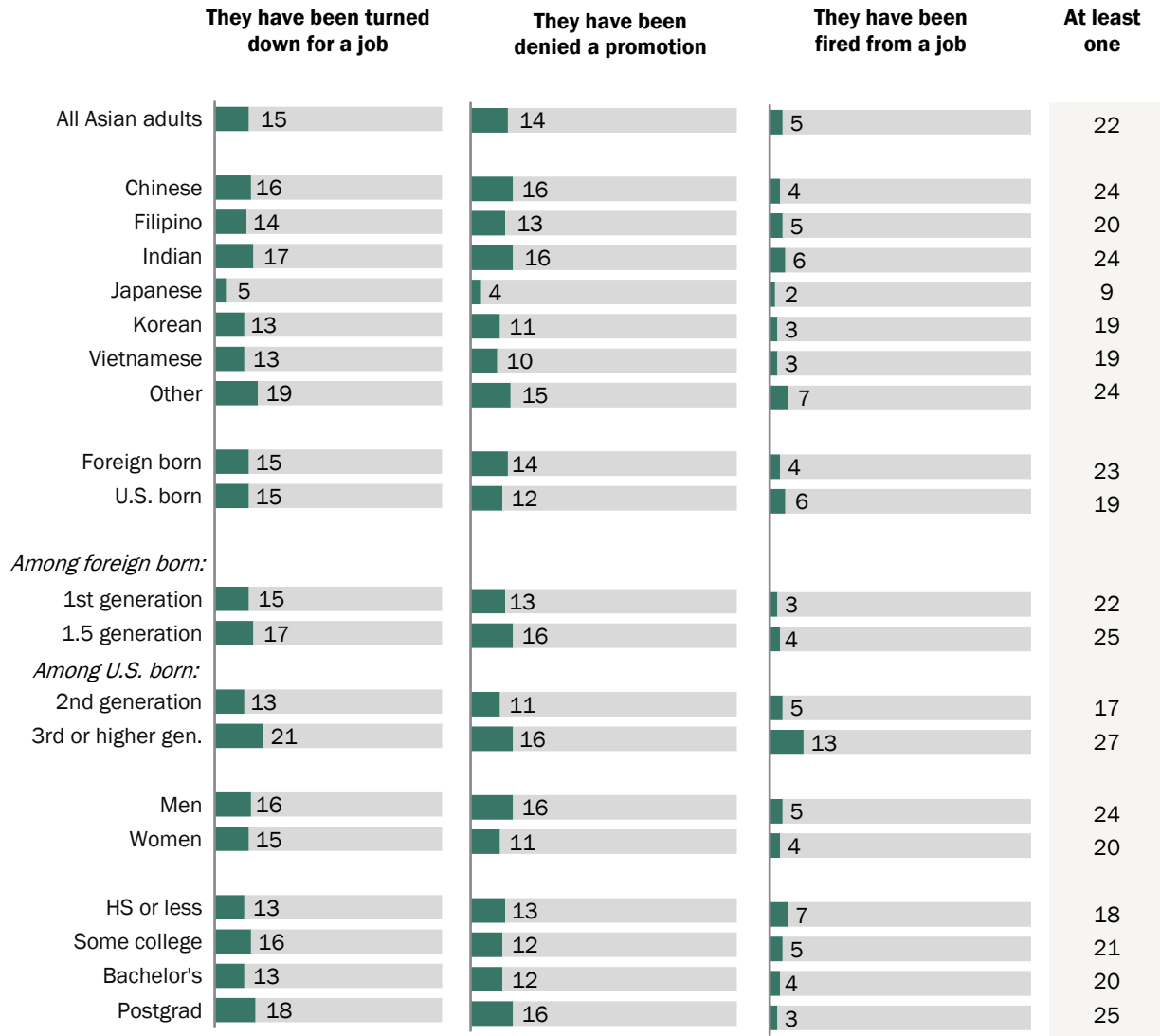
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¹⁵ A [2019 Pew Research Center survey](#) asked U.S. adults across racial and ethnic groups a different, but related, question about their experiences with workplace discrimination because of their race or ethnicity. Across major racial and ethnic groups, Black adults were the most likely to say they have been treated unfairly by an employer in hiring, pay or promotion because of their race or ethnicity. White adults were the least likely to say they have had this experience.

Asian adults' experiences with workplace discrimination differ by ethnic origin, immigrant generation and gender

% of Asian adults who say each of the following has happened because of their race or ethnicity



Note: "At least one" refers to Asian adults who say they have experienced at least one incident in which they were turned down for a job, denied a promotion or fired from a job because of their race or ethnicity. Ethnic origin groups include those who self-identify with one Asian ethnicity only. "1.5 generation" refers to those who immigrated to the U.S. when younger than 18. "Some college" includes those with an associate degree and those who attended college but did not obtain a degree. Share of respondents who didn't offer an answer or gave other answers shown but not labeled.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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Qualitative research findings related to Asian immigrants' challenges with language and culture in the workplace

In a [December 2022 Pew Research Center report](#), we explored Asian immigrants' experiences with navigating language barriers in the United States. The following findings are related to some of the survey findings on Asian immigrants' experiences of discrimination in the workplace:

- Many participants pointed to their difficulties speaking in English as a major reason they struggled to find employment. For example, many discussed struggling in interviews or feeling like they did not receive callbacks due to their language ability.
- Some participants shared that once employed, language barriers slowed their professional success and advancement.
- Participants also noted that their accents when speaking English affected how they were treated at work, including having their co-workers or customers treat them differently or missing out on opportunities.

Quality of service in restaurants and stores

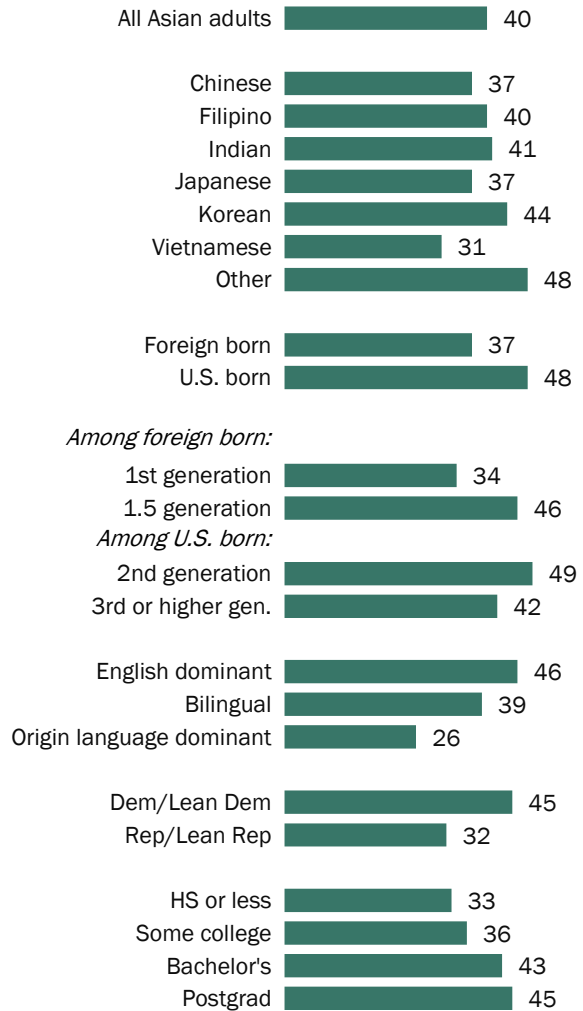
Four-in-ten Asian adults say they have received poorer service than other people at restaurants or stores. This varies somewhat across demographic groups:

- **Ethnic origin:** 48% of those who belong to less populous origin groups say they have had this experience, compared with smaller shares of Chinese (37%) and Vietnamese (31%) adults.
- **Nativity:** 48% of U.S.-born adults say they have received poorer service, while 37% of immigrants say the same.

- **Immigrant generation:** 49% of Asian adults who are the children of immigrant parents (second generation) and 46% of Asian adults who immigrated as children (1.5 generation) say they have received poorer service at restaurants or stores. Among third- or higher-generation Asian Americans, 42% have had this experience, as have 34% of the first generation.
- **Language:** 46% of Asian adults who primarily speak English say they have had this experience, compared with 39% those who are bilingual and 26% of those who primarily speak their Asian origin language.
- **Party:** 45% of Asian adults who identify with or lean toward the Democratic Party say they have received poorer service, higher than the share among Republicans and Republican leaners (32%).
- **Education:** More than four-in-ten Asian adults with a bachelor’s degree or higher say this has happened to them, compared with roughly one-third of those with some college experience or less.

4 in 10 Asian adults say they have received poorer service than others at restaurants and stores

% of Asian adults who say that in day-to-day encounters with strangers in the U.S., they received poorer service than other people at restaurants or stores



Note: Ethnic origin groups include those who self-identify with one Asian ethnicity only. “1.5 generation” refers to those who immigrated to the U.S. when younger than 18. “Some college” includes those with an associate degree and those who attended college but did not obtain a degree. Share of respondents who didn’t offer an answer or provided other answers not shown. Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

“Discrimination Experiences Shape Most Asian Americans’ Lives”

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Discrimination in neighborhoods

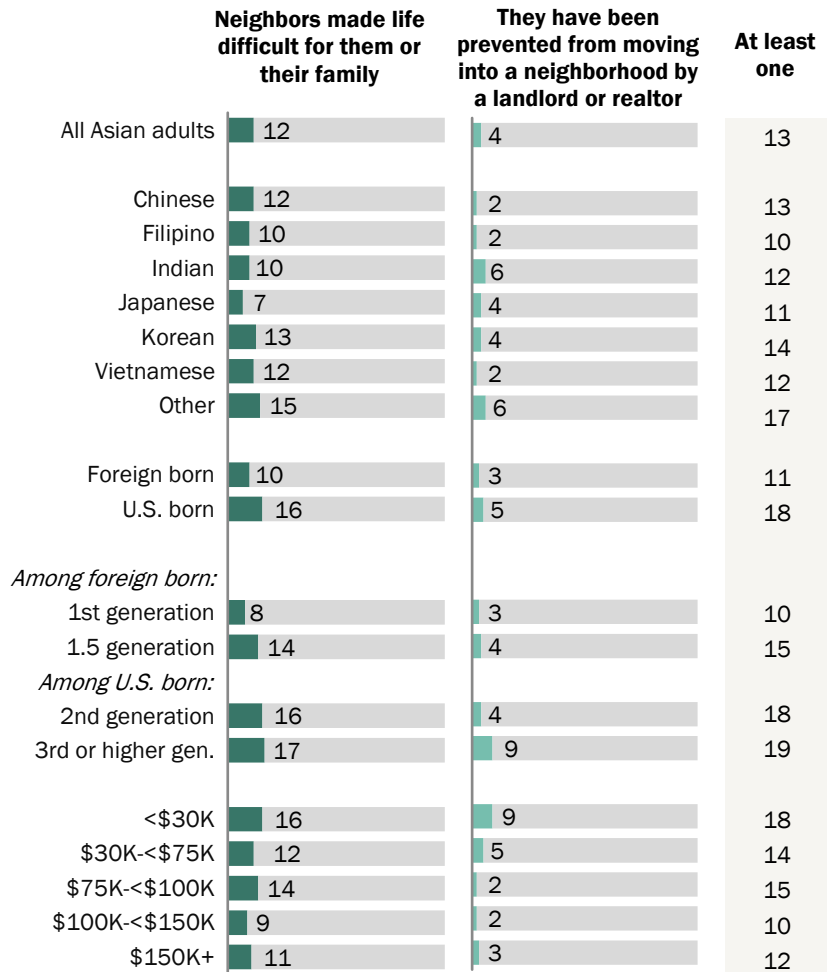
About one-in-ten Asian adults (12%) say neighbors have made life difficult for them or their family because of their race or ethnicity. And 4% say they have been prevented from moving into a neighborhood by a landlord or realtor for the same reason.¹⁶

Asian Americans' experiences of housing and social discrimination in neighborhoods differs across some demographic factors:

- **Nativity:** 16% of U.S.-born Asian adults say neighbors have made life difficult for them or their family, compared with 10% of Asian immigrants.
- **Immigrant generation:** Third-generation Asian Americans (9%) are more likely than the second generation and all Asian immigrants to say they have been prevented from moving into a

About 1 in 10 Asian adults say they have experienced at least one form of racial discrimination in their neighborhood

% of Asian adults who say each of the following has happened because of their race or ethnicity



Note: "At least one" refers to Asian adults who say they have experienced at least one incident in which neighbors made life difficult for them or their family or they were prevented from moving into a neighborhood by a landlord or realtor because of their race or ethnicity. Ethnic origin groups include those who self-identify with one Asian ethnicity only. "1.5 generation" refers to those who immigrated to the U.S. when younger than 18. Income levels refer to family income in 2021. Share of respondents who didn't offer an answer or gave other answers shown but not labeled.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023. "Discrimination Experiences Shape the Lives of Most Asian Americans"

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¹⁶ There is a long history of banning Asians from land ownership in the United States. [Alien land laws](#) emerged in some states in 1913. Most laws were repealed in the 1950s, though [the last law was not repealed until 2018](#) in Florida. There has been recent [legislation aiming to revive these laws](#) in some states in 2023.

neighborhood by a landlord or realtor because of their race or ethnicity.

- **Income:** 9% of Asian adults with family incomes of less than \$30,000 say they have been prevented from moving into a neighborhood by a landlord or realtor due to their race or ethnicity, compared with about 5% or fewer among those who make \$30,000 or more.

2. Asian Americans and the ‘forever foreigner’ stereotype

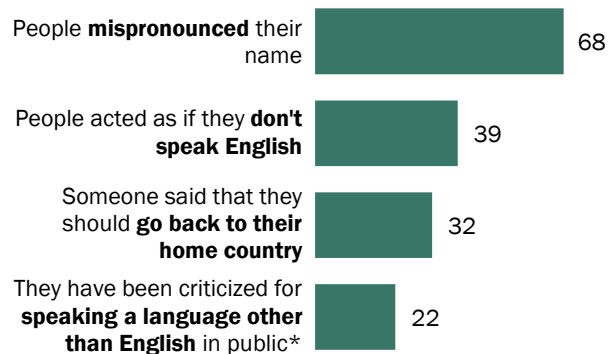
Asian Americans are often seen by others as foreigners, regardless of their citizenship status or how long they or their family have lived in the U.S. This is commonly known as the “[forever foreigner](#)” or “[perpetual foreigner](#)” stereotype.

In the survey, we asked Asian adults whether they had experiences where people likely treated them as if they were a foreigner. About eight-in-ten Asian Americans (78%) have experienced at least one of the following incidents in their day-to-day encounters with strangers in the U.S.:

- 68% of Asian adults say people have mispronounced their name.
- 39% say people have acted as if they didn’t speak English.
- 32% say people have told them to go back to their “home country.”
- 22% of Asian adults who can speak the language of their Asian origin country say people have criticized them for speaking a language other than English in public.

About one-third of Asian Americans say people have told them to go back to their home country

% of Asian adults who say each of the following has happened in day-to-day encounters with strangers in the U.S.



* Responses shown are only among Asian adults who say they can carry on a conversation in their Asian origin language, both understanding and speaking, at least a little.

Note: Respondents who didn’t offer an answer or gave other answers not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

“Discrimination Experiences Shape Most Asian Americans’ Lives”

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What is the ‘forever foreigner’ stereotype?

A [common experience for Asian Americans](#) (and some other groups with large immigrant populations) is being asked when meeting someone for the first time, “Where are you from?” with a follow-up question if the person asking isn’t satisfied, “Where are you *really* from?” While these questions may be asked with good intentions, some Asian Americans say it makes them feel like [they do not belong in the U.S.](#), even though they may be longtime residents, citizens of the United States or even were born in the country.

[Scholars have called this experience](#) and the beliefs that may be behind it the “forever foreigner” or “perpetual foreigner” stereotype. This stereotype follows a [long history of Asian Americans being excluded](#) and [treated as outsiders to American society and culture](#), and makes the group more likely to be affected by geopolitical tensions. The treatment of Asian Americans as proxies for foreign countries – including the incarceration of Japanese Americans after World War II, the murder of Vincent Chin, the backlash after the Sept. 11 attacks, and the spike in anti-Asian discrimination following the COVID-19 outbreak, among other examples – illustrates how “forever foreigner” narratives can be used to fuel discrimination.

Experiences with name mispronunciation

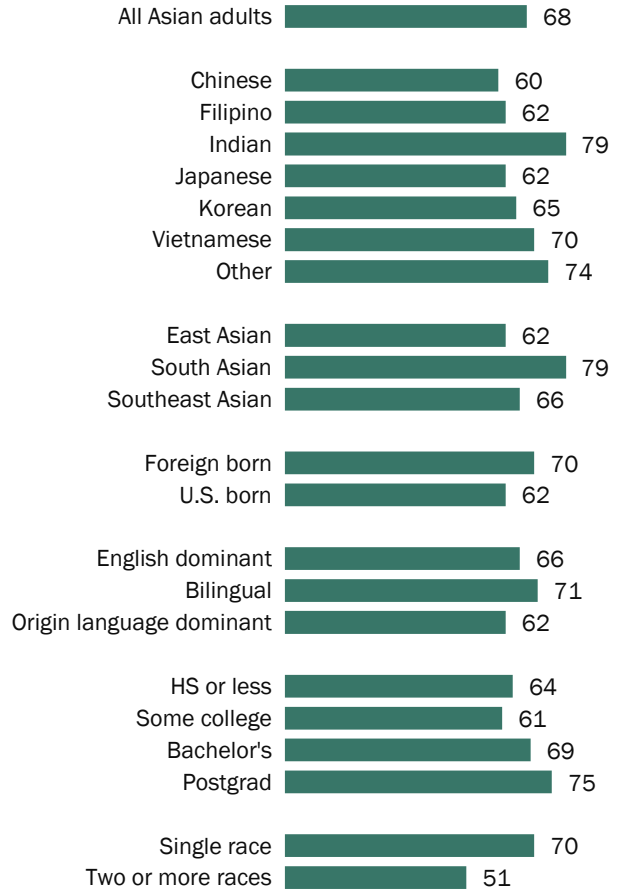
Roughly two-thirds of Asian adults (68%) say a stranger has mispronounced their name during day-to-day encounters.

While majorities across most demographic groups say they have experienced this, there are some differences, including by origin, nativity, education, race and religion:

- **Ethnic origin:** 79% of Indian adults say a stranger has mispronounced their name, a higher share than among other ethnic origin groups.
- **Nativity:** 70% of Asian immigrants say they have had this experience, compared with 62% of U.S.-born Asian adults.
- **Education:** 75% of Asian adults with a postgraduate degree say strangers have mispronounced their name. Somewhat smaller majorities among those with a bachelor’s degree or less say the same.
- **Race:** Name mispronunciation is less common among Asian adults who identify with two or more races (those who identify as Asian and at least one other race), though about half (51%) say it has happened to them. By comparison, 70% of single-race Asian adults (those who identify as Asian and no other race) say the same.

About 8 in 10 South Asian adults say people have mispronounced their name

% of Asian adults who say in day-to-day encounters with strangers in the U.S., people mispronounced their name



Note: Ethnic origin groups include those who self-identify with one Asian ethnicity only. Regional origin groups include those who identify with ethnic origins that belong to one Asian region only. “Some college” includes those with an associate degree and those who attended college but did not obtain a degree. Share of respondents who didn’t offer an answer or gave other answers not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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- **Religion:** Asian American Christians are less likely than Asian adults who are Hindu or Muslim to say people have mispronounced their name.

In their own words: Asian Americans' experiences with having their name mispronounced

While having one's name mispronounced is not always perceived as an incident of discrimination, names are strong indicators of other aspects of identity, such as ethnic origin, religion, gender and more. Having one's name mispronounced can also have profound [institutional and interpersonal impacts](#).

In our 2021 focus groups of Asian Americans, some participants talked about the experience of having their name routinely mispronounced. Additionally, many shared that they went by multiple names: their given name, which often reflected their origin or culture, and a second ["easier to pronounce"](#) Anglicized or American name.

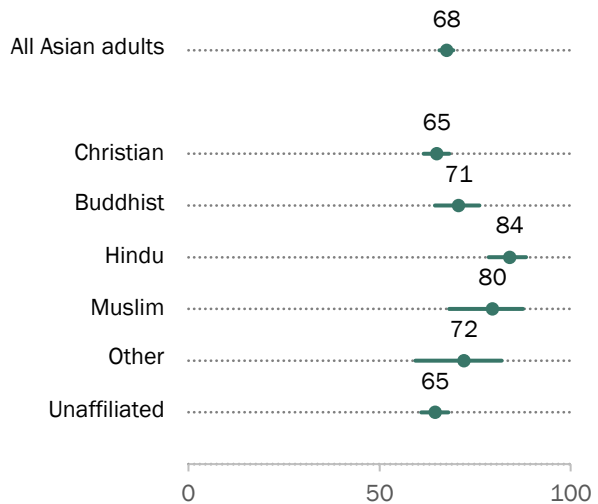
"When you walk on the street, someone

speaks to you like [in Korean or Japanese]. I am not Korean or Japanese, and this discrimination act is speaking this way when seeing Asian people. Another example [is that] average Americans actually can hardly read out my name. One day I went to see a dentist. He asked me how to read my name. After I told him, he said, 'Are you sure you know how to read your name?' He thought it was funny, but it was actually an offensive question, a kind of microaggression. There are many cases where others sort of praise you, but in fact it is indirect disrespect for your race."

- Immigrant woman of Chinese origin in early 30s (translated from Mandarin)

Hindu and Muslim Asian Americans are among the most likely to say strangers have mispronounced their name

% of Asian adults who say in day-to-day encounters with strangers in the U.S., people mispronounced their name



Note: "Other" includes religious groups with sample sizes too small to report on separately, including Sikhs, Daoists and Jews. "Unaffiliated" includes those who identify as atheist, agnostic or "nothing in particular." Lines surrounding data points represent the margin of error of each estimate. Share of respondents who didn't offer an answer or gave other answers not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

"Discrimination Experiences Shape Most Asian Americans' Lives"

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“Nobody ever seems to be able to get my name right. And what is the number one thing that is your identity? It’s your name. So, the fact that nobody – even if I explain how to say it – people can’t say it. I have a list of over 200 names that I’ve been called, so it’s insane. Also, you go to a store and they have the names on magnets and keychains and your name is never, ever, ever going to be there. And as a kid I would always look and my mom would be like, ‘You know your name’s not going to be there, so what are you doing?’ And I’m like, ‘Yeah but I like to, you know, just look anyway.’ ... Versus like you go to India and [my name is very common] so you see it on the street.”

- U.S.-born woman of Indian origin in late 20s

“Being Lao, my name is very strange [to Americans]. People don’t know what I am or what gender I am, like I share the same name with a bunch of different girls at my schools. But when they see my name, they’re not sure if it’s like Muslim, African, or whatever, and I feel like that hurts my job experiences. Even my friends tell me, ‘That’s your name? You don’t have like a normal name?’ They don’t know what to expect. They don’t know me [so they say things] like, ‘You speak good English,’ or whatever, stuff like that.”

- U.S.-born man of Laotian and Chinese origin in mid-20s

Discrimination experiences of being treated as foreigners

In their daily lives, 52% of Asian Americans say they have experienced at least one of three discrimination incidents in which a stranger treated them like a foreigner.

Whether Asian adults have had these experiences varies across some Asian **ethnic origin** groups:

- 49% of Korean Americans say strangers have acted as if they didn't speak English in day-to-day encounters, compared with smaller shares of Chinese (40%), Filipino (37%), Indian (32%) and Japanese (26%) adults.
- About three-in-ten or more Korean, Chinese, Indian and Vietnamese adults and those who belong to less populous origin groups (those categorized as "other" in this report) say someone has told them to go back to their "home country." About one-quarter of Filipino and Japanese adults say the same.

Regardless of **nativity**, similar shares of U.S.-born Asian adults (48%) and immigrants (54%) have experienced at least one of these three incidents.

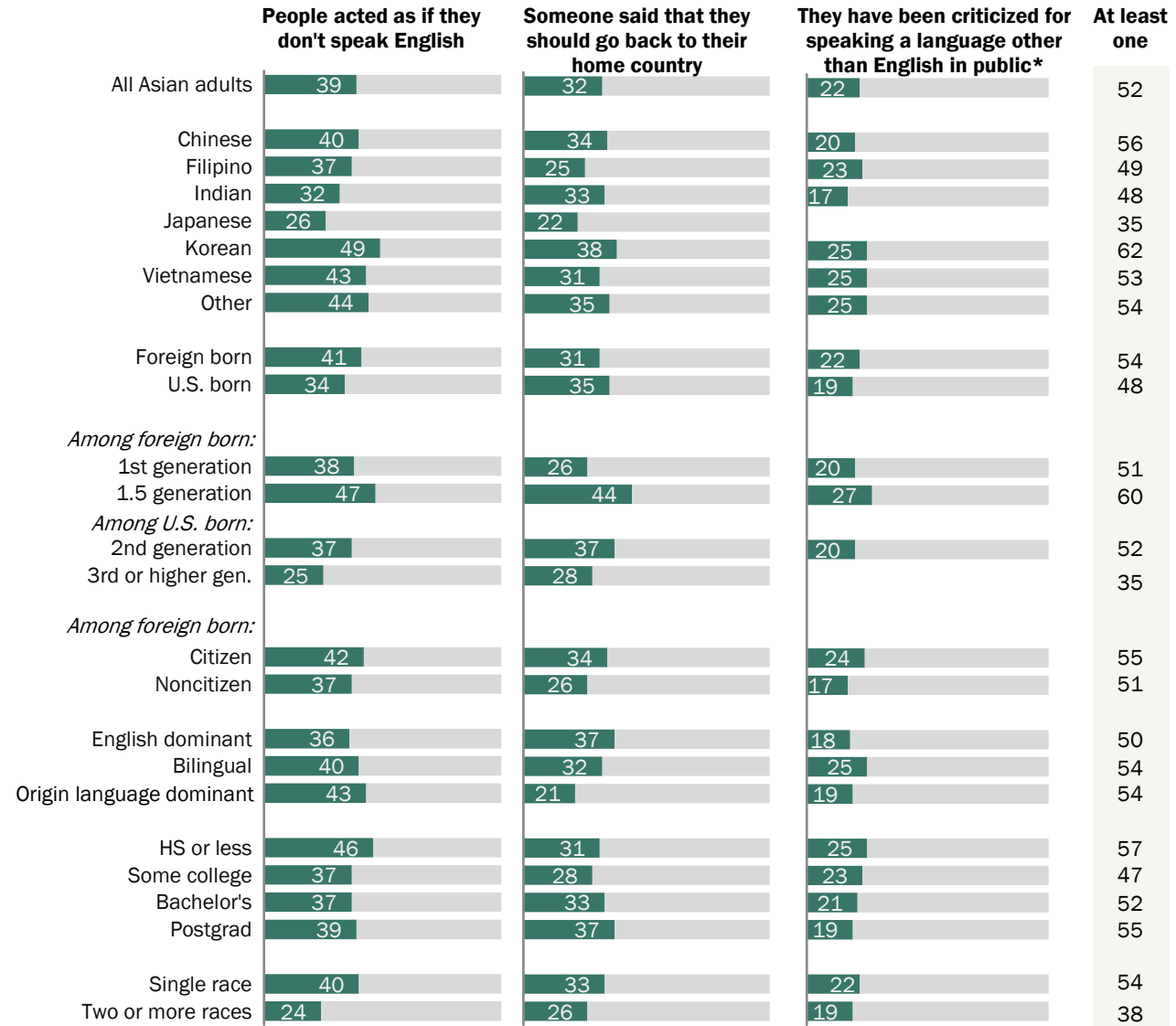
Qualitative research findings on how Asians are often seen by others as foreigners

An [August 2022 report](#) explored Asian Americans' experiences with the "forever foreigner" stereotype. Here are some key findings related to the survey:

- Many Asian Americans shared a common experience of being asked where they are "really from," implying that strangers see them as foreigners or that they do not fit their idea of what an "American" is supposed to look like.
- Whether participants were immigrants or U.S. born, many said they experienced this even if they or their families have lived in the country for decades or generations. Speaking fluent English also does not prevent others from asking them this question.
- Some U.S.-born participants said they avoided talking about their ethnic origin because it often led to misunderstandings and assumptions that they are immigrants.
- Japanese American participants shared their stories of being incarcerated with their families during World War II and being forced to leave their homes behind.

Similar shares of U.S.-born and immigrant Asian adults experience discrimination incidents where they are treated as foreigners

% of Asian adults who say each of the following has happened in day-to-day encounters with strangers in the U.S.



* Responses shown are only among Asian adults who say they can carry on a conversation in their Asian origin language, both understanding and speaking, at least a little. Asian adults who are Japanese or third or higher generation not shown separately due to insufficient sample size.

Note: "At least one" refers to Asian adults who say they have experienced at least one incident in which people acted as if they don't speak English, someone said that they should go back to their home country, or they have been criticized for speaking a language other than English in public. Ethnic origin groups include those who self-identify with one Asian ethnicity only. "1.5 generation" refers to those who immigrated to the U.S. when younger than 18. "Some college" includes those with an associate degree and those who attended college but did not obtain a degree. Share of respondents who didn't offer an answer or gave other answers shown but not labeled.

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Experiences, however, vary by **immigration generation** to some extent:

- Among immigrants, those who came to the U.S. as children (1.5 generation) are more likely than those who came as adults (first generation) to say someone has told them to go back to their “home country” (44% vs. 26%). And among the U.S.-born children of immigrant parents (second generation), 37% say they have had this experience.
- A higher share of 1.5-generation immigrants say strangers have acted as if they didn’t speak English than first-generation immigrants (47% vs. 38%).

Among immigrants, naturalized U.S. **citizens** are more likely than **noncitizens** to say they have encountered some of these incidents:

- 34% of naturalized citizens say someone has told them they should go back to their “home country,” compared with 26% of noncitizens.
- Among those who can speak the language of their Asian origin country, 24% of citizens say they have been criticized for speaking a non-English language in public, higher than the share of noncitizens who say the same (17%).

Asian Americans’ experiences with being treated like a foreigner by strangers vary by **education**:

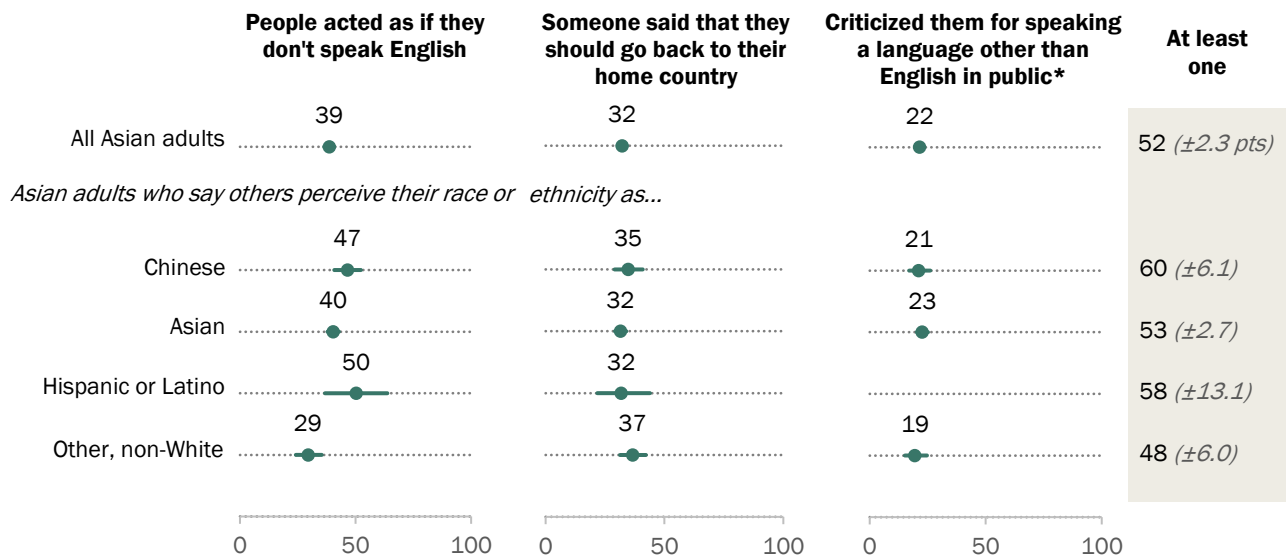
- 46% of Asian adults with a high school degree or less say strangers have acted as if they didn’t speak English, higher than the shares among those with at least some college experience.
- On the other hand, Asian adults with higher levels of education are *more likely* to say that a stranger has told them to go back to their “home country.” About one-third of those with a bachelor’s degree or more say they have had this experience, compared with smaller shares of those with some college experience or less.

Asian Americans’ **perceived racial or ethnic identity** is also associated with whether they are treated as foreigners in day-to-day encounters:

- Asian adults who are perceived as Chinese, Asian, or Hispanic or Latino are more likely than those who are perceived as some other non-White race or ethnicity to say strangers have acted like they didn’t speak English.¹⁷

Asian Americans’ experiences with being treated as a foreigner varies somewhat by how others perceive their racial or ethnic identity

% of Asian adults who say each of the following has happened in day-to-day encounters with strangers in the U.S.



* Responses shown are only among Asian adults who say they can carry on a conversation in their Asian origin language, both understanding and speaking, at least a little. Asian adults who say others perceive their race or ethnicity as Hispanic or Latino not shown separately due to insufficient sample size.

Note: “At least one” refers to Asian adults who say they have experienced at least one incident in which people acted as if they don’t speak English, someone said that they should go back to their home country, or they have been criticized them for speaking a language other than English in public. Asian adults’ perceived race or ethnicity refers to the answer respondents gave when asked how most people would describe them if, for example, they walked past them on the street. “Other, non-White” includes those who said most people would describe them as Arab or Middle Eastern, Native American or an Indigenous person, African American or Black, mixed race or multiracial, or some other race or ethnicity. Data for respondents who said most people would describe them as White not shown separately due to insufficient sample size. Lines surrounding data points represent the margin of error of each estimate. Share of respondents who didn’t offer an answer or gave other answers not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

“Discrimination Experiences Shape Most Asian Americans’ Lives”

PEW RESEARCH CENTER

¹⁷ A [2021 Pew Research Center survey](#) of U.S. Hispanic adults asked similar questions about whether they had experienced some of these incidents *in the last 12 months*. About one-in-five Hispanic adults (21%) said someone made a remark that they should go back to their home country. Additionally, among those who can carry on a conversation in Spanish – both understanding and speaking – at least a little, 23% of Hispanic adults said they had been criticized for speaking Spanish in public.

In their own words: How Asian Americans would react if their friend was told to ‘go back to their home country’

In the 2021 qualitative study of Asian Americans, we asked participants what they would do if someone told a close friend who just immigrated to the U.S., “Go back to your country, you don’t belong here!” We asked participants what they would say if their friend called them and asked, “Is this normal? What should I do?”

Participants answered with a variety of responses, including saying they would offer emotional support and offer strategies that could be summarized as “walk away,” “record and report” and “speak up.”

For those who suggest their friend **walk away**, some see it as rational and best for their friend’s safety.

“I personally have had a similar experience. This is a free country so you can’t stop other people from saying anything. ... The main thing is to ensure your own personal safety.”

- Immigrant woman of Taiwanese origin in mid-20s (translated from Mandarin)

Participants also suggest their friend **record** the conversation if they can and **report** it to either an authority where the incident took place or the police.

“I also agree that whatever happens, we should calm down, and [if] I feel like I’m being attacked, I have to call the police for protection. That is my freedom. Other people can’t invade me, yell at me like that. But unfortunately it happens more often than I thought. I also have some friends or acquaintances who have been in the same situation.”

- Immigrant woman of Vietnamese origin in early 40s (translated from Vietnamese)

Immigrant participants are more likely to mention reporting the incident, while U.S.-born participants tend to express more doubt about whether police involvement would be helpful in the situation if there was no physical violence.

A number of participants would suggest their friend to **speak up**. Some see this as a chance to educate the aggressor:

“I’m a bit of a smartass and I would just tell them unless you’re [an] Indigenous [person], you should go back too. ... [And] if you don’t like Chinese then you can’t have Chinese food. Things like that where they don’t realize that it’s already a part of their lives and kicking them out is going to take a piece of their own life with them.”

- U.S.-born man of Japanese origin in early 60s

“I would say, the answer would be that it is not your country either. It is a country of immigrants. ... [I]t’s not you but your father or grandfather who came here. So, you too have to go to your country. Then it is everyone’s country.”

- Immigrant man of Bangladeshi origin in mid-50s (translated from Bengali)

Among U.S.-born participants who advocated for speaking up, some compared their response to how their parents might react:

“My parents would say, ‘Don’t say anything. Keep your eyes down and keep walking.’ ... because they don’t know their rights and they don’t know the language, so they live in a different kind of fear of not being understood. But we growing up here know how to stand our ground.”

- U.S.-born man of Pakistani origin in early 30s

And while some Asian immigrants echo this sentiment, others elaborate on why they would encourage their children to speak up:

“If that happened to my child, the meaning is different from the situation when the same thing happened to me. They were born in this country and were supposed to be recognized as an American, but I think people say that to them because they look Asian. I would tell them that not everyone is like that, then they should protect themselves. If this happens, they can take [their] cellphone [to record the incident] and bring it to the police, or I would give them pepper spray for self-defense.”

- Immigrant woman of Japanese origin in mid-30s (translated from Japanese)

Many participants also said their suggestions to their friend in the scenario would ultimately **depend on the situation.**

“I guess if there is any kind of Asian association or something, that could help us in higher levels. That would help. But I don’t know. It’s hard because you can talk. You can tell that person back if that person’s not very bulky and acts like he’s going to hit you.”

- U.S.-born woman of Chinese origin in early 20s

“I would say ‘You can go home if you hate it.’ I don’t know what that person moved to the U.S. for, but if you have something you want to do, you should do it without being discouraged by such situations, so if you don’t like it, you can leave, and if you can do it, you can stay.”

- Immigrant man of Japanese origin in mid-20s (translated from Japanese)

3. Asian Americans and the ‘model minority’ stereotype

In the survey, we asked Asian Americans about their views and experiences with another stereotype: Asians in the U.S. being a “model minority.” Asian adults were asked about their awareness of the label “model minority,” their views on whether the term is a good or bad thing, and their experiences with being treated in ways that reflect the stereotype.

What is the ‘model minority’ stereotype?

Amid the Civil Rights Movement in the 1960s, another narrative about Asian Americans became widespread: being characterized as a “model” minority. In 1966, two articles were published in [The New York Times Magazine](#) and [U.S. News and World Report](#) that portrayed Japanese and Chinese Americans as examples of successful minorities. Additionally, in 1987 [Time magazine](#) published a cover story on “those Asian American whiz kids.” The model minority stereotype has characterized the nation’s Asian population as high-achieving economically and educationally, which has been [attributed to Asians being hardworking](#) and deferential to parental and authority figures, among other factors. The stereotype generalizes Asians in the U.S. as intelligent, well-off, and able to excel in fields such as math and science. Additionally, the model minority myth [positions Asian Americans](#) in comparison with other non-White groups such as Black and Hispanic Americans.

For many Asians living in the United States, these characterizations do not align with their [lived experiences](#) or reflect their [diverse socioeconomic backgrounds](#). Among Asian origin groups in the U.S., there are [wide differences](#) in economic and social experiences. Additionally, academic research has investigated how the pressures of the model minority stereotype can impact Asian Americans’ [mental health](#) and [academic performance](#). Critics of the myth have also pointed to its impact on other racial and ethnic groups, especially Black Americans. [Some argue](#) that the myth has been used to minimize racial discrimination and justify policies that overlook the historical circumstances and impacts of colonialism, slavery and segregation on other non-White racial and ethnic groups.

Awareness of the term ‘model minority’

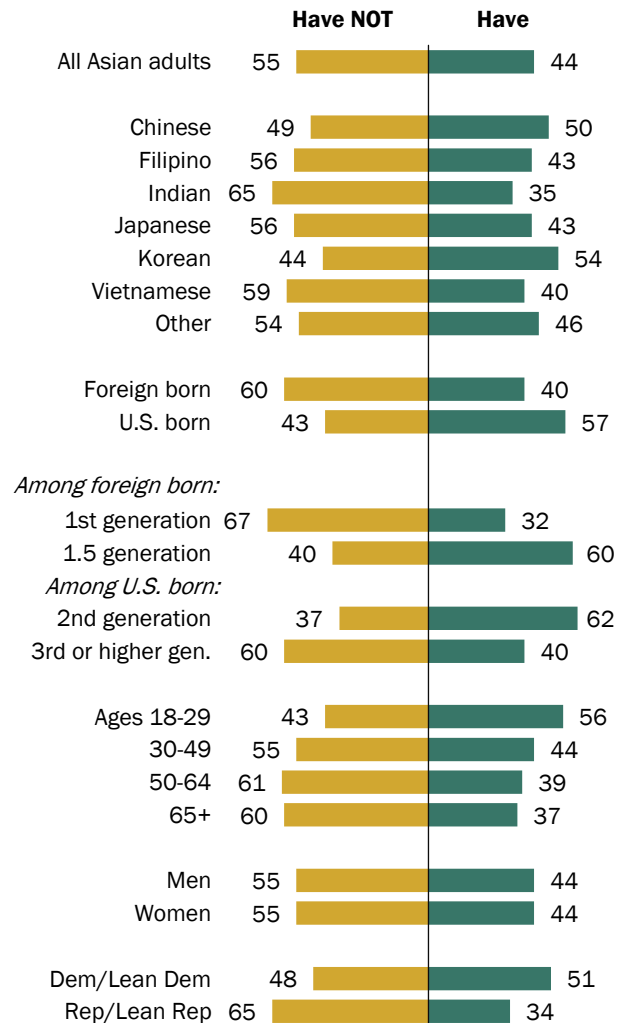
More than half of Asian adults (55%) say they have *not* heard of the term “model minority.” Just under half (44%) say they have heard of the term.

There are some differences in awareness of the term across demographic groups:

- **Ethnic origin:** About half of Korean and Chinese adults say they have heard of the term, while only about one-third of Indian adults say the same.
- **Nativity:** 57% of U.S.-born Asian adults have heard the term “model minority,” compared with 40% of immigrants.
- **Immigrant generation:** Among immigrants, 60% of those who came to the U.S. as children (“1.5 generation” in this report) say they have heard of the term “model minority,” compared with 32% of those who came to the U.S. as adults (first generation). And among U.S.-born Asian Americans, those who are second generation are more likely than those who are third or higher generation to say the same (62% vs. 40%).
- **Age:** 56% of Asian adults under 30 say they have heard of the term, compared with fewer than half among older Asian adults.
- **Party:** 51% of Asian adults who identify with or lean to the Democratic Party say

A majority of Asian adults have not heard of the term ‘model minority’

% of Asian adults who say they ___ heard of the term “model minority”



Note: Ethnic origin groups include those who self-identify with one Asian ethnicity only. “1.5 generation” refers to those who immigrated to the U.S. when younger than 18. Share of respondents who didn’t offer an answer not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

“Discrimination Experiences Shape Most Asian Americans’ Lives”

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they've heard the term, compared with 34% of those who identify with or lean to the Republican Party.

Awareness of the term ‘model minority’ varies across education and income

Asian adults with higher levels of formal **education** and higher family **income** are more likely to say they have heard of the term “model minority”:

- 53% of Asian adults with a postgraduate degree say they have heard the term, compared with smaller shares of those with a bachelor’s degree or less.
- 54% of Asian adults who make \$150,000 or more say they have heard the term, higher than the shares among those with lower incomes. Among Asian Americans who make less than \$30,000, only 29% say they have heard of the term “model minority.”

Notably, awareness of the term is higher among those born in the U.S. than immigrants across all levels of education and income.

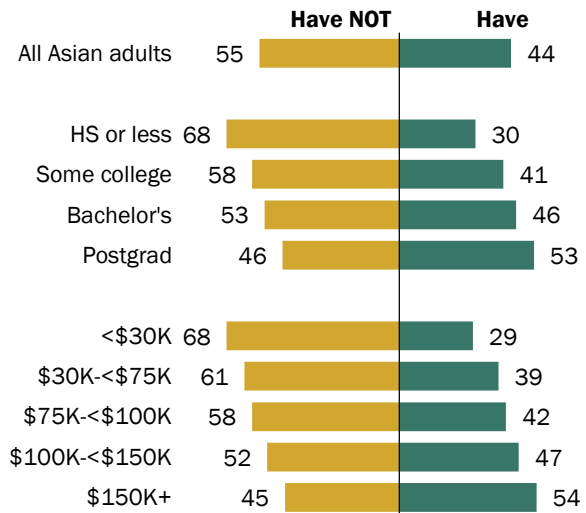
Views of the term ‘model minority’

Among Asian adults who have heard of the term “model minority,” about four-in-ten say using it to describe Asians in the U.S. is a bad thing. Another 28% say using it is neither good nor bad, 17% say using it is a good thing, and 12% say they are not sure.

These views vary by ethnic origin, nativity, age and party. Among those who have heard of the term:

Highly educated and higher income Asian adults are more likely to have heard of the term ‘model minority’

% of Asian adults who say they ___ heard of the term “model minority”



Note: “Some college” includes those with an associate degree and those who attended college but did not obtain a degree. Income refers to family income in 2021. Share of respondents who didn’t offer an answer not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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- **Ethnic origin:** Among Indian adults, the gap between those who say the term “model minority” is a bad thing and those who say it is a good thing (36% vs. 27%) is smaller than among other ethnic origin groups.
- **Nativity:** 60% of U.S.-born Asian adults say describing Asians as a model minority is a bad thing, while 9% say it is a good thing. Meanwhile, immigrants’ views of the model minority stereotype are more split (33% vs. 21%, respectively).
- **Immigrant generation:** Among immigrants, 43% of 1.5-generation Asian adults say using the term “model minority” is a bad thing, compared with 26% of first-generation Asian adults.
- **Age:** Asian adults under 30 are far more likely to say the model minority label is a bad thing than a good thing (66% vs. 8%). Meanwhile, Asian adults 65 and older are more

About 4 in 10 Asian adults who have heard of the term say calling Asians a model minority is a bad thing

Among Asian adults who have heard the term “model minority,” % who say using it to describe Asians in the U.S. is ...

	A bad thing	Neither a good nor bad thing	A good thing	Not sure
All Asian adults	42	28	17	12
Chinese	45	27	16	11
Filipino	41	29	14	16
Indian	36	23	27	13
Korean	47	26	18	10
Vietnamese	36	36	16	12
Foreign born	33	30	21	16
U.S. born	60	24	9	7
<i>Among foreign born:</i>				
1st generation	26	31	24	18
1.5 generation	43	29	15	13
<i>Among U.S. born:</i>				
2nd generation	62	22	9	6
Ages 18-29	66	19	8	7
30-49	44	28	14	13
50-64	26	36	21	16
65+	17	28	36	16
Men	39	30	19	11
Women	45	26	15	14
Dem/Lean Dem	52	25	12	11
Rep/Lean Rep	17	34	31	16

Note: “Not sure” is a provided response option and distinct from those who chose not to provide an answer. Ethnic origin groups include those who self-identify with one Asian ethnicity only. “1.5 generation” refers to those who immigrated to the U.S. when younger than 18. Asian adults who are Japanese, belong to a less populous origin group, or are third or higher generation not shown separately due to insufficient sample size. Share of respondents who didn’t offer an answer not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

“Discrimination Experiences Shape Most Asian Americans’ Lives”

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likely to say describing Asian Americans as a model minority is *a good thing* (36%) than a bad thing (17%).

- **Party:** 52% of Asian Democrats say describing Asians as a model minority is a bad thing, about three times the share of Asian Republicans who say the same (17%).

Among those who know the term “model minority,” views of whether using it to describe Asians in the U.S. is a good or bad thing does not vary significantly across education levels. By income, Asian adults who make less than \$30,000 are somewhat less likely to say it is a bad thing than those with higher incomes.¹⁸

Views of the ‘model minority’ label are linked to perceptions of the American dream

In the survey, [we asked Asian Americans](#) if they believe they have achieved the American dream, are on their way to achieving it, or if they believe the American dream is out of their reach. Among those who have heard of the term “model minority”:

- 54% of Asian adults who believe the American dream is *out of their reach* say describing Asian Americans as a model minority is a bad thing. This is higher than the shares among those who

Asian adults who see the American dream as out of reach are more likely to be critical of the ‘model minority’ label

Among Asian adults who say the American dream is **out of reach for them** and have heard the term “model minority,” % who say using it to describe Asians in the U.S. is ...



Among Asian adults who say they are **on their way to achieving** the American dream and have heard the term “model minority,” % who say using it to describe Asians in the U.S. is ...



Among Asian adults who say they **have achieved** the American dream and have heard the term “model minority,” % who say using it to describe Asians in the U.S. is ...



Note: “Not sure” is a provided response option and distinct from those who chose not to provide an answer. Share of respondents who didn’t offer an answer not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

“Discrimination Experiences Shape Most Asian Americans’ Lives”

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¹⁸ Some of these groups had relatively small sample sizes. For shares of Asian adults who have heard of the term “model minority” and say using the term to describe the U.S. Asian population is a good or bad thing, by education and income, refer to the [Appendix](#).

believe they are *on their way to achieving* (44%) or believe they have *already achieved* the American dream (30%).

- Meanwhile, 26% of Asian adults who believe they have *achieved* the American dream say the model minority label is a good thing. In comparison, 14% of those who believe they are *on their way to achieving* the American dream and 11% of those who believe that the American dream is *out of their reach* say the same.

How knowledge of Asian American history impacts awareness and views of the ‘model minority’ label

In this survey, we asked Asian Americans [how informed they are](#) about the history of Asians in the U.S.

Whether Asian adults have *heard* of the model minority label is linked to their knowledge of Asian American history:

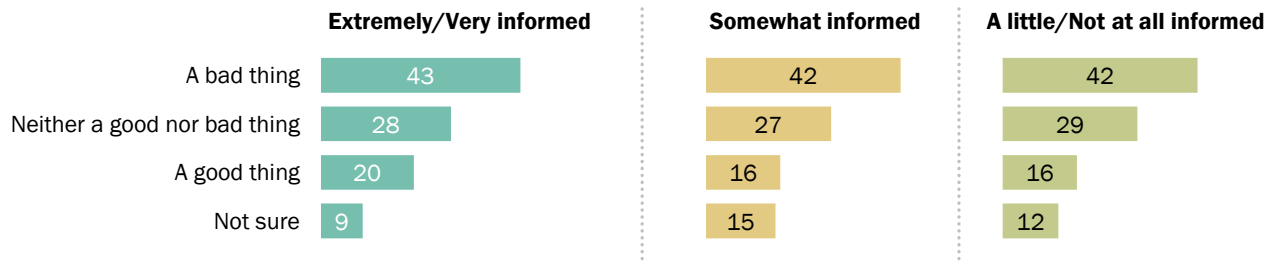
- 62% of Asian adults who are extremely or very informed of U.S. Asian history have heard of the term “model minority.”

Knowledge of Asian American history is linked to awareness of the term ‘model minority,’ but not to views of whether using it to describe U.S. Asians is good or bad

Among Asian adults who are ___ of U.S. Asian history, % who say they ...



Among Asian adults who are ___ of U.S. Asian history and have heard of the term “model minority,” % who say using it to describe Asians in the U.S. is ...



Note: “Not sure” is a provided response option and distinct from those who chose not to provide an answer. Share of respondents who didn’t offer an answer not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

“Discrimination Experiences Shape Most Asian Americans’ Lives”

- Smaller shares of those who are somewhat informed (44%) or a little or not at all informed (29%) about U.S. Asian history say they are aware of the term.

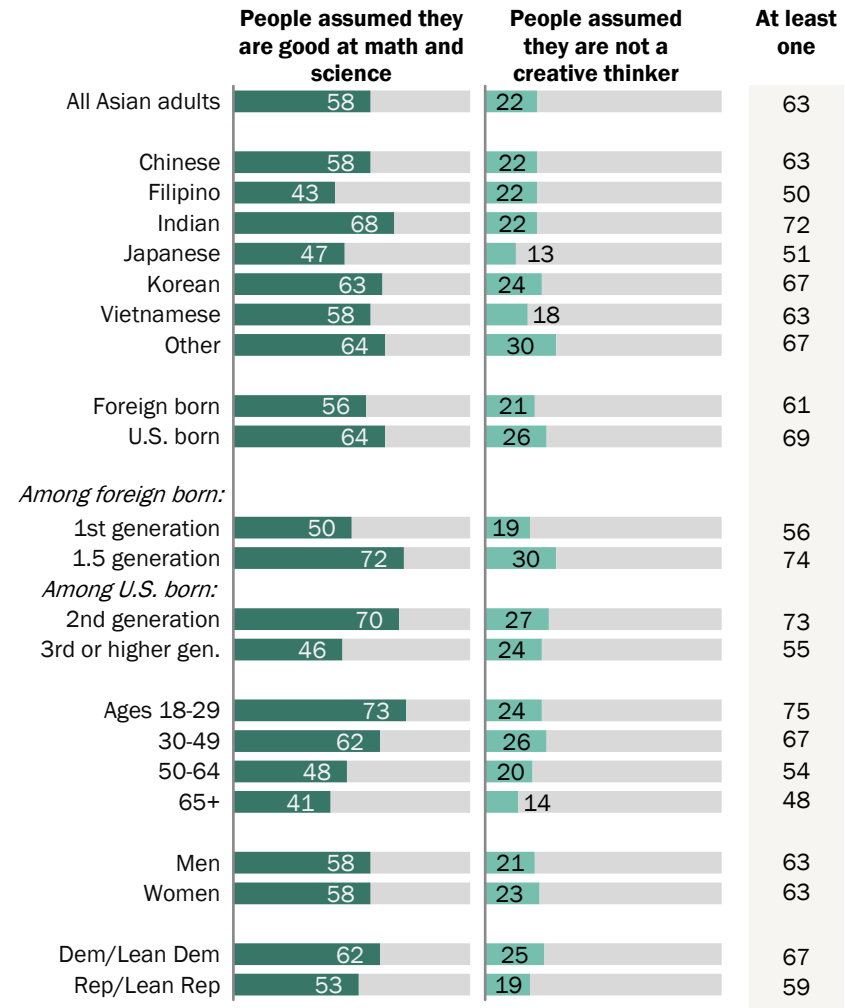
However, among those who have heard of the “model minority” label, *views* on whether using it to describe Asian Americans is good or bad are similar regardless of how informed they are on Asian American history. About four-in-ten across knowledge levels say describing Asian Americans as a model minority is a bad thing.

Most Asian Americans have experienced ‘model minority’ stereotypes

The model minority stereotype often [paints Asian Americans](#) as intellectually and financially successful, deferential to authority, and [competent but robotic or unemotional](#), especially [in comparison with](#) other racial and ethnic groups. Additionally, some stereotypes associated with the model minority characterize Asian Americans as successful in fields such as math and science, as well as lacking in creativity.

Nearly two-thirds of Asian adults have experienced stereotypes associated with the ‘model minority’ label

% of Asian adults who say each of the following has happened in their day-to-day encounters with strangers in the U.S.



Note: “At least one” refers to Asian adults who say they have experienced at least one incident in which people assumed they are good at math and science or not a creative thinker. Ethnic origin groups include those who self-identify with one Asian ethnicity only. “1.5 generation” refers to those who immigrated to the U.S. when younger than 18. Share of respondents who didn’t offer an answer or gave other answers shown but not labeled.
 Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023. “Discrimination Experiences Shape Most Asian Americans’ Lives”

Nearly two-thirds of Asian adults (63%) say that in their day-to-day encounters with strangers, they have at least one experience in which someone assumed they are good at math and science or not a creative thinker.

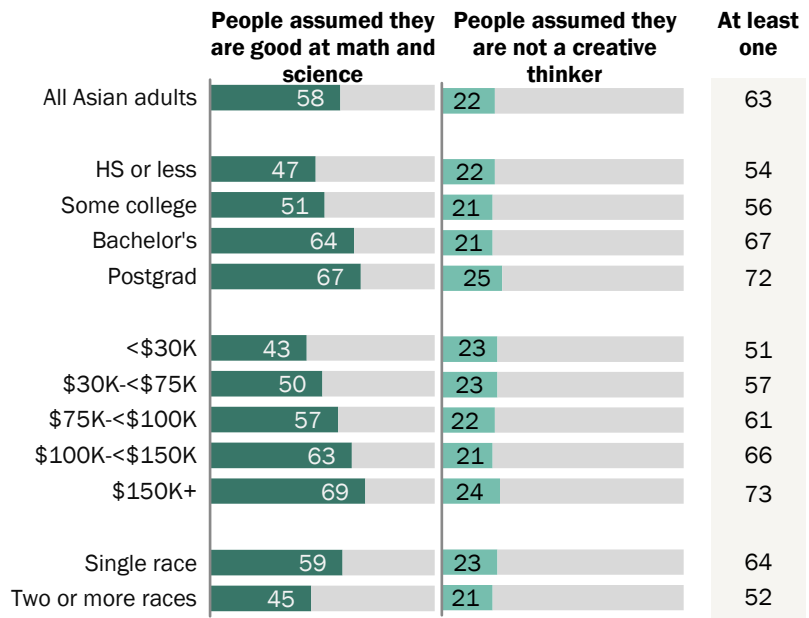
Broadly, Asian adults are far more likely to say someone has assumed they are good at math and science (58%) than not a creative thinker (22%).

Across these experiences, there are some differences by demographic groups:

- **Ethnic origin:** 68% of Indian adults say strangers have assumed they are good at math and science, a higher share than among most other origin groups. Meanwhile, about half or fewer of Japanese (47%) and Filipino (43%) adults say people have made this assumption about them.
- **Immigrant generation:** About seven-in-ten Asian adults who are 1.5 generation and second generation each say people have assumed they are good at math and science, compared with 50% among the first generation and 46% among third or higher generations.
- **Education:** About two-thirds of Asian adults with a postgraduate degree or a bachelor’s degree say strangers have assumed they are good at math and science, compared with roughly half of those with some college experience or less. Similar shares regardless of education say

Asian adults’ experiences with ‘model minority’ stereotypes vary across education and income

% of Asian adults who say each of the following has happened in their day-to-day encounters with strangers in the U.S.



Note: “At least one” refers to Asian adults who say they have experienced at least one incident in which people assumed they are good at math and science or not a creative thinker. “Some college” includes those with an associate degree and those who attended college but did not obtain a degree. Income levels refer to family income in 2021. Share of respondents who didn’t offer an answer or gave other answers shown but not labeled. Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023. “Discrimination Experiences Shape Most Asian Americans’ Lives”

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people have assumed they are not a creative thinker.

- **Income:** 69% of those who make \$150,000 or more say strangers have assumed they are good at math and science, compared with 43% of those who make less than \$30,000.
- **Race:** 59% of single-race Asian adults (those who identify as Asian and no other race) say someone assumed they are good at math and science, compared with 45% of Asian adults who identify with two or more races (those who identify as Asian and at least one other race).

In their own words: Asian Americans' experiences with the 'model minority' stereotype

In our 2021 focus groups of Asian Americans, participants talked about their views of and experiences with the “model minority” stereotype.

Many U.S.-born Asian participants shared how it has been **harmful**, with some discussing the social pressures associated with it. Others spoke about how the stereotype portrays Asians as monolithic and compares them with other racial and ethnic groups.

“You have to be polished. There’s no room for failure. There’s no room for imperfections. You have to be well-spoken, well-educated, have the right opinions, be good-looking, be tall. [You] have to have a family structure. There’s no room for any sort of freedom in identity except for the mold that you’ve been painted as – as a model citizen.”

- U.S.-born man of Pakistani origin in early 30s

“As an Asian person, I feel like there’s a stereotype that Asian students are high achievers academically. They’re good at math and science. ... I was a pretty mediocre student, and math and science were actually my weakest subjects, so I feel like it’s either way you lose. Teachers expect you to fit a certain stereotype and if you’re not, then you’re a disappointment, but at the same time, even if you are good at math and science, that just means that you’re fitting a stereotype. It’s [actually] your own achievement, but your teachers might think ‘Oh, it’s because they’re Asian,’ and that diminishes your achievement.”

- U.S.-born woman of Korean origin in late 20s

“The model minority myth ... mak[es] us as Asians [and] South Asians monoliths. ... I’ve had people go, ‘Oh, so your dad’s a doctor? Is he a lawyer? Do you have money? Do you have this?’

Do you have that? Are you [in] an arranged marriage?’ And just the kind of image that portrays and gives us. But the expectations put on us as being high performing and everyone assumes you’re going to be smart. ... I am a black sheep in many ways, not only within my family, but within Asian [and] South Asian culture, being [in my profession], someone who’s not a doctor, who hasn’t gone the professional, traditional, educational route. So, it’s very harmful, that too, for those communities within the Asian diaspora who have come to the United States. ... [M]any of them come from impoverished and underrepresented communities and the expectations put on them to produce or the types of jobs and menial labor they have to take on as a result is really a very poisonous mythos to have out there.”

- U.S.-born woman of Indian origin in early 40s

“One of the reasons the model minority fallacy works so well as an argument against affirmative action [for Indians is] they are a newer immigrant group that has come here and ... [t]here’s a lot of education [in India]. People have opportunity there that then they can come [to America] and continue with those connections. Whereas Blacks and Hispanics have had generations of oppression, so they don’t have anything to build off of. So when you bucket everybody – Black, Hispanics and Asians – into one group, then you can make those arguments of, ‘Oh, [Asians] are the model minority, they can do it.’”

- U.S.-born man of Indian origin in late 40s

Some participants talked about having **mixed feelings** about being called the “model minority” and how they felt like it put them in a kind of “middle ground.”

“I feel like Asians are kind of known as the model minority. That kind of puts us in an interesting position where I feel like we’re supposed to excel and succeed in the media, or we’re seen in the media as exceeding in all these things as smart. All of us are not by any means. Yeah, I feel like we’re in this weird middle ground.”

- U.S.-born man of Chinese origin in early 20s

“A lot of people believe that Japanese are the most humble and honest people, even among other Asians. I feel like I need to live up to that. I have to try hard when people say things like that. Of course, it is good, but it’s a lot of work sometimes. As Japanese, and for my family, I try hard.”

- Immigrant man of Japanese origin in mid-40s (translated from Japanese)

Others had more **positive impressions** of the model minority label, saying it made them proud to be Asian and have others see them that way:

“Whenever I apply for any job, in the drop-down there is an option to choose the ethnicity, and I write Asian American proudly because everyone knows us Asians as hardworking, they recognize us as loyal and hardworking.”

- Immigrant woman of Nepalese origin in mid-40s (translated from Nepali)

“I think any model is a good thing. I mean the cognitive, the word ‘model,’ when you model after somebody it’s a positive meaning to it. So personally for me I have no issues with being called the model minority because it only tells me that I’m doing something right.”

- U.S.-born man of Hmong origin in early 40s

4. Asian Americans and discrimination during the COVID-19 pandemic

Following the coronavirus outbreak, [reports of discrimination and violence](#) toward Asian Americans increased. A previous Pew Research Center survey of English-speaking Asian adults showed that as of 2021, [one-third said they feared](#) someone might threaten or physically attack them. English-speaking Asian adults in 2022 were also more likely than other racial or ethnic groups to say they had [changed their daily routines](#) due to concerns they might be threatened or attacked.¹⁹

In this new 2022-23 survey, Asian adults were asked if they personally know another Asian person in the U.S. who had been attacked since the pandemic began.

Asian adults who personally know an Asian person who has been threatened or attacked since COVID-19

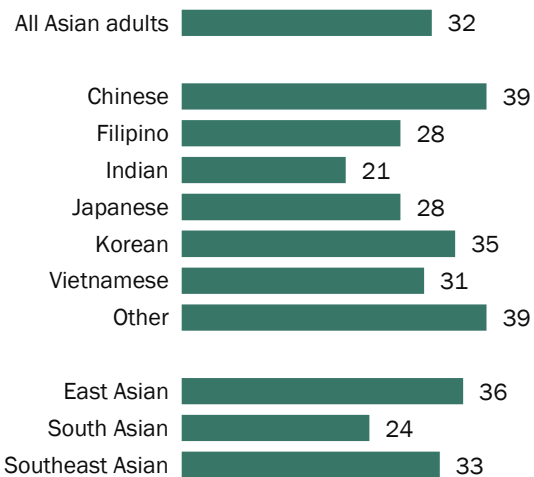
About one-third of Asian adults (32%) say they personally know an Asian person in the U.S. who has been threatened or attacked because of their race or ethnicity since the COVID-19 pandemic began in 2020.

Whether Asian adults know someone with this experience varies across Asian **ethnic origin** groups:

- About four-in-ten Chinese adults (39%) say they personally know another Asian person who has been threatened or attacked since the coronavirus outbreak. Similar shares of Korean adults (35%) and those who belong

About one-third of U.S. Asians know another Asian person who's been threatened or attacked since COVID-19

% of Asian adults who say they personally know an Asian person in the U.S. who has been threatened or attacked because of their race or ethnicity since the COVID-19 pandemic began in 2020



Note: Ethnic origin groups include those who self-identify with one Asian ethnicity only. Regional origin groups include those who identify with ethnic origins that belong to one Asian region only. Share of respondents who didn't offer an answer or provided other answers not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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¹⁹ Pew Research Center's American Trends Panel surveys of Asian adults were conducted only in English and are representative of the English-speaking Asian adult population. In 2021, 70% of Asian adults spoke only English or said they speak English "very well," according to a Pew Research Center analysis of the 2021 American Community Survey. By contrast, the Center's 2022-23 survey of Asian Americans was conducted in six languages, including Chinese (Simplified and Traditional), English, Hindi, Korean, Tagalog and Vietnamese.

to less populous Asian origin groups (39%) – those categorized as “other” in this report – say the same.

- About three-in-ten Vietnamese (31%), Japanese (28%) and Filipino (28%) Americans and about two-in-ten Indian adults (21%) say they know another Asian person in the U.S. who has been the victim of a racially motivated threat or attack.

Additionally, there are some differences by **regional origin** groups:

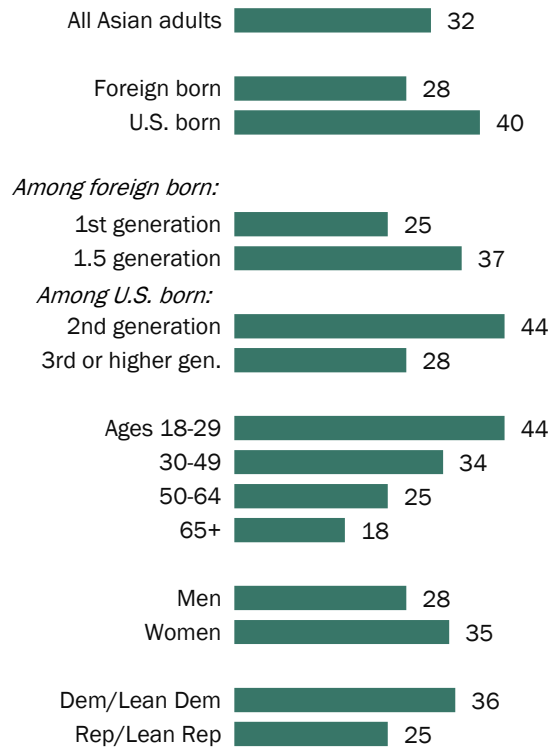
- Overall, similar shares of East and Southeast Asian adults say they know another Asian person who’s been threatened or attacked because of their race or ethnicity (36% and 33%, respectively).
- A somewhat smaller share of South Asian adults say the same (24%).

There are also differences across **nativity** and **immigrant generations**:

- U.S.-born Asian adults are more likely than Asian immigrants to say they know another Asian person who has been threatened or attacked during the COVID-19 pandemic (40% vs. 28%, respectively).
- Among immigrants, those who are 1.5 generation – those who came to the U.S. as children – are more likely than the first generation – those who immigrated as adults – to say they know someone with this experience (37% vs. 25%).
- And among U.S.-born Asian Americans, 44% of second-generation adults say this,

4 in 10 U.S.-born Asian Americans know an Asian person who has been threatened or attacked since COVID-19

% of Asian adults who say they personally know an Asian person in the U.S. who has been threatened or attacked because of their race or ethnicity since the COVID-19 pandemic began in 2020



Note: “1.5 generation” refers to those who immigrated to the U.S. when younger than 18. Share of respondents who didn’t offer an answer or gave other answers not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

“Discrimination Experiences Shape Most Asian Americans’ Lives”

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compared with 28% of third- or higher-generation Asian adults.

Whether Asian Americans personally know another Asian person who was threatened or attacked because of their race or ethnicity since the beginning of the pandemic also varies across other demographic groups:

- **Age:** 44% of Asian adults under 30 years old say they know someone who has been threatened or attacked during the pandemic, compared with 18% of those 65 and older.
- **Gender:** Asian women are somewhat more likely than men to say they know an Asian person in the U.S. who has been threatened or attacked during the COVID-19 pandemic (35% vs. 28%, respectively).
- **Party:** 36% of Asian Democrats and Democratic leaners say they know another Asian person who has been threatened or attacked because of their race or ethnicity, higher than the share among Republicans and Republican leaners (25%).

Heightened anti-Asian discrimination during the COVID-19 pandemic

These survey findings follow a spike in reports of discrimination against Asian Americans during the COVID-19 pandemic. The number of federally recognized hate crime incidents of anti-Asian bias increased from 158 in 2019 to 279 in 2020 and 746 in 2021, according to [hate crime statistics published by the FBI](#). In 2022, the [number of anti-Asian hate crimes decreased](#) for the first time since the coronavirus outbreak, to 499 incidents. Between March 2020 and May 2023, the organization Stop AAPI Hate received [more than 11,000 self-reported incidents](#) of anti-Asian bias, the vast majority of which involved harassment, bullying, shunning and other discrimination incidents.

Additionally, [previous research](#) found that calling COVID-19 the “Chinese Virus,” “Asian Virus” or other names that attach location or ethnicity to the disease was associated with anti-Asian sentiment in online discourse. Use of these phrases by politicians or other prominent public officials, [such as by former President Donald Trump](#), coincided with greater use among the general public and more frequent instances of bias against Asian Americans.

In their own words: Asian Americans' experiences with discrimination during the COVID-19 pandemic

In the 2021 Pew Research Center focus groups of Asian Americans, participants discussed their experiences of being discriminated against because of their race or ethnicity during the COVID-19 pandemic.

Participants talked about **being shamed** in both public and private spaces. Some Asian immigrant participants talked about being **afraid to speak out** because of how it might impact their immigration status:

“I was walking in [the city where I live], and a White old woman was poking me in the face saying, ‘You are disgusting,’ and she was trying to hit me. I ran away crying. ... At the time, I was with my boyfriend, but he also just came to the U.S., so we ran away together thinking that if we cause trouble, we could be deported.”

- Immigrant woman of Korean origin in late 20s (translated from Korean)

“[A very close friend of mine] lived at [a] school dormitory, and when the pandemic just happened ... his room was directly pasted with the adhesive tape saying things like ‘Chinese virus quarantine.’”

- Immigrant man of Chinese origin in early 30s (translated from Mandarin)

Many participants talked about being **targeted because others perceive them as Chinese**, regardless of their ethnicity:

“I think the crimes [that happened] against other Asian people can happen to me while going through COVID-19. When I see a White person, I don’t know if their ancestors are Scottish or German, so they will look at me and think the same. It seems that they can’t distinguish between Korean and Chinese and think that we are from Asia and the onset of COVID-19 is our fault. This is something that can happen to all of us. So I think Asian Americans should come together and let people know that we are also human and we have rights. I came to think about Asian Americans that they shouldn’t stay still even if they’re trampled on.”

- Immigrant woman of Korean origin in early 50s (translated from Korean)

“Even when I was just getting on the bus, [people acted] as if I was carrying the virus. People would not sit with me, they would sit a bit far. It was because I look Chinese.”

- Immigrant woman of Bhutanese origin in early 30s (translated from Dzongkha)

Amid these incidents, some participants talked about **feeling in community and kinship** with other Asian people:

“[When I hear stories about Asian people in the news,] I feel like automatically you just have a sense of connection to someone that’s Asian. ... [I]t makes me and my family and everyone else that I know that is Asian super mad and upset that this is happening. [For example,] the subway attacks where there was a mother who got dragged down the stairs for absolutely no reason. It just kind of makes you scared because you are Asian, and I would tell my mom, ‘You’re not going anywhere without me.’ We got pepper spray and all of that. But there is definitely a difference because you just feel a connection with them no matter if you don’t know them.”

- U.S.-born woman of Taiwanese origin in early 20s

“[A]s a result of the pandemic, I think we saw an increase in Asian hate in the media. I think that was one time where I realized as an Asian person, I felt a lot of pain. I felt a lot of fear, I felt a lot of anger and frustration for my community. ... I think it was just at that specific moment when I saw the Asian hate, Asian hate crimes, and I realized, ‘Oh, they’re targeting my people.’ I don’t know how to explain it exactly. I never really referred to myself just plainly as an Asian American, but when I saw it in that media and I saw people who looked like me or people who I related with getting hurt and mistreated, I felt anger for that community, for my community.”

- U.S.-born woman of Korean origin in late teens

Some connected discrimination during the pandemic to **other times of heightened anti-Asian discrimination**. For example, one woman connected anti-Asian discrimination during COVID-19 to the period after Sept. 11:

“[T]he hate crimes I’m reading about now are towards Chinese [people] because of COVID, but I remember after 9/11, that was – I remember the looks that people would give me on the subway but also reading the violent acts committed towards Indians of all types, just the confusion – I mean, I say confusion but I mean really they wanted to attack Muslims, but they didn’t care, they were just looking for a brown person to attack. So there’s always something that happens that then suddenly falls on one community or another.”

- U.S.-born man of Indian origin in late 40s

5. Asian Americans' views of anti-Asian discrimination in the U.S. today

In addition to asking Asian Americans about their experiences with specific discrimination incidents, we also wanted to understand their opinions of how Asians are treated in the U.S. today.

In the survey, we asked Asian adults about their views of anti-Asian discrimination and the attention paid to it. We also asked if they discussed challenges they might face because of their race or ethnicity with their families when growing up.

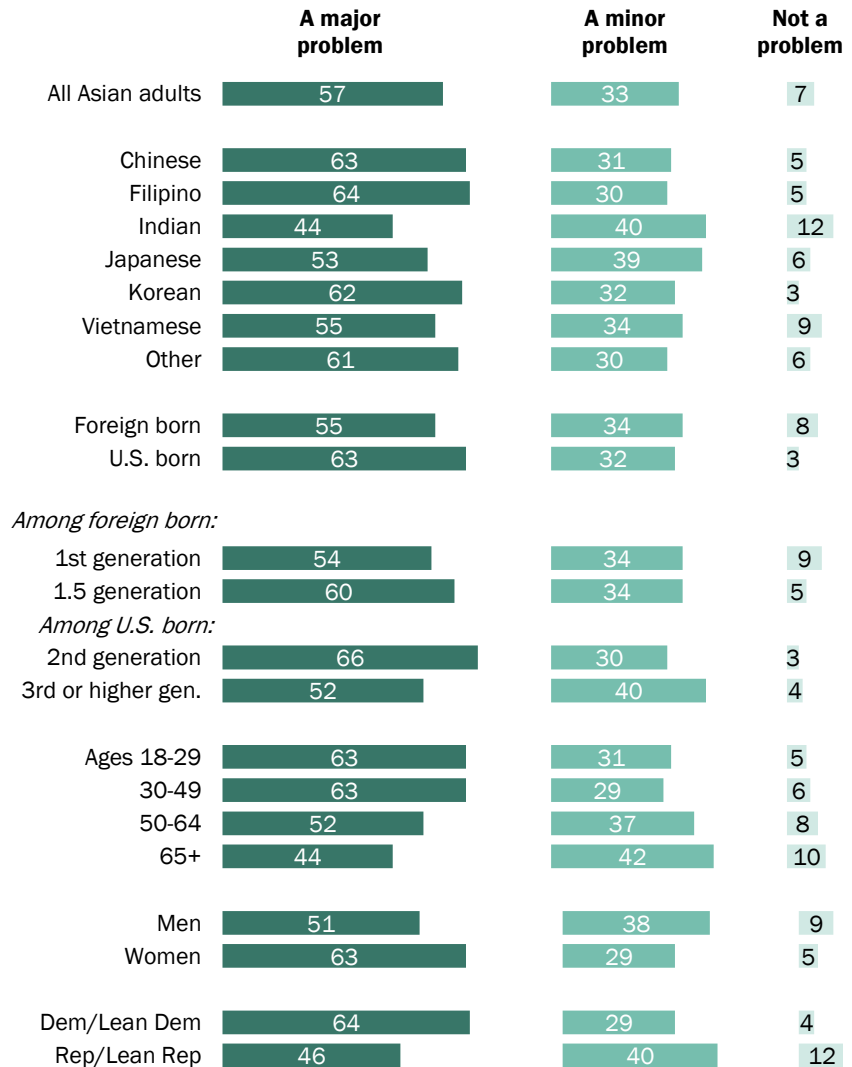
A majority of Asian adults (57%) say that discrimination against Asians in the U.S. is a major problem. One-third say it is a minor problem (33%), while 7% say it is not a problem.

Perspectives vary across demographic groups:

- **Origin:** About six-in-ten Filipino (64%), Chinese (63%) and Korean (62%) adults, as well as adults who belong to less populous origin groups

Nearly 6 in 10 Asian adults say discrimination against Asians living in the U.S. is a major problem

% of Asian adults who say discrimination against Asians living in the U.S. is ...



Note: Ethnic origin groups include those who self-identify with one Asian ethnicity only. "1.5 generation" refers to those who immigrated to the U.S. when younger than 18. Share of respondents who didn't offer an answer not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023. "Discrimination Experiences Shape Most Asian Americans' Lives"

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(61%) – those categorized as “other” in this report – say discrimination against Asians is a major problem. A smaller share of Indian adults (44%) say the same.

- **Nativity:** 63% of U.S.-born Asian adults say anti-Asian discrimination is a major problem, a higher share than among Asian immigrants (55%).
- **Immigrant generation:** 66% of second-generation Asian adults – the U.S.-born children of immigrant parents – say discrimination against Asians in the U.S. is a major problem. By comparison, 60% of those who immigrated to the U.S. as children (1.5 generation), 54% who immigrated as adults (first generation), and 52% of third- or higher-generation Asian adults say the same.
- **Age:** 63% of Asian adults under 50 say discrimination against U.S. Asians is a major problem, compared with 44% of those 65 and older.
- **Party:** 64% of Asian Democrats or Democrat leaners say anti-Asian discrimination is a major problem, compared with 46% of Asian Republicans or Republican leaners.
- **Gender:** Asian women are more likely than men to say discrimination against Asians is a major problem (63% vs. 51%). Men are more likely than women to say it’s a minor problem (38% vs. 29%) or not a problem (9% vs. 5%).

Experiences with talking about racial discrimination while growing up

Among Asian adults who grew up in the U.S., 38% say their family *never* talked about the challenges they might face because of their race or ethnicity when growing up.²⁰ Another 30% say their family *rarely* talked about it, while 22% say they *sometimes* discussed it and only 8% say they *often* discussed it.²¹

²⁰ “Asian adults who grew up in the U.S.” are those who were born in the U.S. and those who were born abroad but immigrated to the U.S. before they were 18 (that is, 1.5 generation adults and all U.S.-born adults). Because this question asks whether Asian adults talked with their families about the challenges they might face because of their race or ethnicity *when growing up*, analysis is limited only to those who grew up in the U.S. to provide a consistent base for the racial context in which the respondent grew up.

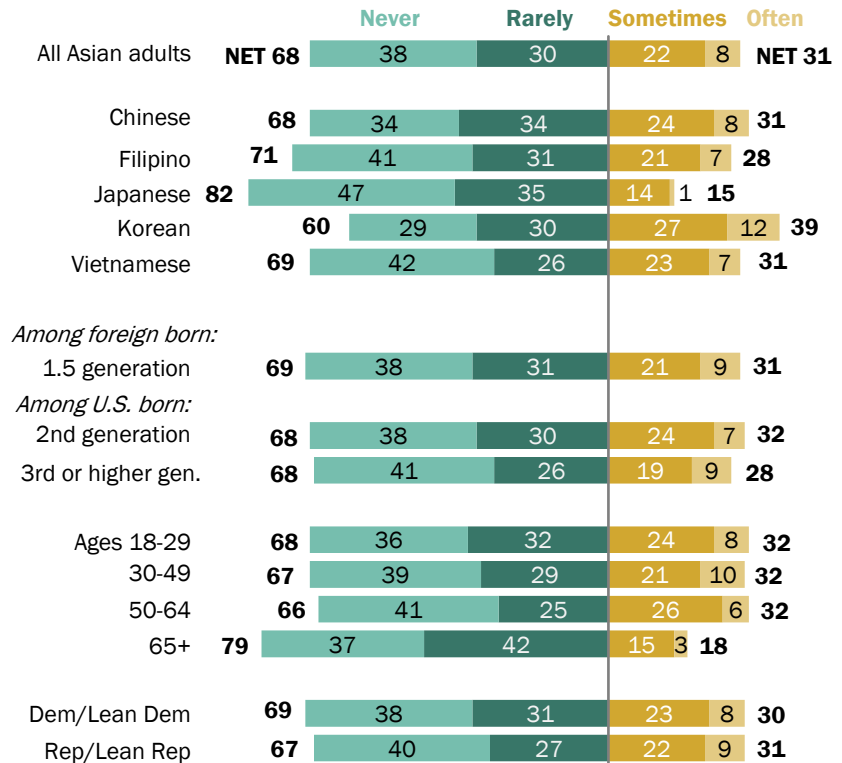
²¹ A [2019 Pew Research Center survey](#) asked U.S. adults across racial and ethnic groups a similar question about how often their family talked to them about challenges they might face because of their race or ethnicity. Across major racial and ethnic groups, Black adults were the most likely to say their family often or sometimes talked to them about challenges they might face because of their race or ethnicity. White adults were the least likely to say their family talked to them about it.

These findings are largely consistent across demographic groups of Asian Americans. However, there are some differences among those who grew up in the U.S.:

- **Ethnic origin:** 82% of Japanese adults say they rarely or never talked about racial discrimination with their family growing up. This includes 47% who say they *never* talked it. Among other origin groups, smaller majorities say they rarely or never discussed these challenges.
- **Age:** 79% of Asian adults 65 and older say they rarely or never discussed the challenges they might face due to their race or ethnicity. In comparison, about two-thirds of Asian adults in younger age groups say the same.

Most Asian Americans say their family rarely or never discussed racial discrimination growing up

Among Asian adults who grew up in the U.S.,* % who say that when they were growing up, their family ___ talked to them about challenges they might face because of their race or ethnicity



* "Asian adults who grew up in the U.S." are those who were born in the U.S. and those who were born abroad but immigrated to the U.S. before they were 18 (that is, 1.5 generation adults and all U.S.-born adults).

Note: Ethnic origin groups include those who self-identify with one Asian ethnicity only. "1.5 generation" refers to those who immigrated to the U.S. when younger than 18. Asian adults who are Indian or belong to a less populous Asian origin group not shown separately due to insufficient sample size. Figures may not add to subtotals due to rounding. Share of respondents who didn't offer an answer not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023. "Discrimination Experiences Shape Most Asian Americans' Lives"

Is enough attention being paid to anti-Asian racism in the U.S.?

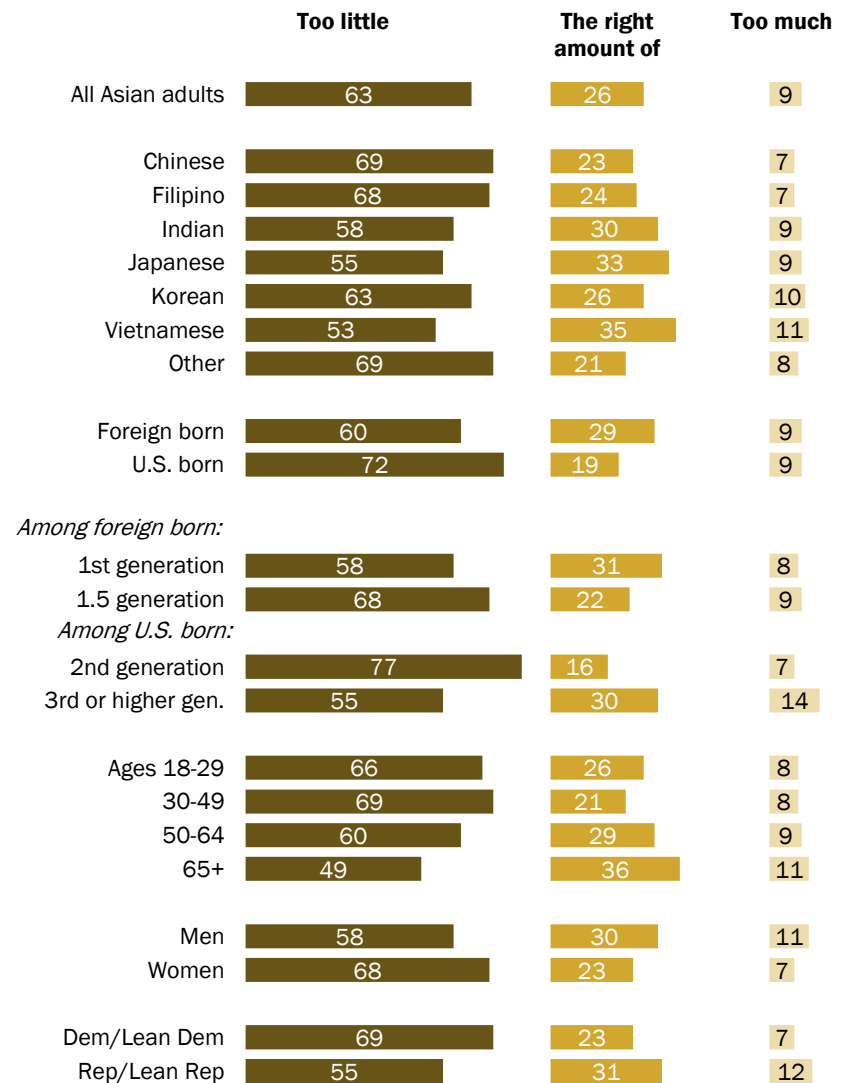
About six-in-ten Asian adults (63%) say too little attention is paid to race and racial issues concerning Asians living in the U.S. About a quarter (26%) say the right amount of attention is being paid to it, while 9% say it is getting too much attention.

Asian Americans' views on attention to racial issues concerning Asians in the U.S. vary across demographic groups:

- Ethnic origin:** About seven-in-ten Chinese (69%) and Filipino (68%) adults, as well as adults who belong to less populous origin groups (69%) say too little attention is paid to race and racial issues about Asians in the U.S. Somewhat smaller shares of Indian (58%), Japanese (55%) and Vietnamese (53%) adults say the same.
- Immigrant generation:** 77% of second-generation Asian Americans say too little attention is being paid to it. By comparison,

More than 6 in 10 Asian adults say too little attention is paid to race and racial issues concerning U.S. Asians

% of Asian adults who say ___ attention is paid to race and racial issues concerning Asians living in the U.S.



Note: Ethnic origin groups include those who self-identify with one Asian ethnicity only. "1.5 generation" refers to those who immigrated to the U.S. when younger than 18. Share of respondents who didn't offer an answer not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023. "Discrimination Experiences Shape Most Asian Americans' Lives"

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smaller shares of 1.5-generation (68%), first-generation (58%) and third- or higher-generation (55%) Asian adults say the same.

- **Age:** Older Asian adults are less likely to say that too little attention is currently being paid to racial issues concerning Asians in the U.S. About half of those 65 and older (49%) say this, compared with 66% of Asian adults under 30. Meanwhile, the oldest group of Asian adults are *more likely* than the youngest group to say the right amount of attention is being paid (36% vs. 26%).
- **Gender:** 68% of Asian women say too little attention is being paid to racial issues concerning Asians in the U.S., a higher share than among Asian men (58%).
- **Party:** Asian adults who identify with or lean to the Democratic Party are more likely than Asian Republicans to say too little attention is being paid to race and racial issues concerning Asian Americans (69% vs. 55%).

Asian Americans' views of anti-Asian discrimination are linked to the connection they feel to other Asians in the U.S.

In the same survey, we asked Asian Americans to what extent they think that what happens to Asians in the U.S. [affects what happens in their own life](#) – in other words, the strength of the “linkage” they feel with other Asian Americans.

On whether Asian adults see discrimination against Asians in the U.S. as a problem:

- Those who feel a lot or some linkage with other

Views of anti-Asian discrimination are linked to a sense of connection with other Asians in the U.S.

*% who say **discrimination against Asians living in the U.S.** is ____, among Asian adults who feel that what happens to Asians in the U.S. overall affects what happens in their own life ...*

	A major problem	A minor problem	Not a problem
A lot/Some	71	25	3
Not much/Not at all	40	46	13

*% who say ____ **attention is paid** to race and racial issues concerning Asians living in the U.S., among Asian adults who feel that what happens to Asians in the U.S. overall affects what happens in their own life ...*

	Too little	The right amount of	Too much
A lot/Some	72	20	8
Not much/Not at all	52	36	10

Note: Share of respondents who didn't offer an answer not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023. “Discrimination Experiences Shape the Lives of Most Asian Americans”

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Asian Americans are more likely to say anti-Asian discrimination is a major problem, compared with those who feel not much or no linkage at all (71% vs. 40%).

- Meanwhile, those who feel little linkage are more likely to say anti-Asian discrimination is a *minor problem*, compared with those who feel a lot or some linkage (46% vs. 25%).

There are also some differences over how much attention is being paid to race and racial issues concerning Asians in the U.S.:

- Those with stronger linkages to other U.S. Asians are more likely to say too little attention is being paid to race and racial issues concerning Asians in the U.S. (72% vs. 52%).
- Those with weaker linkages are more likely to say the *right amount* of attention is being paid (36% vs. 20%).

Additionally, we asked Asian adults whether they think it is important for the U.S. Asian community to have a [national leader advancing its concerns](#). Asian adults who feel it is important to have a national leader advancing Asian Americans' concerns are:

- More than twice as likely to say discrimination against Asians in the U.S. is a *major problem* as they are to call it a *minor problem* (65% vs. 29%).
- More than three times as likely to say *too little* attention is being paid to race and racial issues concerning Asians in the

Asian Americans' views on the attention paid to race and racial issues about U.S. Asians is linked to perspectives on having a national leader

% who say *discrimination against Asians living in the U.S.* is ____, among Asian adults who say having a national leader advancing the concerns of the U.S. Asian community is ...

	A major problem	A minor problem	Not a problem
Extremely/Very important	65	29	4
Less important	42	43	13

% who say ____ *attention is paid* to race and racial issues concerning Asians living in the U.S., among Asian adults who say having a national leader advancing the concerns of the U.S. Asian community is ...

	Too little	The right amount of	Too much
Extremely/Very important	71	20	8
Less important	47	40	11

Note: "Less important" refers to Asian adults who say having a national leader advancing the concerns of the U.S. Asian community is somewhat, a little or not at all important. Share of respondents who didn't offer an answer not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023. "Discrimination Experiences Shape Most Asian Americans' Lives"

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U.S. as to say it's getting the *right amount* of attention (71% vs. 20%).

Meanwhile, Asian adults who see having a national leader as less important are about evenly split in their views. Similar shares say discrimination against Asians is a major or minor problem (42% and 43%) and that too little or the right amount of attention is being paid to racial issues concerning Asians (47% and 40%).

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Find related reports online at www.pewresearch.org/AsianAmericans.

Methodology: 2022-23 survey of Asian Americans

The data in this report is drawn from a national cross-sectional survey conducted for Pew Research Center by Westat. The sampling design of the survey was an address-based sampling (ABS) approach, supplemented by list samples, to reach a nationally representative group of respondents. The survey was fielded July 5, 2022, through Jan. 27, 2023. Self-administered screening interviews were conducted with a total of 36,469 U.S. adults either online or by mail, resulting in 7,006 interviews with Asian American adults. It is these 7,006 Asian Americans who are the focus of this report. After accounting for the complex sample design and loss of precision due to weighting, the margin of sampling error for these respondents is plus or minus 2.1 percentage points at the 95% level of confidence.

The survey was administered in two stages. In the first stage, a short screening survey was administered to a national sample of U.S. adults to collect basic demographics and determine a respondent's eligibility for the extended survey of Asian Americans. Screener respondents were considered eligible for the extended survey if they self-identified as Asian (alone or in combination with any other race or ethnicity). Note that all individuals who self-identified as Asian were asked to complete the extended survey.

To maintain consistency with the Census Bureau's definition of "Asian," individuals

Survey of Asian American adults margins of sampling error

Group	Unweighted sample size	95% margin of error (pctg. points)
All Asian adults	7,006	2.1
Chinese	1,777	3.6
Filipino	1,051	5.6
Indian	897	5.3
Japanese	294	8.6
Korean	1,146	5.1
Vietnamese	935	5.1
Other	377	7.3
Two or more Asian ethnicities	440	9.2
Men	3,949	2.9
Women	2,930	3.2
Ages 18-29	684	5.9
30-49	2,766	3.3
50-64	1,990	4.0
65+	1,564	4.6
Bachelor's+	5,279	2.2
Some college	1,097	4.6
HS or less	603	6.5
U.S. born	1,900	4.2
Foreign born	5,036	2.4
0-10 years in U.S.	724	5.7
More than 10 years in U.S.	3,946	2.8
Christian	2,827	3.6
Protestant	1,468	4.7
Evangelical Prot.	979	5.7
Non-evangelical Prot.	487	8.2
Catholic	1,331	5.5
Buddhist	839	6.2
Hindu	559	6.3

Note: Unweighted sample sizes do not account for the survey's sample design or weighting and do not describe a group's contribution to weighted estimates. For details, refer to "Sample design" and "Weighting and variance estimation" in this methodology.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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responding as Asian but who self-identified with origins that did not meet the bureau’s official standards prior to the 2020 decennial census were considered ineligible and were not asked to complete the extended survey or were removed from the final sample. Those excluded were people solely of Southwest Asian descent (e.g., Lebanese, Saudi), those with Central Asian origins (e.g., Afghan, Uzbek) as well as various other non-Asian origins. The impact of excluding these groups is small, as together they represent about 1%-2% of the national U.S. Asian population, according to a Pew Research Center analysis of the 2021 American Community Survey.

Eligible survey respondents were asked in the extended survey how they identified ethnically (for example: Chinese, Filipino, Indian, Korean, Vietnamese, or some other ethnicity with a write-in option). Note that survey respondents were asked about their ethnicity rather than nationality. For example, those classified as Chinese in the survey are those self-identifying as of Chinese ethnicity, rather than necessarily being a citizen or former citizen of the People’s Republic of China. Since this is an ethnicity, classification of survey respondents as Chinese also includes those who are Taiwanese.

The research plan for this project was submitted to Westat’s institutional review board (IRB), which is an independent committee of experts that specializes in helping to protect the rights of research participants. Due to the minimal risks associated with this questionnaire content and the population of interest, this research underwent an expedited review and received approval (approval #FWA 00005551).

Throughout this methodology statement, the terms “extended survey” and “extended questionnaire” refer to the extended survey of Asian Americans that is the focus of this report, and “eligible adults” and “eligible respondents” refer to those individuals who met its eligibility criteria, unless otherwise noted.

Sample design

The survey had a complex sample design constructed to maximize efficiency in reaching Asian American adults while also supporting reliable, national estimates for the population as a whole and for the five largest ethnic groups (Chinese, Filipino, Indian, Korean and Vietnamese). Asian American adults include those who self-identify as Asian, either alone or in combination with other races or Hispanic identity.

The main sample frame of the 2022-23 Asian American Survey is an address-based sample (ABS). The ABS frame of addresses was derived from the USPS Computerized Delivery Sequence file. It is maintained by Marketing Systems Group (MSG) and is updated monthly. MSG geocodes their

entire ABS frame, so block, block group, and census tract characteristics from the decennial census and the American Community Survey (ACS) could be appended to addresses and used for sampling and data collection.

All addresses on the ABS frame were geocoded to a census tract. Census tracts were then grouped into three strata based on the density of Asian American adults, defined as the proportion of Asian American adults among all adults in the tract. The three strata were defined as:

- *High density:* Tracts with an Asian American adult density of 10% or higher
- *Medium density:* Tracts with a density 3% to less than 10%
- *Low density:* Tracts with a density less than 3%

Mailing addresses in census tracts from the lowest density stratum, strata 3, were excluded from the sampling frame. As a result, the frame excluded 54.1% of the 2020 census tracts, 49.1% of the U.S. adult population, including 9.1% of adults who self-identified as Asian alone or in combination with other races or Hispanic ethnicity. For the largest five Asian ethnic subgroups, Filipinos had the largest percentage of excluded adults, with 6.8%, while Indians had the lowest with 4.2% of the adults. Addresses were then sampled from the two remaining strata. This stratification and the assignment of differential sampling rates to the strata were critical design components because of the rareness of the Asian American adult population.

Despite oversampling of the high- and medium-density Asian American strata in the ABS sample, the ABS sample was not expected to efficiently yield the required number of completed interviews for some ethnic subgroups. Therefore, the ABS sample was supplemented with samples from the specialized surname list frames maintained by the MSG. These list frames identify households using commercial databases linked to addresses and telephone numbers. The individuals' surnames in these lists could be classified by likely ethnic origin. Westat requested MSG to produce five list frames: Chinese, Filipino, Indian, Korean and Vietnamese. The lists were subset to include only cases with a mailing address. Addresses sampled from the lists, unlike those sampled from the ABS frame, were not limited to high- and medium-density census tracts.

Once an address was sampled from either the ABS frame or the surname lists, an invitation was mailed to the address. The invitation requested that the adult in the household with the next birthday complete the survey.

Data collection

To maximize response, the survey used a sequential mixed-mode protocol in which sampled households were first directed to respond online and later mailed a paper version of the questionnaire if they did not respond online.

Sample allocation and Asian American incidence by sampling frame

Sampling frame	Addresses sampled	Completed screeners	N of screened adults eligible for extended interview	N of eligible adults who completed extended interview
Combined	268,929	37,137	9,466	7,369
Address-based sample	218,992	29,872	4,569	3,610
High density stratum	172,692	23,460	4,284	3,372
Medium density stratum	46,300	6,412	285	238
Chinese surname list sample	2,643	468	334	283
Filipino surname list sample	15,491	1,991	1,168	841
Indian surname list sample	5,241	668	469	363
Broad surname definition	3,999	479	329	257
Narrow surname definition	1,242	189	140	106
Korean surname list sample	9,998	1,801	1,227	974
Vietnamese surname list sample	11,323	1,669	1,230	935

Note: The survey utilized two sampling frames to maximize efficiency in reaching Asian American adults, while also supporting reliable, national estimates for the Asian adult population and the five largest ethnic groups (Chinese, Filipino, Indian, Korean and Vietnamese). The first sampling frame was an address-based sample (ABS). The ABS was not expected to efficiently yield the required number of completed interviews for some ethnic subgroups. Therefore, the ABS was supplemented with samples from specialized surname list frames. Combined totals do not sum to the sample size of 7,006 because 363 respondents completed the survey but were removed from the final sample for not meeting eligibility requirements.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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The first mailing was a letter introducing the survey and providing the information necessary (URL and unique PIN) for online response. A pre-incentive of \$2 was included in the mailing. This and remaining screener recruitment letters focused on the screener survey, without mentioning the possibility of eligibility for a longer survey and associated promised incentive, since most people would only be asked to complete the short screening survey. It was important for all households to complete the screening survey, not just those who identify as Asian American. As such, the invitation did not mention that the extended survey would focus on topics surrounding

the Asian American experience. The invitation was generic to minimize the risk of nonresponse bias due to topic salience bias.

After one week, Westat sent a postcard reminder to all sampled individuals, followed three weeks later by a reminder letter to nonrespondents. Approximately 8.5 weeks after the initial mailing, Westat sent nonrespondents a paper version screening survey, which was a four-page booklet (one folded 11×17 paper) and a postage-paid return envelope in addition to the cover letter. If no response was obtained from those four mailings, no further contact was made.

Eligible adults who completed the screening interview on the web were immediately asked to continue with the extended questionnaire. If an eligible adult completed the screener online but did not complete the extended interview, Westat sent them a reminder letter. This was performed on a rolling basis when it had been at least one week since the web breakoff. Names were not collected until the end of the web survey, so these letters were addressed to “Recent Participant.”

If an eligible respondent completed a paper screener, Westat mailed them the extended survey and a postage-paid return envelope. This was sent weekly as completed paper screeners arrived. Westat followed these paper mailings with a reminder postcard. Later, Westat sent a final paper version via FedEx to eligible adults who had not completed the extended interview online or by paper.

Incentives

A pre-incentive of \$2 (in the form of two \$1 bills) was sent to all sampled addresses with the first letter, which provided information about how to complete the survey online. This and subsequent screener invitations only referred to the pre-incentive without reference to the possibility of later promised incentives.

Respondents who completed the screening survey and were found eligible were offered a promised incentive of \$10 to go on and complete the extended survey. All participants who completed the extended web survey were offered their choice of a \$10 Amazon.com gift code instantly or \$10 cash mailed. All participants who completed the survey via paper were mailed a \$10 cash incentive.

In December 2022, a mailing was added for eligible respondents who had completed a screener questionnaire, either by web or paper but who had not yet completed the extended survey. It was sent to those who had received their last mailing in the standard sequence at least four weeks earlier. It included a cover letter, a paper copy of the extended survey, and a business reply

envelope, and was assembled in a 9x12 envelope with a \$1 bill made visible through the envelope window.

In the last month of data collection, an additional mailing was added to boost the number of Vietnamese respondents. A random sample of 4,000 addresses from the Vietnamese surname list and 2,000 addresses from the ABS frame who were flagged as likely Vietnamese were sent another copy of the first invitation letter, which contained web login credentials but no paper copy of the screener. This was sent in a No. 10 envelope with a wide window and was assembled with a \$1 bill visible through the envelope window.

Languages

The mail and web screening and extended surveys were developed in English and translated into Chinese (Simplified and Traditional), Hindi, Korean, Tagalog and Vietnamese. For web, the landing page was displayed in English initially but included banners at the top and bottom of the page that allowed respondents to change the displayed language. Once in the survey, a dropdown button at the top of each page was available to respondents to toggle between languages.

The paper surveys were also formatted into all six languages. Recipients thought to be more likely to use a specific language option, based on supplemental information in the sampling frame or their address location, were sent a paper screener in that language in addition to an English screener questionnaire. Those receiving a paper extended instrument were sent the extended survey in the language in which the screener was completed. For web, respondents continued in their selected language from the screener.

Weighting and variance estimation

Household-level weighting

The first step in weighting was creating a base weight for each sampled mailing address to account for its probability of selection into the sample. The base weight for mailing address k is called BW_k and is defined as the inverse of its probability of selection. The ABS sample addresses had a probability of selection based on the stratum from which they were sampled. The supplemental samples (i.e., Chinese, Filipino, Indian, Korean and Vietnamese surname lists) also had a probability of selection from the list frames. Because all of the addresses in the list frames are also included in the ABS frame, these addresses had multiple opportunities for these addresses to be selected, and the base weights include an adjustment to account for their higher probability of selection.

Each sampled mailing address was assigned to one of four categories according to its final screener disposition. The categories were 1) household with a completed screener interview, 2) household with an incomplete screener interview, 3) ineligible (i.e., not a household, which were primarily postmaster returns), and 4) addresses for which status was unknown (i.e., addresses that were not identified as undeliverable by the USPS but from which no survey response was received).

The second step in the weighting process was adjusting the base weight to account for occupied households among those with unknown eligibility (category 4). Previous ABS studies have found that about 13% of all addresses in the ABS frame were either vacant or not home to anyone in the civilian, noninstitutionalized adult population. For this survey, it was assumed that 87% of all sampled addresses from the ABS frame were eligible households. However, this value was not appropriate for the addresses sampled from the list frames, which were expected to have a higher proportion of households as these were maintained lists. For the list samples, the occupied household rate was computed as the proportion of list cases in category 3 compared to all resolved list cases (i.e., the sum of categories 1 through 3). The base weights for the share of category 4 addresses (unknown eligibility) assumed to be eligible were then allocated to cases in categories 1 and 2 (known households) so that the sum of the combined category 1 and 2 base weights equaled the number of addresses assumed to be eligible in each frame. The category 3 ineligible addresses were given a weight of zero.

The next step was adjusting for nonresponse for households without a completed screener interview to create a final household weight. This adjustment allocated the weights of nonrespondents (category 2) to those of respondents (category 1) within classes defined by the cross-classification of sampling strata, census region, and sample type (e.g., ABS and list supplemental samples). Those classes with fewer than 50 sampled addresses or large adjustment factors were collapsed with nearby cells within the sample type. Given the large variance in the household weights among the medium density ABS stratum, final household weights for addresses within this stratum were capped at 300.

Weighting of extended survey respondents

The extended interview nonresponse adjustment began by assigning each case that completed the screener interview to one of three dispositions: 1) eligible adult completed the extended interview; 2) eligible adult did not complete the extended interview; and 3) not eligible for the extended interview.

An initial adult base weight was calculated for the cases with a completed extended interview as the product of the truncated number of adults in the household (max value of 3) and the household weight. This adjustment accounted for selecting one adult in each household.

The final step in the adult weighting was calibrating the adult weights for those who completed the extended interview so that the calibrated weights (i.e., the estimated number of adults) aligned with benchmarks for noninstitutionalized Asian adults from the 2016-20 American Community Surveys Public Use Microdata Sample (PUMS). Specifically, raking was used to calibrate the weights on the following dimensions:

1. Ethnic group (Chinese, Filipino, Indian, Japanese, Korean, Vietnamese, other single Asian ethnicities, and multiple Asian ethnicities)
2. Collapsed ethnic group (Chinese, Filipino, Indian, Korean, Vietnamese, all other single and multiple Asian ethnicities) by age group
3. Collapsed ethnic group by sex
4. Collapsed ethnic group by census region
5. Collapsed ethnic group by education
6. Collapsed ethnic group by housing tenure
7. Collapsed ethnic group by nativity
8. Income group by number of persons in the household

The control totals used in raking were based on the entire population of Asian American adults (including those who live in the excluded stratum) to correct for both extended interview nonresponse and undercoverage from excluding the low-density stratum in the ABS frame.

Variance estimation

Because the modeled estimates used in the weighting are themselves subject to sampling error, variance estimation and tests of statistical significance were performed using the grouped jackknife estimator (*JK2*). One hundred sets of replicates were created by deleting a group of cases within each stratum from each replicate and doubling the weights for a corresponding set of cases

in the same stratum. The entire weighting and modeling process was performed on the full sample and then separately repeated for each replicate. The result is a total of 101 separate weights for each respondent that have incorporated the variability from the complex sample design.²²

Response rates

Westat assigned all sampled cases a result code for their participation in the screener, and then they assigned a result for the extended questionnaire for those who were eligible for the survey of Asian Americans. Two of the dispositions warrant some discussion. One is the category “4.313 No such address.” This category is for addresses that were returned by the U.S. Postal Service as not being deliverable. This status indicates the address, which was on the USPS Delivery Sequence File at the time of sampling, currently is not occupied or no longer exists. The second category is “4.90 Other.” This category contains 588 addresses that were never mailed because they had a drop count of greater than four. Drop points are addresses with multiple households that share the same address. The information available in the ABS frame on drop points is limited to the number of drop points at the address, without information on the type of households at the drop point, or how they should be labeled for mailing purposes. In this survey, all drop points were eligible for sampling, but only those with drop point counts of four or fewer were mailed. Westat treated drop point counts of five or more as out of scope, and no mailing was done for those addresses.

Westat used the disposition results to compute response rates consistent with AAPOR definitions. The response rates are weighted by the base weight to account for the differential sampling in this survey. The AAPOR RR3 response rate to the screening interview was 17.0%.²³ The RR1 response rate to the extended Asian American interview (77.9%) is the number of eligible adults completing the questionnaire over the total sampled for that extended questionnaire. The overall response rate is the product of the screener response rate and the conditional response rate for the extended questionnaire. The overall response rate for the Asian American sample in the Pew Research Center survey was 13.3% (17.0% x 77.9%).

²² For additional details on jackknife replication, refer to Rust, K.F., and J.N.K. Rao. 1996. “[Variance Estimation for Complex Surveys Using Replication Techniques](#).” *Statistical Methods in Medical Research*.

²³ The weighted share of unscreened households assumed to be eligible for the screener interview (occupied “e”) was 87%.

AAPOR disposition codes

Dispositions for the screening interview stage

AAPOR code	Description of cases	Count
1.1 – Complete	Completed the last screener question on the web survey or returned a paper screener with at least one response.	36,469
2.1 – Refusal & break off	Began the web survey but did not complete the screening portion.	1,057
2.11 – Refusal	Contacted by phone or email to refuse or wrote a refusal message on returned mail.	1,389
2.113 – Blank questionnaire mailed back, “implicit refusal”	Sent a blank paper screening survey back in the reply envelope.	93
2.27 – Completed questionnaire, but not returned during field period	Returned the paper screener questionnaire after the end of the data collection period.	51
2.31 – Death (including USPS category: Deceased)	USPS returned undelivered due to deceased person at address.	17
3.19 – Nothing ever returned	Respondent did not log into website and did not return a paper screener. Additionally, USPS did not return anything as undeliverable.	203,611
4.313 – No such address	Mail was returned as undeliverable.	20,413
4.90 – Other	Cases with greater than 4 drop points were not sent any mailings.	588

Dispositions for the extended interview stage

AAPOR code	Description of cases	Count
1.1 – Complete	Completed the last question on the web survey or returned a paper survey and had less than 65% item nonresponse.	7,006
2.10 – Refusal & break off	Did not complete the web survey or did not return the paper survey.	1,790
2.11 – Refusal	Contacted by phone or email to refuse or wrote a refusal message on returned mail.	11
2.113 – Blank questionnaire mailed back, “implicit refusal”	Sent a blank paper survey back in the reply envelope.	40
2.20 – Non-contact	Attempt to re-contact for the survey were returned undeliverable.	69
2.27 – Completed questionnaire, but not returned during field period	Returned the paper survey after the end of the data collection period.	80
2.31 – Death (including USPS category: Deceased)	USPS returned undelivered due to deceased person at address.	1
4.90 – Other	Post-data collection cleaning found ineligible cases.	69

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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Methodology: 2021 focus groups of Asian Americans

The Center conducted 66 pre-survey online focus groups with Asian Americans from Aug. 4 to Oct. 14, 2021. The focus groups were designed to study the diverse experiences and perspectives of Asians living in the U.S. on a variety of topics including discrimination. The focus groups had 264 recruited participants from 18 Asian origin groups. Discussions were conducted in 18 languages and moderated by members of an Asian origin group. Refer to the [methodology of the 66 online focus groups](#) of Asian Americans for more details.

Appendix: Supplemental tables

Asian Americans' experiences with discrimination incidents in the 2022-23 survey of Asian Americans

% of Asian adults who say each of the following has happened in their day-to-day encounters with strangers in the U.S.

People mispronounced their name	68
People assumed they are good at math and science	58
They received poorer service than other people at restaurants or stores	40
People acted as if they don't speak English	39
They have been called offensive names	37
Someone said that they should go back to their home country	32
People assumed they are not a creative thinker	22
They have been criticized for speaking a language other than English in public*	22
People acted as if they think they are dishonest	18
People acted as if they are afraid of them	12

% of Asian adults who say each of the following has happened because of their race or ethnicity

They have been held back at a security checkpoint for a secondary screening	20
They have been turned down for a job	15
They have been denied a promotion	14
Neighbors made life difficult for them or their family	12
They have been stopped, searched or questioned by the police	11
They have been fired from a job	5
They have been prevented from moving into a neighborhood by a landlord or realtor	4

% of Asian adults who have ...

Experienced at least one of the 17 incidents above	89
Experienced 0 to 3 incidents above	49
Experienced 4 to 17 incidents above	49

* Responses only shown among Asian adults who say they can carry on a conversation in their Asian origin language, both understanding and speaking, at least a little.

Note: Share of respondents who gave another answer or didn't offer an answer not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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South Asian adults who have been held back at a security checkpoint

% of South Asian adults who say they have been held back at a security checkpoint for a secondary screening because of their race or ethnicity

All South Asian adults	35% (± 4.7 pts)
Ethnic origin	
Indian	33 (± 5.1)
Other or 2 or more South Asian ethnicities	43 (± 10.5)
Nativity	
Foreign born	32 (± 5.0)
U.S. born	52 (± 12.8)
Age	
18-49	37 (± 6.2)
50+	31 (± 8.3)
Gender	
Men	41 (± 6.5)
Women	29 (± 7.5)
Party	
Dem/Lean Dem	38 (± 5.7)
Rep/Lean Rep	30 (± 8.9)

Note: South Asian adults include those who self-identify with a South Asian ethnic origin, either alone or in combination with a non-Asian race or ethnicity. Indian adults include those who identify as Indian, either alone or in combination with a non-Asian race or ethnicity. "Other or 2 or more South Asian ethnicities" include those who identify with another South Asian ethnic origin or two or more South Asian ethnic origins (such as Bangaldeshi, Nepali or Pakistani). Share of respondents who gave another answer or didn't offer an answer not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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Asian Americans' views of the 'model minority' label by education and income

Among Asian adults who have heard the term "model minority," % who say using it to describe Asians in the U.S. is ...

	A bad thing	Neither a good nor bad thing	A good thing	Not sure
All Asian adults	42% (± 3.3 pts)	28% (± 3.0 pts)	17% (± 2.2 pts)	12% (± 2.7 pts)
Education				
HS or less	43 (± 15.6)	29 (± 13.2)	15 (± 9.9)	10 (± 6.4)
Some college	34 (± 8.5)	31 (± 6.4)	17 (± 5.2)	17 (± 7.2)
Bachelor's	48 (± 4.7)	25 (± 3.6)	17 (± 3.5)	9 (± 2.3)
Postgrad	45 (± 3.2)	25 (± 3.3)	18 (± 2.9)	11 (± 2.9)
Income				
<\$30K	26 (± 8.5)	28 (± 8.6)	26 (± 9.9)	17 (± 7.4)
\$30K-<\$75K	42 (± 7.5)	28 (± 5.5)	17 (± 4.7)	13 (± 6.8)
\$75K-<\$100K	43 (± 8.4)	29 (± 9.3)	13 (± 7.3)	14 (± 7.7)
\$100K-<\$150K	47 (± 9.6)	26 (± 7.6)	15 (± 6.3)	12 (± 6.5)
\$150K+	43 (± 4.5)	27 (± 4.4)	18 (± 2.9)	12 (± 3.5)

Note: "Not sure" is a provided response option and distinct from those who chose not to provide an answer. "Some college" includes those with an associate degree and those who attended college but did not obtain a degree. Income levels refer to family income in 2021. Share of respondents who didn't offer an answer not shown.

Source: Survey of Asian American adults conducted July 5, 2022-Jan. 27, 2023.

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