

Stereotypes of South Asians in Media Connected to South Asian Teenagers' Internalized Racism

Lalitha Viswanathan¹ and Brian Vernachio^{1#}

¹Cherry Hill High School East, Cherry Hill, NJ, USA

#Advisor

ABSTRACT

2020 put the entire world upside down in its call for racial equity and justice. During these unveiling times, minorities in America have come forward in protest of racial and ethnic stereotypes which Hollywood still plays into. This research paper capitalized on the removal and protest of these characters and dove more specifically into South Asian stereotypes which have been reinforced by television show and movie characters. The claim in these cries of disapproval for these stereotypes was that it caused internalized racism in people who were brought up watching these stereotypes forced upon them. As building a body of knowledge progressed, the unmade connection of stereotypes to internalized racism in formal research became apparent, and therefore the research paper intended to see if there was a correlation between South Asian stereotypes and internalized racism. In order to identify internalized racism among South Asian teenagers, an open-ended survey was used as a method, followed by a mixed analysis to identify self-stereotyping indicators which would denote internalized racism. The research in the end did find a staunch correlation between the South Asian stereotypes and internalized racism in today's South Asian teenagers. While today's teenagers cannot rid themselves of the stereotypes already imposed on them, future South Asian children might possibly have accurate and fair representation in subsequent years.

Introduction

"Thank you, come again." These four words are the trademark quote of the now-infamous character of Apu Nahasapeemapetilon, a Bengali convenience store owner from *The Simpsons*. Apu was the first of many characters in the media upholding Indian stereotypes, followed by Ravi Ross from *Jessie* and Baljeet Tjinder from *Phineas and Ferb*. The traits across all of these characters include being intelligent, foreign, convenience store owners, and socially awkward, consequently making "Asian Americans' representational status as the butt of the joke in Hollywood films" (Shimizu, 2017).

Many portrayals date back to South Asians' first arrival in the United States. When Asian immigrants began to populate the United States in the 1940s, they were considered aliens, thereby unable to become naturalized citizens (Mahdawi, 2017). This foreigner status continues to prevail in stereotypes in today's shows. Fast forward to 1970, most of the immigrants were wealthy, educated, and English-speaking, so they were instead welcomed. In the mid-late 1900s, the United States saw a rapid surge of South Asian immigrants, who primarily took up jobs in medicine and engineering. These STEM-oriented careers, which overtook the image of South Asian Americans, led to their portrayals reflecting precisely that. Due to these common stereotypes, the government used its power to implement the model minority myth within school systems. The supposedly inherited intelligence of Asians led to American society pushing down the black, Indigenous, and Latinx communities, systemically treating each minority differently. (Dewan, 2020).

At the turn of the century and after 9/11, the attitudes towards brown people became abnormally violent. The association of terrorism with Muslims, West/South Asian countries, and brown people elicited a negative response towards South Asian. The unfavorable opinions of the South Asian population led to their disconnect from American

society (2020). A foreigner status remains dominant in the South Asian American community; researchers have found that hatred towards these certain groups is unwarranted. Michelle Caswell, a notable antiracist in American culture, explained in her journal how the racism and aggressions towards South Asians has augmented following the 9/11 terrorist attacks (2015).

As the fight for social justice has swept society in recent years, there has been a call for removing offensive stereotypes in brands, television shows, and recognizable characters of individual races. South Asians are included in this battle, voicing their distaste for these stereotypes, possibly being indicators of internalized racism (2017). People with internalized racism believe that many factors, including negative stereotypes, are true, as shown in American society (Molina & James 2016). However, a study has not yet connected these two subjects. With these ideas in mind, the hypothesis of connecting stereotypes to internalized racism sprouted, and more specifically within the South Asian diaspora.

Literature Review

Stereotypes

Stereotypes are the idea that an entire group of people share the same characteristics as each other (McLeod, 1970); these groups could be connected through race, ethnicity, or gender. Stereotypes are harmful due to the fact that an entire community cannot be defined in the same way. Typecasting South Asians in television shows with cliché characteristics leads to the “homogeneity of Indian-Americans” (Shrikant, 2015). In these terms, South Asia is defined as the region which comprises India, Pakistan, Bangladesh, Sri Lanka, Bhutan, Nepal, the Maldives, and occasionally Afghanistan.

While South Asia could be connected through geography, their individual religions, language, and cultures is what makes each place unique. By grouping these minorities and labeling South Asian Americans as gifted, underrepresented ethnicities, such as Bhutanese and Sri Lankans—to name a few—cannot grow outside of this singular stereotype. Lee, Park, and Wong argue how “becoming American” is very common in Asian communities, and South Asians are considered to be foreigners through portrayals in the media (2016). Some South Asians have found that inaccurate stereotypes have caused them to face bullying from non-South Asian students (Khorana, 2018). Khorana found that racist bullying has affected the negative stereotypes and that xenophobia still has a significant presence today.

In complete contrast, Biswas, a BBC writer, opinionated that the notion of society feeling offended, or just increased sensitivity, has ‘ruined’ the humor in today’s television shows (2018). Simpsons creator and producer Matt Groening voiced the same opinion in an interview with *USA Today*, saying “I think it’s a time in our culture where people love to pretend they’re offended.” (Keveney, 2018). This form of rhetoric has been criticized by the media as insensitive and even racist. Those who do not see harm in these stereotypes often dismiss South Asians’ opinions about them. Relating back to Groening, rather than eliminating the stereotypes that Apu once had, he made the executive decision to remove the character altogether, leaving no one satisfied. Critics observed that the influence of Apu lingered amongst those who use racial stereotypes to characterize a type of persona.

Interestingly enough, the American media uses these stereotypes to entertain white people rather than represent people of color (POC). One very evident recurrence of this is the Indian accent. As seen in adult comedy shows, such as the *Big Bang Theory* and *The Simpsons*, or children’s shows, such as *Jessie* and *Phineas and Ferb*, South Asian characters are forced to sport an Indian accent for ‘comedy.’ This demonstrates tokenism, a lack of knowledge, or blatant racism, but none of it can be positive (Davé, 2017). If a majority of young South Asian Americans do not have a strong, unrealistic accent, then they do not feel represented at all. This formulates an outsider status in the brains of young South Asians, in other words, “mainstream media [alienates a] ethnic minority audience” (Tukachinsky, 2015). Some South Asian stereotypes are perceived as positive, especially the idea of being smart.

However, there is no such thing as a positive stereotype, and this is a phenomena that has been debunked, more specifically in the *Stereotypes, Identity, and Belonging Lab* conducted by the University of Washington. They cite that Asian Americans feel “depersonalized” when being labelled as smart all the time (University of Washington n.d.). The mental health of South Asian Americans deteriorates as they are being harmed by negative stereotypes about them. Students who comment on these offensive characterizations reported that their self-image has been influenced by the characters associated with them (Childs, 2014).

For the Asian American community, the model minority type directly implies having a racial stereotype. One of the two main problems with the model minority myth being the token character trait for South Asians in the media is that it erases numerous other types of personalities South Asians do have. To add, being perceived as undeniably smart is harmful towards all members of the Asian community because it represses their feelings about racism expressed towards them. A stereotype is negative, despite if someone truly believes it is a compliment (Visalvanich, 2016). Visalvanich observes the effect that racial stereotypes have on other POC instead of South Asian Americans; he analyzes if “Asian candidates suffer a similar racial handicap” to Latinx and Black people being portrayed as foolish and unintelligent in comparison.

Internalized Racism and its causes

Internalized racism a form of internalized oppression to suppress one’s own racial identity (Pyke). It is a systemic way for people to detest themselves on a racial basis, and it is debated how it can be sparked.

There are many ways that internalized racism can sprout in young South Asians and grow with them. The phenomena of white superiority is deep rooted in South Asian culture, dating back to the days of colonization. With the British overtaking the South Asian region, they enforced their own racist beliefs and brought back the caste system, which organized India based on class and color. The British’s introduction of colorism and racism trickles down to today, where South Asia is deeply still colorist and has deep roots in anti-Blackness. For example, skin-lightening products (*Fair and Lovely*) are produced and sold commercially to a huge audience who feels that having fairer skin will make them appear more beautiful. This widespread belief that whiteness is superior is a huge factor with why so many South Asians experience internalized racism (Jayawardene, 2016).

To add, a way that American culture planted internalized racism into the minds of young, impressionable South Asian Americans is being asked to “Americanize” their names (Park, 2017). A name is something that holds a lot of worth in people’s lives. South Asian students as young as kindergarteners are asked to make their names sound more American, a code that really means to make it sound whiter (Pinkser, 2019). The reinforcement and oppression of South Asians and their ethnicity is prevalent across young children, making them even more susceptible to internalized racism in the future.

One demonstration of showing one’s internalized racism is calling oneself derogatory terms. The terms “whitewash” and “FOB” (fresh off the boat) are two forms of racial belittling, often said towards one’s race. To exemplify, in Nguyen’s study, she uses the example of this tweet from an anonymous handle: “Me and my sister are the whitest Asians you’ll ever meet #whitewashed” (Nguyen, 2015). South Asian Americans allowing themselves to belittle their race “reaffirms and legitimizes the stereotypes” (Choi & Lahey, 2006). Although it may seem like light-hearted jokes, experts like Nguyen find that they are not only writing these self-deprecating jokes, but they are trying to gain white acceptance. This is a form of white supremacy, as some South Asians want to be embraced by them.

The Gap

Internalized racism in South Asian Americans has been connected to many sources: history, anti-blackness in the South Asian community, Americanization, and overall bullying. Despite this, there remained a gap between South Asian character stereotypes and internalized racism, giving a reason for a study to be conducted doing just that.

Therefore, the question arises, how do stereotypes of South Asians in American media affect South Asian teenagers' internalized racism? To gather information, a survey of South Asians aided in answering this question.

People with internalized racism believe that many factors, including both positive and negative stereotypes, are actual, as shown in White-dominant American society (2016). These tenets impair one's own thoughts on their race due to the reinforcement within the media. In this study, "the media" was defined as American television programs and movies. The increasing population of foreign and natural-born South Asian American citizens provided a demographic large enough to draw claims. Search parameters were South Asians, internalized racism, racial discrimination, stereotypes, South Asian stereotypes, and model minority. Using these key terms enabled a wide range of resources to aid in finding research and journals.

Methods

A survey was utilized for South Asian American teenagers to take. The questions are listed in the Appendix section. An essential part of the research question was learning of others' experiences. The survey was distributed to South Asian American teenagers in states heavily populated with the diaspora: New Jersey, New York, Texas, and Florida. The survey was either distributed to local South Asian cultural clubs, or the survey was sent to principals around the country to distribute to their school's South Asian population. The platform used was Google Forms, as it was the easiest to distribute. Before the teenagers took the survey, they needed to sign an informed consent form that gave them the necessary information. Since they were minors, their parents needed to sign the informed consent form as well. Additionally, there was complete and total anonymity across the survey to protect the surveyees' identities, names, and location. The questionnaire was signed off by the Institutional Review Board as appropriate for this topic and rather harmless to those participating in the survey.

Each South Asian teenager has had different interpretations of the TV stereotypes; some embrace it while others feel it is offensive. Through gaining people's responses by analyzing their experiences, there was a reasonable answer to the research question. The proposed design was a series of questions in a survey, with open-ended and yes-or-no questions, which asked about their personal feelings of South Asian stereotypes, and that signaled internalized racism.

A survey was an optimal choice for the research because analyzing others' feelings was critical to the total outcome and conclusion. The necessity for the open-ended style of the questions was that "social, behavioral, cognitive, and linguistic phenomena...affect the quality" of the responses, as Jans, Meyers and Fricker found in their published journal *Survey Practice*, which focuses more in-depth on surveys regarding the Social Sciences (2015). Instead of using the Likert scale, which limits responses to seven points, or a series of "yes and no" questions, the method of open-ended questions truly examined the real feelings of the South Asian population. A way to detect internalized racism, according to the *Society for Health and Psychology* was to find the signal of "self-stereotyping." There was a list of keywords that would signal this notion of self-stereotyping; the list was decided after looking positive and negative stereotypes of South Asians from eight published articles (Bansal, 2019; Brown Girl Magazine, 2017; Ni, 2021; Pandey, 2020; Rice, 2020; Riggio, 2017; Saran, 2017; Thapa, 2020). The five most common stereotypes found were put on the list, and a match between the surveyees' answers and a keyword signaled an instance of self-stereotyping.

These five words included smart, pushover, foreign, quiet, and exotic. These words, and any closely related synonyms, were marked down as self-stereotyping, thereby indicating a level of internalized racism in the individual caused by the media and its perception of South Asians. The total method used was an open-ended survey and a following cross analysis to further decipher people's answers, language, and trends. While this exact process was not laid out specifically in any of the research consulted when forming a body of knowledge, it was meticulously designed to report the most accurate and conclusive results to this research.

With exclusion of the questions for the informed consent form, there were nine total questions asked, eight open-ended responses and one yes-or-no question. With each of the open-ended questions, a list was kept for those

who used any of the self-stereotyping indicators previously mentioned. After this, with the open-ended questions, each question’s answers were divided into different categories. For example, one of the open-ended questions read “What do you picture when you characterize South Asians?” After the surveyees responded, the answers were organized into four groups: practical, realistic, positive, and negative. By doing this with each question, trends become noticeable with those who answered mostly positively and those who answered most negatively.

For this specific question, a response similar to “Indian” went under the practical category. A response similar to “smart” went under a realistic category. A response similar to “cultured” went under the positive category. Additionally, a response similar to “unattractive” went under the negative category. Through the categorization process, individuals’ cumulative responses were tracked responses to identify their feelings towards themselves and others racially.

To add, another question directly pointed to a high possibility of internalized racism in someone’s brain. A question on the survey read “Are there any positives that have come out of having these stereotypes projected onto you?” This question served as a trap; in an NPR’s article by Kumari Devarajan, she goes in-depth and explains how a positive stereotype is still a stereotype. If a South Asian can believe a positive stereotype about themselves, then they can also let a negative stereotype influence their self-image and internalized racism, making this question crucial to the survey (Devarajan, 2018).

The other questions in the survey served to open up the surveyees’ minds to the topic and allowed them to cultivate their opinions about South Asian stereotypes. This allowed the more important questions to yield stronger results that would be reported in the analysis.

With a survey for high schoolers, several limitations arose. First, there was a strong possibility that people would not answer honestly. This could have affected the quality of the findings because it would not reflect the true beliefs of South Asian teenagers. Not being open about experiences could have altered numerous statistics found and reported in Round 2 of the analysis. Additionally, a limitation would be a lack of responses from the surveyees. If enough people did not take the survey, the research question could not be concluded effectively. These limitations were taken into consideration throughout the entire research process and into the analysis as well.

Results and Analysis

The survey was first distributed for answers on January 4, 2021, and took no more responses on March 12, 2021. During this time period, 49 responses were collected from students across the United States.

Round 1

The survey for this research question had nine required responses in total. With these answers, they were divided into different categories and groups that involve analyzing themselves and how they perceive themselves on a racial stance. The categories that would flag down internalized racism are marked down below with an asterisk (*). These parameters were decided through various articles and journals which cite a certain marker of internalized racism or some sort of self-hatred on a racial basis.

To begin, the first question was, “What do you picture when you characterize South Asians? This question and its responses were laid out previously in the Methods section of this paper, but it goes as follows.

Question 1:

Practical	Realistic	Positive	Negative *
40.8%	28.6%	22.4%	8.2%

The next question read, “How do you believe the media has portrayed South Asians in the past as well as now?”

Question 2:

Poorly	Well *
87.8%	12.2%

The following question, “By your previous description of the South Asians in the media, do you feel represented?” was divided into two categories, simply yes and no.

Question 3:

Yes *	No
14.3%	85.7%

Next, there was a two part question. The first was, “Have certain South Asian stereotypes from TV shows been projected onto you?” and the second was, “If so, which ones?” The first question was split into a yes and no category.

Question 4:

Yes *	No
75.5%	24.5%

For those 75.5% in Question 4, the following table goes more in-depth. This question was divided into six categories. The answers overlapped, as responses included lists of stereotypes, traits, and South Asian characters in today’s TV shows. The categories specify the certain characters mentioned in responses. In this table, Baljeet refers to the character in *Phineas and Ferb*, Ravi refers to the character in *Jessie*, and Devi refers to the character in *Never Have I Ever*.

Question 5:

Baljeet	Ravi	Nerd	Devi	Foreigner	Food
20.4%	16.3%	38.8%	4.1%	16.3%	8.2%

To follow, the next question was, “Are there any positives that have come out of having these stereotypes projected onto you?” This was divided into three categories, yes, yes and no, and no. The yes and no choice was assigned to the response if the person reflected that there were some positives and negatives that pair together in society.

Question 6:

Yes *	Yes and no *	No
20.2%	22.6%	57.2%

The next question was asked as a yes-or-no question, and it was, “Have you ever faced any bullying or discrimination solely for being South Asian?”

Question 7:

Yes *	No
72%	28%

For the next question, it was “If anything, how do you feel about the South Asian stereotypes in the media?” Every single response said that they have a negative perception of the media’s stereotypes of themselves.

Question 8:

Positive *	Negative
------------	----------

0%	100%
----	------

Finally, the last question was, "If you could create a perfect (according to yourself) South Asian character that encompasses a stereotype or trait, what would it be?" The responses were further split into four categories: accurate, normal, the same, better, and worse. Based on people's descriptions, the accurate category would be a person who is cultural, intelligent, and nice. For the normal category, it would be a person who is a regular person going through life. Their race is not what defines them. The 'the same' category is when responses did not really care about the current stereotypes. Finally, the "better" category would be someone who is the type of person who encompasses all perfect traits: gorgeous, brilliant, popular, kind, and any other characteristic that an arbitrarily "perfect" person would have. The worse category is when a character would be considered more stereotypical and offensive based on the parameters listed previously in the paper.

Question 9:

Accurate	Normal	The same	Better	Worse *
24.5%	14.3%	12.2%	20.4%	28.6%

Each question was put into a category about their impact on the research and what the responses would show. Questions 1 and 9 related to self-portrayals and were examined the most extensively for self-stereotyping. Questions 2 and 8 dealt with the respondents personal opinions about stereotyping. Question 3 asked for their opinions about representation in the media. Questions 4, 5, and 7 asked about their personal experiences with stereotyping. Question 6 asked about their opinions of positive stereotyping, which was also heavily examined.

Round 2

Next, with these findings, the responses that were flagged for internalized racism were cross-examined. To begin, 22% of the people who said that they had stereotypes projected onto them claimed to have never been bullied by their non-South Asian counterparts. This brought in concern due to the fact that racial stereotyping is a form of bullying. This leaves one answer to this statistic: they do not consider racial stereotyping to be a form of bullying and accepted taunts from their non-South Asian counterparts. Not being able to stand up for oneself on a racial basis can let more bullying in, meaning that the consistent bullying can lead to internalized racism. As mentioned previously, internalized racism is sparked from racist bullying. To add, people who said to not have been bullied participated in self-stereotyping and did not really care about the implications of the stereotypes, reflecting that they might have faced bullying and did not even know.

Additionally, there were seven people who answered in the survey who wrote over three responses which indicated internalized racism. For the other people who answered one or two times, it was considered an anomaly and discarded, as the pattern did not continue. Across the nine questions, there was an average of 19.1% of responses that included words, phrases, or ideas that could be considered as internalized racism.

In addition, a large number of people who said that there were positive stereotypes said that being considered smart was one of them. To be more precise, 90.5% of the 42.8% who answered that some positives came out of the stereotypes being projected claimed that being perceived as smart was a good trait.

However, the overwhelming responses of the 57.2% claimed that being perceived as anything due to race is offensive and displays microaggressions. This group believes that a media stereotype does not define who they are and that South Asian is merely a description or category, and not a personality trait. As mentioned previously, if someone believes an arbitrary positive stereotype about them, they are more than likely to believe the negative stereotypes spewed towards them by media companies, movies, and television shows.

Discussion and Conclusions

With this study, a few limitations arise that bring menial concern. To begin, a sample size of 49 might be considered rather small; however, the diverse amount of responses and beliefs towards media stereotypes leads to the suggestion that the survey pool was an accurate representation of South Asian high school students and their perceptions of media stereotypes. There were students from all over the country who participated in the research, and due to differing beliefs and lifestyles in all areas of the country, a diverse amount of attitudes towards the stereotypes were shown throughout the results. Additionally, an error which must always be factored into the results is human error—intentional or unintentional. For example, a person who responded to Question 1 wrote, “I picture someone who has a thick desi accent wearing cultural clothes. I base my characterization off of the racial stereotypes associated with South Asians, which is primarily due to the depiction of South Asians in the media.” While this idea is what the survey was looking out for, analyzing the tone of the response as sarcastic or misleading must be brought up for conversation. The only way that one can exclude human error is through trust.

Additionally, one aspect that factors in is that every young South Asian American has different exposure levels to different television shows and movies. It is noted that some children watched *Jessie*, *Phineas and Ferb*, and *The Simpsons* from a young age, while others were not even allowed to watch any due to their parents or lack of access to certain networks.

The primary way for people to stop self-deprecating would be if society did not force these stereotypes upon them (Park, Martinez, Cobb, Park, & Wong, 2015). Observing that a South Asian stereotype in the media does not apply to every South Asian American is a step in the right direction. Television programs and movie scripts must “take heed to decenter its whiteness” (Dave 2017).

Future research and discussions could analyze other minorities in the United States and how they have internally and externally responded to media stereotypes. There are characters, words, and personalities which inadvertently represent each race. Creating a conversation in Hollywood or any production hotspot will ignite the flame to get rid of these tropes and characters. One direction that production studios can take is hiring people who know how to include POC characters onto the silver screen without it etching off as tokenism. Being able to acknowledge that Hollywood has had faults by underrepresenting minorities in the media is at least one step in the correct direction to forge a change.

The objective of this study was to find a correlation between the exaggerated South Asian media stereotypes and internalized racism in South Asian high schoolers. Through the surveys, the aspect of self-stereotyping showed up quite often, emphasizing how the media is at fault for their own perception of themselves. Additionally, the survey allowed South Asians to reflect on how they have been treated by media companies, companies who have consistently made them the butt of the jokes. More research should be put in—possibly with a larger sample group—and it could be expanded outside of the South Asian population. For example, allowing non-South Asians to analyze how South Asians have been victim to stereotyping could lead into future discussions about the burden of acceptance by their non-South Asian peers. The complexity of internalized racism comes with it being internalized. Some teenagers have it so buried down inside of them that they will not even admit it. Without the self-stereotyping key words in this study, it would have been impossible to detect even a hint of internalized racism from the responses. Nonetheless, the process can be done—and done well; South Asian teenagers want positive representation in the media to make them proud of their culture and ethnic background.

Acknowledgements

I would like to thank Mom, Dad, Mr. Vernachio, Mrs. Radbill, and my classmates in AP Research.

References

- Bansal, P. (2019, January 23). ON the front LINES: South Asian Americans need more representation in media. Retrieved February 23, 2021, from <https://dailytargum.com/article/2019/01/south-asian-americans-need-more-representation-in-media>
- Biswas, S. (2018, May 09). The Simpsons: Not all Indians think Apu is a racist stereotype. Retrieved April 18, 2021, from <https://www.bbc.com/news/world-asia-india-44027613>
- Brown Girl Magazine. (2017, April 7). 7 South Asian Stereotypes That Never Get Old. *Brown Girl Magazine*. Retrieved February 23, 2021, from <https://browngirlmagazine.com/2017/04/south-asian-stereotypes/>
- Caswell, M. (2015). Documenting South Asian AMERICAN struggles Against Racism: COMMUNITY archives in a post-9/11 world. *Cultural Memories of Nonviolent Struggles*, 188-204. doi:10.1057/9781137032720_10
- Childs, D. J. (2014). "Let's Talk About Race": Exploring Racial Stereotypes Using Popular Culture in Social Studies Classrooms. *The Social Studies*, 105(6), 291-300. doi:10.1080/00377996.2014.948607
- Choi, Y., & Lahey, B. (2006). Testing the Model Minority Stereotype: Youth Behaviors across Racial and Ethnic Groups. *Social Service Review*, 80(3), 419-452. doi:10.1086/505288
- Davé, S. (2017). Racial Accents, Hollywood Casting, and Asian American Studies. *Cinema Journal*, 56(3), 142-147. doi:10.1353/cj.2017.0030
- Devarajan, K. (2018, February 17). 'Strong' black Woman? 'Smart' Asian Man? The downside to positive stereotypes. Retrieved February 23, 2021, from <https://www.npr.org/sections/codeswitch/2018/02/17/586181350/strong-black-woman-smart-asian-man-the-downside-to-positive-stereotypes>
- Dewan, A. (2020, June 28). Indians are being held up as a model minority. That's not helping the Black Lives Matter movement. *CNN*. Retrieved November 22, 2020, from <https://www.cnn.com/2020/06/29/world/indians-migrant-minority-black-lives-matter-intl/index.html>
- Jans, Matt, Mikelyn Meyers, and Scott Fricker. (2015). "Social Science Survey Methodology Training: Understanding the Past and Assessing the Present to Shape Our Future." *Survey Practice* 8 (2). <https://doi.org/10.29115/SP-2015-0007>.
- Jayawardene, S. M. (2016). Racialized casteism: Exposing the relationship between race, caste, and COLORISM through the experiences of Africana people in India and Sri Lanka. *Journal of African American Studies*, 20(3-4), 323-345. doi:10.1007/s12111-016-9333-5
- Keveney, B. (2018, April 27). 'The Simpsons' exclusive: Matt Groening (mostly) remembers the SHOW'S record 636 EPISODES. Retrieved February 25, 2021, from <https://www.usatoday.com/story/life/tv/2018/04/27/thesimpsons-matt-groening-new-record-fox-animated-series/524581002/>
- Khorana, S. (2020, February 03). The problem with Apu: Why we need better portrayals of people of colour on television. Retrieved October 14, 2020, from <https://theconversation.com/the-problem-with-apu-why-we-need-better-portrayals-of-people-of-colour-on-television-106707>
- Lee, S. J., Park, E., & Wong, J. S. (2016). Racialization, schooling, and Becoming American: Asian American experiences. *Educational Studies*, 53(5), 492-510. doi:10.1080/00131946.2016.1258360
- Mahdawi, A. (2017, May 9). From Apu to Master of None: How US pop culture tuned into the South Asian experience. *The Guardian*. Retrieved November 22, 2020, from <https://www.theguardian.com/tv-and-radio/2017/may/09/from-apu-to-master-of-none-how-us-pop-culture-tuned-into-the-south-asian-experience>
- McLeod, S. (1970, January 01). Stereotypes. Retrieved February 25, 2021, from

- <https://www.simplypsychology.org/katz-braly.html>
- Molina, K. M., & James, D. (2016). Discrimination, internalized racism, and depression: A comparative study of African American and Afro-Caribbean adults in the US. *Group Processes & Intergroup Relations*, 19(4), 439-461. doi:10.1177/1368430216641304
- Nguyen, N. (2015). I tweet like a white person tbh! #whitewashed: Examining the language of internalized racism and the policing of ethnic identity on twitter. *Social Semiotics*, 26(5), 505-523. doi:10.1080/10350330.2015.112604
- Ni, P. (2021, February 15). *10 Signs of Internalized Racism and Gaslighting*. Psychology Today. <https://www.psychologytoday.com/us/blog/communication-success/202102/10-signs-internalized-racism-and-gaslighting>.
- Pandey, A. (2020, August 13). 4 racist Stereotypes Hollywood films show In 'Indian SCENES' that are unacceptable. Retrieved February 23, 2021, from <https://www.mensxp.com/special-features/features/79370-indian-racism-in-hollywood-stereotypes-that-continue-to-show-while-shooting-indian-scenes.html>
- Park, G. (2017, September 22). The soft bigotry of having to change your name. Because somehow Tchaikovsky is easier. *Washington Post*. Retrieved February 22, 2021, from <https://www.washingtonpost.com/news/post-nation/wp/2017/09/22/the-soft-bigotry-of-having-to-change-your-name-because-somehow-tchaikovksy-is-easier/>
- Park, J. Z., Martinez, B. C., Cobb, R., Park, J. J., & Wong, E. R. (2015). Exceptional Outgroup Stereotypes and White Racial Inequality Attitudes toward Asian Americans. *Social Psychology Quarterly*, 78(4), 399-411. doi:10.1177/0190272515606433
- Pinkser, J. (2019, January 3). American Immigrants and the Dilemma of 'White-Sounding' Names. *The Atlantic*. Retrieved from <https://www.theatlantic.com/family/archive/2019/01/immigrants-american-sounding-first-names/579367/>
- Pyke, K. D. (2010). What is Internalized Racial Oppression and Why Don't We Study It? Acknowledging Racism's Hidden Injuries. *Sociological Perspectives*, 53(4), 551-572. doi:10.1525/sop.2010.53.4.551
- Rice, P. C. (2020). South Asian AMERICANS' MICROAGGRESSION experiences in school: Retrospective reflections on interactions with K-12 teachers. *Berkeley Review of Education*, 9(2). doi:10.5070/b89239600
- Riggio, O. (2021, January 8). Six Things You Should Never Say to South Asian Americans. *Diversity Inc*. Retrieved February 23, 2021, from <https://www.diversityinc.com/six-things-you-should-never-say-to-south-asian-americans/>
- Saran, R. (2017). *Navigating model minority stereotypes: Asian Indian youth in South Asian diaspora*. London: Routledge.
- Shimizu, C. P. (2017). Gnawing at the Whiteness of Cinema Studies: On Asian American MediaNow. *Cinema Journal*, 56(3), 119-124. doi:10.1353/cj.2017.0026
- Shrikant, N. (2015). 'Yo, it's IST yo': The discursive construction of an Indian American youth identity in a South Asian student club. *Discourse & Society*, 26(4), 480-501. doi:10.1177/0957926515576634
- Thapa, S., (2020, November 25). 10 stereotypes Indians are tired of seeing in Western films and tv. Retrieved February 23, 2021, from <https://screenrant.com/indians-stereotypes-film-tv/>
- Tukachinsky, R. (2015). Where We Have Been and Where We Can Go From Here: Looking to the Future in Research on Media, Race, and Ethnicity. *Journal of Social Issues*, 71(1), 186-199. doi:10.1111/josi.12104
- University of Washington Stereotypes, Identity, and Belonging Lab (n.d). Negative effects of

positive stereotypes. Retrieved April 14, 2021, from <https://depts.washington.edu/sibl/negative-effects-of-positive-stereotypes>

Visalvanich, N. (2016). Asian candidates in America. *Political Research Quarterly*, 70(1), 68-81. doi:10.1177/1065912916674273

Appendix

Questions Included in the Survey

1. What do you picture when you characterize South Asians?
2. How do you believe the media has portrayed South Asians in the past as well as now?
3. By your previous description of South Asians in the media, do you feel represented?
4. Have certain South Asian stereotypes from TV shows been projected onto you?
5. If so, which ones?
6. Are there any positives that have come out of having these stereotypes projected onto you?
7. Have you ever faced any bullying or discrimination solely for being South Asian?
8. If anything, how do you feel about the South Asian stereotypes in the media?
9. If you could create a perfect (according to yourself) South Asian character that encompasses any stereotype or trait, what would it be?