

**The Role of Intersectionality in Predicting Participation in and Support for Normative and  
Nonnormative Collective Action**

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by

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## **Abstract**

Collective action revolves around efforts taken by others to aid in helping disadvantaged groups, both normative and nonnormative effort. Identification with a group is considered a core predictor of collective action, yet little research explores how intersectionality influences participation and support. The purpose of the study was to investigate how possessing multiple marginalized identities predicts individuals' participation and support for collective action behaviors, both normative and nonnormative. Two hundred twenty-five participants completed a questionnaire identifying their demographic memberships, their perceived discrimination for their groups, and their likelihood to participate and support various collective action behaviors. Analyses investigated the number of marginalized identities and perceived discrimination. Results indicate that the number of marginalized identities did not consistently predict participation and support in collective action (only for normative support), but perceived discrimination predicted more consistently, suggesting that adding identities is not enough. Additionally, an exploratory analysis exploring interactions between race, gender identity, and sexual orientation indicated significant interactions were found, suggesting that these groups intersect to influence collective action support and participation. Overall, findings suggest that intersectionality does matter in the context of collective action. Future research should consider intersectionality in understanding different perspectives when engaging with sociopolitical movements in the real world.

## Table of Contents

Introduction.....	3
Collective Action.....	4
Intersectionality.....	10
Current Research.....	15
Method.....	18
Procedure.....	20
Results.....	23
Number of Marginalized Identities.....	23
Perceived Discrimination .....	29
Interaction Analysis.....	31
Discussion.....	38
Conclusion.....	45
References.....	46
Appendix A. Questionnaire.....	55
Appendix B. Additional Analysis.....	66

## **The Role of Intersectionality in Predicting Participation in and Support for Normative and Nonnormative Collective Action**

Collective action refers to the behaviors of members of a disadvantaged group with the intent to improve or change the conditions of that group. Research has further extended this definition to include members from other groups acting in solidarity with the disadvantaged (van Zomeren & Iyer, 2009). Many examples of collective action have existed historically in the US, such as women's suffrage (National Archives), the Civil Rights Movement (Carson, 2025), the anti-war movement during the 1960s to 1970s (Zunes & Laird, 2010), and more. More recently, collective action in the US has addressed climate change (Gayle, 2025), women's reproductive rights (Honderich, 2022), racial justice (Buchanan, 2020), and "No Kings Day" in opposition to Donald Trump's presidency (Demopoulos, 2025). Furthermore, collective action is prominent on a global scale with movements relating to Palestine and Israel (Martinez & Kallas, 2025), protection of indigenous land (Andreoni et al., 2025), and more.

Although there is much known about the psychological motivators of collective action, this knowledge can further benefit from an intersectional perspective. Intersectionality encompasses three concepts: (1) people simultaneously possess multiple social categories that are intertwined, (2) each category has a facet of power differences or privilege that exists, and (3) these social categories are dynamic as they are characteristics of an individual and the social context in which the individual inhabits (Else-Quest & Hyde, 2016). These social categories include, but are not limited to, gender identity, sex, race, class, sexual orientation, mental health, and religion.

Little research has explored the influence of intersectionality on collective action. The intersection of social categories may uniquely impact collective action. The motivation towards

collective action may be different for those with many stigmatized identities, especially considering the many political topics that affect the lives of marginalized communities. Furthermore, as will be discussed, one of the core predictors of collective action is identity; although this is well-established, consideration for those with multiple intersectional identities is rare. Especially in psychology, to study a person's thoughts, feelings, and behaviors is to also study the identities which are essential to them. In this case, in order to fully understand what makes someone take to the streets in protest, the individual's identities must be understood as well. This study aims to evaluate the extent to which a person's intersectional identities influences support for and engagement in collective action. Understanding how intersectionality shapes collective action can provide a nuanced perspective that informs strategies and avenues towards inclusive social change.

## **COLLECTIVE ACTION**

### **Types of Collective Action**

Many studies differentiate different types of collective action, including normative versus nonnormative action (Becker & Tausch, 2015). Normative collective actions are actions that conform to the dominant societal expectations and norms (e.g., peaceful protest, petitions). In contrast, nonnormative collective actions go against or beyond these societal expectations (e.g., vandalism, rioting; Wright et al., 1990). Nonnormative action can be further broken down into violent or nonviolent actions. There are some different pathways that may shift to a tendency towards normative or nonnormative action.

Although most of the literature follows these distinctions, some researchers have critiqued the binary separation of collective action. Uysal and colleagues (2024) suggest using the term “confrontational action” to describe different types of collective action based on the

form of action, not societal approval of the action. In other words, the focus is placed on what kind of action is taking place rather than if the action is “normative” or “nonnormative” according to society. This is especially important since people’s perceptions of normative or nonnormative action may be different. By adopting this updated term, according to the researchers, some common issues may be addressed within the literature that reflects more truly what collective action entails. This can include the assumption that violence is an ineffective or illegitimate approach; there are many real-life contexts in which violence is used for or helps achieve social change. Another issue that can be addressed is incorporating the bigger picture of collective action as it is not the action itself alone, but the roles of intergroup conflict, history, power dynamics, and shifting cultural norms that influences the collective behaviors. For consistency with past research and simplicity, this research will use “normative” and “nonnormative” to describe collective action to adhere to the larger literature.

### **Collective Action Motives**

Research focusing on collective action has established the psychological predictors and motivations behind people’s willingness and tendency to participate, both in normative and nonnormative action. Van Zomeren and colleagues (2008) proposed the Social Identity Model for Collective Action (SIMCA), which demonstrates the effects of perceived injustice, perceived efficacy, and social identity as predictors of collective action. SIMCA has undergone some changes since its initial conceptualization, adding the role of moral conviction on action, but ultimately this model is widely accepted as describing the motivators for collective action.

#### *Perceived Injustice*

Perceived injustice refers to an individual’s subjective feelings that their group is being treated unfairly, deprived of resources, or held at a disadvantage compared to another group.

Collective action researchers have studied the role of perceived injustice in many ways. A focus on perceived injustice is rooted in relative deprivation theory (RDT; Smith et al., 2012).

According to RDT, the most essential predictor of collective action is the perception of unfairness in reference to another group or position, not the current objective conditions of individual and/or group. The actual state of each group is not essential; rather, people's feelings of disadvantage using another group as reference is what is psychologically central. Some of the main components of RDT are intergroup comparison, which is comparing one's group they identify with (ingroup) to another group they don't identify with (outgroup); cognitive appraisal, which is a person's interpretation of the situation/environment to determine emotional and personal impact; and perceived unfair disadvantage, which is the subjective belief that an individual or group is being treated unjustly compared to another standard or group (Smith et al., 2012). Essentially, comparing one's group to others, feeling that differences between them are unfair, and feeling disadvantaged due to that perceived unfairness may lead to discontent, anger, and overall, taking action.

Within SIMCA, the definition of "perceived injustice" builds on RDT by focusing on emotions. A key prediction of SIMCA is that perceived injustice leads to emotional reactions, which predict a person's tendency toward collective action. An individual's appraisal of injustice influences collective action participation; an individual's feelings about an injustice (affective injustice appraisal) is suggested to have a greater impact than an individual's objective perceptions about an injustice (nonaffective justice appraisal; van Zomeren et al., 2008). In other words, an individual's assessment of injustice is a strong motivator of collective action when the assessment is fueled by one's emotions and feelings. Hence, emotions play a significant role in collective action. For instance, feelings of anger towards an injustice drive people toward

collective action—typically normative action (Tausch et al., 2011). On the other hand, contempt consistently corresponded with violent, nonnormative action. Some studies even argue that perceived injustice will not lead to collective action if anger and other group-based emotions are not present (van Zomeren et al., 2004). Hence, perceived injustice is often also called the emotional pathway of collective action.

### *Perceived Efficacy*

Perceived efficacy refers to the idea that individuals will participate in collective action if they believe it will make their goals more achievable. Similarly to the idea of perceived agency, the stronger the subjective belief that one's group can make a change, the more likely the group member will participate in collective action (Gergen, 1999). Historically, Bandura (1977) pioneered the idea of “self-efficacy” in psychology, which refers to one's belief that they have the ability to perform the actions needed for a desired outcome.

In the context of collective action, a focus on perceived group efficacy is also rooted in resource mobilization theory (RMT) which suggests that success of social movements depends on how a disadvantaged group organizes and gathers resources for mobilization (McCarthy & Zald, 1977). Socio-psychological research further expands RMT to include the psychological and ideological perspectives of the individual and group (Klandermans, 1984). A group will participate in collective action if they believe that resources are sufficient enough to make a meaningful change. Perceived efficacy, alongside perceived injustice, provides some of the strong reasons that individuals or groups participate in collective action. Interestingly, a study by Cohen-Chen & van Zomeren (2018) examined perceived group efficacy beliefs by focusing on hope. In this case, hope means that there is belief that change is possible in the first place. Their results indicate that perceived efficacy beliefs led to intentions of collective action only when

hope is high. In low high-hope scenarios, efficacy did not increase intentions towards collective action. Hence, hope may be another contributor to one's perceived efficacy.

Perceived efficacy, additionally, relates to the type of collective action that an individual may take (Tausch et al. 2011). Higher perceptions of efficacy was associated with normative and non-violent nonnormative collective action, while lower perceptions of efficacy was associated with violent, nonnormative action. According to the study, perceived efficacy creates its own direct pathway towards a specific collective outcome. Hence, perceived efficacy plays an essential role in understanding and predicting collective action.

### *Morality*

Recently, studies have expanded SIMCA to investigate the moral motivations of collective action (van Zomeren et al., 2018). Morality refers to people's beliefs about fundamental right and wrong, which in turn help develop their values and guide behaviors (Ellemers et al., 2019). Social psychologists have researched morality in terms of how people use, perceive, and reason about morals. Morality is tied to identity in that moral values and beliefs relate to core aspects in people's self-concepts, or in other words, in their perceptions of themselves (Ellemers et al., 2019). Therefore, in relation to collective action, moral conviction (feelings that one's stance reflects right or wrong about an issue) is an important predictor of collective action (van Zomeren et al., 2018). Specifically, research suggests that moral conviction, alongside politicized identity, work as "dual chambers" that shape the way in which perceived injustice and perceived efficacy play a role in collective action. Essentially, moral conviction and identity are core motivators of collective action (Agostini & van Zomeren, 2021). For the purposes of this study, moral conviction will not be looked at in tangent with identity as it will not be the main focus.

## *Identity*

Perceived injustice, perceived efficacy and morality, however, are not enough to fully predict collective action. Research has concluded the importance of social identification when it comes to collective action participation. A focus on social identity derives from social identity theory (SIT; Tajfel & Turner, 1979) which explains that individuals define themselves based on a membership of a group, whether it be politics, nationality, religion, or others. Social identity bridges both perceived injustice and perceived efficacy together in the model, with greater social identification directly correlating with more perceived injustice and less perceived inefficacy (Tabri & Conway, 2011). In other words, the greater the identification a person feels towards their disadvantaged identity group, the more likely they are to feel injustice and believe they can make a change through collective action. Based on previous research, politicized identity (i.e. association with a social movement organization) predicts willingness to engage in collective action stronger than nonpoliticized identity. Identity is a major component of collective identity, as some studies show that even reframing how one views negative stereotypes/situations about their group (reappropriation) can have positive influence on one's self, and by extension, collective action (Uysal & Acar, 2024).

Building off the importance of identity in predicting collective action, the present research will focus on people's own identity groups and demographics as one of the main variables of interest. However, much research has only explored collective action for certain groups or certain issues. An interesting direction to explore, therefore, is to take into account all the identities that are important to individuals and how these identities work together to influence collective behaviors. More specifically, since collective action focuses mostly on disadvantaged groups, identifying with multiple marginalized groups may strengthen or complicate collective

action prediction as they intersect and shape an individual's experiences. Hence, the research revolving around intersectionality may offer a different and unique way to approach understanding collective action further.

## **INTERSECTIONALITY**

As a reminder, intersectionality encompasses three concepts: (1) people simultaneously possess multiple social categories that are intertwined, (2) each category has a facet of power differences or privilege that exists, and (3) these social categories are dynamic as they are characteristics of an individual and the social context in which the individual inhabits (Else-Quest & Hyde, 2016). These ideas represent the term across disciplines as there has been much discourse over whether intersectionality is a framework, paradigm, theory, and more (Collins, 2015). Since its conceptualization and emergence in empirical studies, intersectionality has provided new avenues in which to study and understand people as it is applied to various domains such as politics, media, environmental studies and more. Specifically, in psychological research, intersectionality can provide an important pathway to better understand the thoughts, feelings, and behaviors of those underrepresented and underlooked through power and privilege differences.

### **Theoretical Background**

Intersectionality has its roots in disciplines such as political science, law, and other kinds of legal studies. In a famous speech by Sojourner Truth (1851/2017), she describes the experience regarding the disconnection she felt between her race and gender as a Black woman, where the norms around Black people and norms around women clashed. Later, scholars within critical race and critical feminist theories have continued to shape and construct the way in which intersectionality is thought of today. Pioneered by Women of Color thinkers and scholars and

Black feminists from the 1960s onwards (Al-Faham et al., 2019), the spark behind intersectionality discussion comes from the exclusion and invisibility of Women of Color in antiracist and feminist political movements of the time. For example, the Combahee River Collective, a group of Black feminist lesbians, had provided some of the earliest writings relating to intersection of race, gender identity and sexual orientation (Cole, 2009; McCormick-Huhn et al., 2019). In wake of this discourse, Kimberle Crenshaw (1989) is attributed for coining the term "intersectionality" in academia through her piece "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics." Much like the arguments of the other scholars and activists, Crenshaw critiques how antiracist and feminist approaches do not account Black women as a compound of both race and gender. The unique experiences of Black women cannot be fully established through a single axis of race *or* gender; rather, the intersection of these demographics creates the full picture for an already marginalized group. Crenshaw (1991) further builds this notion that failing to address both feminist and racial entities reinforces marginalization of black women. These underlooked identities coincide within the structures and institutions in which they participate. Thus, women of color experience unique forms of prejudice and marginalization in legal or political settings due to their intersecting identities.

#### *Relevance in Psychology Research*

Research in various disciplines, including psychology, has typically focused on singular identities in isolation, whether it be race/ethnicity, gender identity, sexual orientation, or others. Although these studies provide valuable insights into these specified categories, people rarely claim one sole identity. Especially when considering power and privilege, being a woman, for instance, will be different for a White woman and a Black woman. Much like Crenshaw (1989);

1991) argues, solutions and knowledge may then get overgeneralized to populations who were not even considered in the first place. Hence, there has been a shift in more recent years to focusing on multiple identities and intersectionality. It is quite common for studies to have samples primarily made up of nonmarginalized identities (e.g. White, cisgender). This becomes problematic as much of the literature creates a tendency towards ethnocentrism, androcentrism, and heterocentrism with its results and conclusions (Else-Quest & Hyde, 2016). Within psychology, intersectionality becomes even more relevant when the field itself is meant to understand people's thoughts, feelings, and behaviors; accurately representing the subject of its study should consider the parts that make up the whole being (McCormick-Huhn et al., 2019). Additionally, intersectionality may find itself in many different psychological theories and concepts, such as minority stress model (Meyer, 2003), ecological systems theory (Bronfenbrenner, 1979), social dominance theory (Sidanius & Pratto, 1999), social identity theory (Tajfel & Turner, 1979) and others. Thus, an intersectional perspective may prove beneficial and needed within psychological research.

Many articles and studies have been published on the combination of intersectionality and psychology. Some researchers argue for intersectionality application within psychological research and/or provide guidelines in methodological approaches and considerations (Else-Quest & Hyde, 2016; McCormick-Huhn et al., 2019; Parent et al., 2013; Rosenthal, 2016; Warner et al., 2016; Bowleg, 2017). Due to the nature of intersectionality research being conducted within the very systems it tries to address, it is important that curated guidelines about research be wary and cautious to not fall into generalizations. For instance, Cole (2009) provides questions that should be asked when understanding the specific social categories being researched. These include “who is included within this category?”, “what role does inequality play?”, and “where are the

similarities?” The purpose of each question is to shift the psychological thinking about categories into one that embodied the goals that intersectionality began with. This approach to intersectionality inspired much of the subsequent articles regarding its application in psychology.

Another line of research focuses more on actual results and finding through an intersectional perspective. Existing research has focused on many different levels of intersectionality, such as how people with intersecting identities view the world/themselves, the relationship between privileged groups or subgroups and people with intersecting identities (e.g. White men and Black men; gay men and lesbian women), the experiences of people with intersecting identities interacting with policies and institutions (e.g. law enforcement, healthcare, etc.), and many more (Al-Faham et al. 2019). Due to the open nature of intersectionality, the contexts of psychological studies vary and overlap with other disciplines, much like the field itself. Overall, intersectionality offers vast conceptualization and application in various academic research, allowing insights into these many areas; it can be a powerful tool and should be handled with specificity and care within academia.

In the realm of the perceptions of those with intersecting identities, this brings forth the concept of intersectional invisibility. Intersectional invisibility is a model that suggests that dominant ideologies about social categories would render those with multiple identities as “invisible” due to not being a prototypical example of said category (Purdie-Vaughns & Eibach, 2008). For instance, women of color are not the prototypical example for “Women” or “Person of Color” as it is assumed that people in these categories only possess one stigmatized identity. Building upon intersectional invisibility, researchers have indicated that people with multiple intersecting identities were more likely to feel and perceive this invisibility, have greater concerns about being stereotyped, and perceive unfair/discriminatory treatment (Remedios &

Snyder, 2018). The more identities that a person identified with, the more that invisibility was felt. This relates to the psychological notion of the double jeopardy hypothesis, which suggests that individuals with two or more marginalized identities experience cumulative disadvantage compared to others with only one (Kang & Bodenhausen, 2015). Studies like Berdahl & Moore (2006) corroborate the presence of double jeopardy, specifically in minority women and their experiences of sexual and ethnic harassment in the workplace. Specifically, results suggest that minority experienced more sexual harassment than men, more ethnic harassment than White colleagues, and more harassment general compared to the all other demographics.

Additionally, research shows that ingroup preferences may be influenced by possessing multiple intersecting identities (Jiang et al., 2019). The strength of ingroup favoritism in a singular dimension varied across members of different stigmatized groups. Specifically, the researchers found that some non-prototypical identities held higher ingroup preference than prototypical identities (e.g. Black women had higher pro-Black preference than Black men; White women had higher pro-gay preferences than other demographics). These identities, thus, are salient to different individuals based on their own intersecting identities. These identities play a huge role in how people perceive the world around them.

There are many different factors that go into others' perceptions of people with multiple social categories. These may include the activation of stereotypes and prejudice; biases in cognition, attitudes and behaviors; influence of the perceiver's own social categories; motivated perceptions (positive with shared identities, negative with difference); disruption of social categorization and much more (Kang & Bodenhausen, 2015). Some studies focusing on how people perceive people with multiple identities also have some interesting findings as perceptions can be positive or negative. Gay Black men were perceived to be better leaders than

gay White men and straight Black men as they were attributed as more warm and masculine (Wilson et al., 2017). However, in a study regarding memory tests, perceivers who believed in incongruence between identities, more memory errors were made about the perceived. This perceived incongruence, applied to North African gay men, was only individual-based and trait-specific; however, these categories were remembered more than statements from the men (Sternberg et al., 2024). In this case, there may be influence of culture and religion also influencing perceptions. Nonetheless, perceiving those of intersecting identities develops different responses of others.

Intersectionality has also been discussed in the context of health, specifically health disparities. Previous research has examined disparities between advantaged and disadvantaged groups, and that area has extended to go more in-depth about those with multiple marginalized social categories. Journal articles like Bowleg (2012) have called for increased focus and assessment on intersectionality and its role in public health. It becomes increasingly important due to public health working directly with people, so understanding not only the intersection of multiple social identities on health but also the macro-level structures that perpetuate health disparities in these communities serves a clearer picture. For instance, having multiple concealable identities (i.e. identities that are not immediately perceivable) correlates with worse quality of life; this relationship is also mediated by an individual's anticipated stigma and brooding rumination (Reinka et al., 2020). There is a growing literature about health-related quality of life, so there is room for concern for intersectional beings. Furthermore, individuals with having multiple intersecting identities, generally, have shown to report a worse self-rated health compared to cisgender, White men (Hsieh & Ruther, 2016). Studies looking at youth with intersectional identities, specifically race and sexual orientation, have suggested that

experiencing either homophobic and/or racist discrimination was associated with depressive symptoms, suicidal ideation, and substance use amongst African American lesbian, gay, and bisexual adolescents (Thoma & Huebner, 2013). Hence, the research suggests that multiple identities, specifically marginalized ones, equate to high-risk of developing health problems or unhealthy lifestyles. The importance of studying the role of intersectionality in healthcare can lend better understanding and treatment for these populations.

Overall, there are many different ways in which intersectionality is researched in psychology, offering nuanced discoveries and ideas to the already vast literature. Collective action may be another area of interest; considering that the roots of intersectionality are built off of famous historical figures and scholars advocating for their rights as people with intersecting identities. Combining the two literatures creates a new area to explore that can build off what has been established. This is what the current study seeks to explore.

## **CURRENT RESEARCH**

The research on both collective action and intersectionality is extensive. Researchers have identified major predictors of collective action through models like SIMCA and expanded it to real and controlled scenarios of social movements. Intersectionality research continues to grow a pathway in psychological research as more studies use it to further understand the multidimensionality of people. However, there is very little research about the relationship between intersectionality and collective action. Most collective action research examines people's identification within a single-axis, but not including their other social categories. There does exist some literature combining both intersectionality and collective action (Fisher et al., 2012; Fisher & Rouse, 2022). Their findings indicate that individuals were more motivated by issues that related to the most salient category they identified with (e.g. women were motivated

for Reproductive Rights). However, these individuals were also motivated by other issues unrelated to their salient identities through an intersectional lens. Additionally, intersectional motivations led participants to support racial justice protests based on their own social identities outside of race. Essentially, these studies do show some evidence that people can be motivated towards collective action outside of their social identities as intersectionality plays a role between the individual and social issue. However, these studies each focus on specific organized movements — Black Lives Matter in 2020 and Women’s March in 2017 — and do not take into account overall attitudes and perceptions of collective action of people with intersectional identities.

The current research seeks to further extend and bridge some of the gap between intersectionality and collective action in a broader direction. Specifically, the study will examine how people with multiple marginalized social identities perceive and engage with collective action. This will be done by evaluating participants’ general support of and participation in collective action. In addition, I will also investigate whether participants’ perceptions of and willingness to participate in collective action depend on whether it is normative or nonnormative. I will also explore whether people's different intersectional identities (based on race, gender, and sexual orientation) predict their support for and willingness to participate in collective action. Specifically, I will test a couple of hypotheses. Considering the core predictors of collective action as discussed before, there is reason to believe that intersectionality plays an influential role in collective action. For one, since social identity is such a central component of SIMCA, the more group memberships a person has, there might be more tendency toward collective action. Specifically, issues relating to certain group memberships may become more important to someone who identifies within those group memberships. For instance, a man who is Black and

gay would care about collection action for both racial justice and LGBTQ+ rights as opposed to a person who is only Black or only gay. Moreover, the man would be especially attuned to the intersections between these social issues as they are not mutually exclusive to one another. Perceived injustice, hence, may also play a substantial role alongside social identity. Marginalized communities members often experience more perceived injustice than nonmarginalized communities. Those with multiple identities may experience more perceived injustice due to their multiple marginalized memberships. Since the goal of collective action is to change/improve the conditions of the disadvantaged, the identities and perceived injustice that intersectional beings experience may lend them to participate and view collective action more favorably. Thus, one hypothesis is that participants possessing multiple stigmatized identities will more strongly support participation in collective action.

Predictions must be also made on the type of collective action those with intersectional identities may participate/support more. The predictors of normative versus nonnormative action, as indicated by Tausch et al. (2011), suggest that anger and perceived high efficacy is more correlated to normative and non-violent nonnormative collective action. Someone with multiple marginalized identities is typically more likely to experience discrimination or prejudice at both the everyday and systemic levels due to multiple memberships. Hence, these individuals may experience anger and feelings of injustice more strongly. Based on the literature, those feelings increase the likelihood of engaging and supporting normative collective action. However, perceived efficacy may be low or high. Low perceived efficacy may result from feelings of helplessness as stigma for many marginalized groups is deeply institutionalized and systemic. Low efficacy, therefore, may lead to taking or supporting nonnormative actions. On the other hand, high perceived efficacy, along with strong feelings of anger, may result in taking and

supporting normative action, as suggested by SIMCA. Furthermore, identifying with multiple communities may drive towards a strong will for general social change as some issues are interconnected. Thus, there is reason to believe that individuals with marginalized identities may support normative and/or nonnormative collective action. Therefore, another hypothesis is that participants with multiple marginalized identities will be more inclined towards normative or nonnormative collective action compared to participants with one or none marginalized identities. To hopefully remedy this, one goal of this study is to examine if a distinction between normative and nonnormative action is important to participants of multiple social identities, as well as explore if there are stronger feelings about one or the other.

Although I do not have specific hypotheses about how people of different intersectional identities will respond to collective action, I will also investigate whether race and gender, gender and sexual orientation, and race and sexual orientation interact to predict perceptions of and willingness to engage in collective action.

## **Method**

### **Participants**

Two hundred and twenty-seven participants were recruited via CloudResearch, an online service where people can complete surveys and tasks for money. Participants had to be at least 18 years old to participate and were compensated \$1.40 for their time. Two participants failed attention checks and were removed from the sample. CloudResearch maintains demographic information about its panelists that allows for the use of quota sampling to set certain percentages for key demographics – including race, gender, and sexuality. Quotas were set to ensure that about 50% of the sample identified as nonwhite, 50% identified as a gender identity

excluding male, and 25% identified as non-heterosexual. The final total sample size was 225 participants. See Table 1 for specific count in each demographic category.

**Table 1**  
*Participant's Self-Reported Demographics*

Measure	Item	Count	Percentage (%)
Age	18 - 35 years old	95	42.2
	36 - 55 years old	104	46.2
	56 - 75 years old	26	11.6
Race	White	104	46.2
	Black / African American	59	26.2
	Asian (South Asian, East Asian, Southeast Asian)	28	12.4
	Hispanic / Latino / Spanish Origin	20	8.9
	American Indian / Alaskan Native	1	<1
	Native Hawaiian / Other Pacific Islander	1	<1
	Multiracial (two or more races)	12	5.3
Immigrant Status	Citizen	219	97.3
	Lawful Permanent Resident (LPR)	4	1.8
	Non-immigrant (Visa)	1	<1
	Undocumented	1	<1
Gender Identity	Female	111	49.3
	Male	110	48.9
	Genderfluid	1	<1
	Nonbinary	3	1.3
Transgender	No	221	98.2
	Yes	4	1.8
Sexual Orientation	Heterosexual	170	75.6
	Bisexual	32	14.2
	Pansexual	1	<1
	Gay	7	3.1
	Asexual	6	2.7
	Lesbian	5	2.2
	Queer	2	<1
	Other	2	<1

Religious Affiliation	Christian	106	46.7
	Agnostic	41	18.2
	Atheist	34	15.1
	Buddhist	5	2.2
	Jewish	2	<1
	None	27	12
	Other	10	4.9
Socioeconomic Status (1-10)	1 - 6	167	74.2
	7 - 10	58	25.8

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## Procedure

Participants completed an online questionnaire that first assessed intersectionality by asking various demographic questions about category membership and perceived discrimination for each category. Participants then selected sociopolitical issues that mattered most to them. Participants reported how likely they were to participate in normative and non-normative collective action about those issues, as well as how much they would support others engaging in normative and non-normative collective action. Participants also answered questions about a number of other variables that will not be the focus of subsequent analysis.<sup>1</sup>

## Measures

**Demographics.** To ensure understanding of identity and intersectionality, participants were asked a series of different types of demographic questions that assess their own group memberships and related perceptions.

**Category identification.** Participants reported their race/ethnicity, immigration status, gender identity, sexual orientation, religious affiliation, and perceived socioeconomic status from

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<sup>1</sup> Participants were also asked questions relating to: their age, how central their [category] was to their sense of self, their own experiences with intersectional identities, how morally convicted they felt about certain sociopolitical issues, how much they identified with groups relating to those issues, how much they believed they could make a change, what emotions they feel about those issues, and general perceptions about collective action. For the specific measurements and items, see Appendix A.

a set list of items. See Appendix A for specific questions related to each category. See the results section for more information about coding of demographic category membership.

***Perceived discrimination.*** Following each category, participants reported perceived discrimination they felt members of their group faced: “How much discrimination do you feel that members of your [category] face?” Participants responded with (1) *Not at all*, (2) *Some*, (3) *A Moderate Amount*, (4) *A Lot*, (5) *An Extreme Amount*. Each response for each item was averaged together to create one discrimination score per participant.

**Important Issues.** To allow the assessment of collective action tendencies, participants were first asked to respond to the question, “What issues matter most to you?” by selecting from a list of different sociopolitical issues. This list of items were adapted from Fisher & Rouse (2022). These items included “Environment”, “Equality”, “Immigration”, “Labor”, “LGBTQ”, “Peace”, “Police Brutality/Black Lives Matter”, “Politics/Voting”, “Racial Justice”, “Religion”, “Reproductive Rights”, “Social Welfare”, “Gun violence”, “Healthcare”, “Trump”, and “Women’s Rights”. An “Other” option was also available to insert missed issues.

**Own Participation in Collective Action.** To assess people’s willingness to participate in collective action, participants answered the likelihood that they would do certain behaviors themselves. Participants responded to the prompt, “How likely would YOU be to do each of the following actions to support your position related to issues you’ve selected?” For each item, participants responded by choosing (1) *Not at all likely*, (2) *Somewhat likely*, (3) *Moderately likely*, (4) *Quite likely*, or (5) *Very likely*.

Specifically, participants reported their willingness to engage in a number of normative collective action behaviors, including “Sign a petition”, “Attend an event focused on the issue”, “Distribute flyers or information about the issue”, “Volunteer to collect signatures on a petition”,

“Attend a protest or event”, “Vote for those who agree with your position”, “Discuss the issue with others (friends, family, coworkers, etc.)”, “Organize a protest”, “Post on social media / send an email”, “Contact your representative in government”, “Form a club focused on the issue (at school, work, library, etc.)”, “Spend time going door-to-door asking for donations”, “Post signs in front of your home”, “Speak out in a group”, and “Place a bumper sticker on your car”.

Responses were averaged together to create a normative collection action score for participants' own willingness to engage in normative collective action. For simplicity, this composite score will be referred to as “Normative Participation Score.”

Participants also reported their willingness to engage in a number of non-normative collective action behaviors, including their willingness to “Resist arrest”, “Leave a message in spray paint on private property”, “Destroy public property, such as public monuments”, “Key a car”, “Riot”, “Start a fire in a public space”, “engage in violent altercations”, “Loot a chain of a large corporation”, “Block highways”, “Block entrance into a public building”, “Set fire to a car/public building/private property”, “Disturb a public event”, “Have a physical altercation with a police officer”, and “Throw stones/bottles”. The responses were averaged together to create a nonnormative collective action score for participants' own willingness to engage in non-normative collection action. This composite score will be referred to as “Nonnormative Participation Score.”

**Support for Others’ Participation in Collective Action.** Participants also reported their support for others’ collective action behaviors by responding to the prompt, “Which of the following actions, IF TAKEN BY OTHERS, would you be willing to SUPPORT in the context of the issues you’ve selected?” Specifically, participants responded to the same lists of normative and non-normative collective action behaviors as described above using the same scale.

Responses were averaged together to create a scale reflecting participants' support for others' normative collective action behaviors (referred to as "Normative Support Score"), and another scale for support for others' nonnormative collective action behavior (referred to as "Nonnormative Support Score").

## Results

I predicted that a) people with more marginalized identities would be more likely to participate and support taking action for their beliefs than those with fewer marginalized identities and b) people with more marginalized identities may support either normative or nonnormative action. I also explored whether people who have different intersections of identity differed when it comes to normative and nonnormative collective action, both in participation and support.

### Coding Marginalization

*Coding Scheme.* To start initial analyses, participants' identification for the various demographic categories (race, immigrant status, gender identity, sexual orientation, religious affiliation, socioeconomic status) were re-coded to create a number that represents how many marginalized identities each participant possessed. This recording of demographics is adopted from Remedios and Snyder (2018). For each category, items were either coded as "1" to represent a marginalized group or "0" to represent a nonmarginalized group. For all questions, participants who chose "Other" and/or did not specify an answer were not coded.

Specifically, for race, participants were coded as part of a marginalized racial/ethnic group if they chose any option other than White (including Multiracial,  $N = 121$ ). For sexual orientation, any option other than heterosexual was coded as a marginalized identity ( $N = 55$ ). For gender identity, any option other than male was coded as marginalized ( $N = 115$ ).

Participants who indicated they identified as transgender were also coded as marginalized ( $N = 4$ ). For immigrant status, participants were coded as part of a marginalized group if they chose any option other than citizen ( $N = 6$ ). For religious affiliation, any option other than identification as Christian was coded as a marginalized identity ( $N = 120$ ). Lastly, for socioeconomic status, participants who placed themselves 6 or below were coded as part of a marginalized group ( $N = 164$ ).

***Number of Marginalized Identities.*** This coding scheme was used to calculate one of the main predictor variables for analysis – the number of marginalized identities were added up for each participant. Overall, 13 participants had 0 marginalized identities, 47 participants had 1 marginalized identity, 56 participants had 2 marginalized identities, 68 participants had 3 marginalized identities, 27 participants had 4 marginalized identities, and 14 participants had 5 marginalized identities.

### **Descriptive Information about Study Variables**

See Table 2 for descriptive information regarding study variables, including means and standard deviations. On average, participants identified as having 2.6 marginalized identities. Regarding participation in collective behaviors, participants reported more likeliness to participate in normative behaviors than nonnormative behaviors, on average. Regarding support for others' collective behaviors, participants reported an even higher likelihood to support normative behaviors from others than nonnormative behaviors from others, on average.

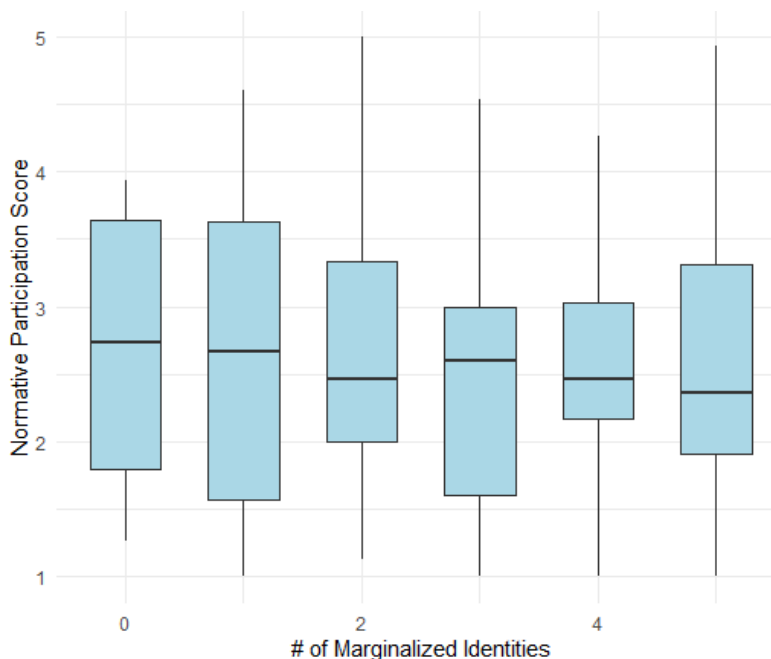
**Table 2**  
*Means and Standard Deviations for Key Study Variables*

	<i>M</i>	<i>SD</i>
Number of Marginalized Identities	2.4	1.27
Average Normative Participation Score	2.57	0.94

Average Nonnormative Participation Score	1.37	0.78
Average Normative Support Score	3.60	1.23
Average Nonnormative Support Score	1.56	0.91

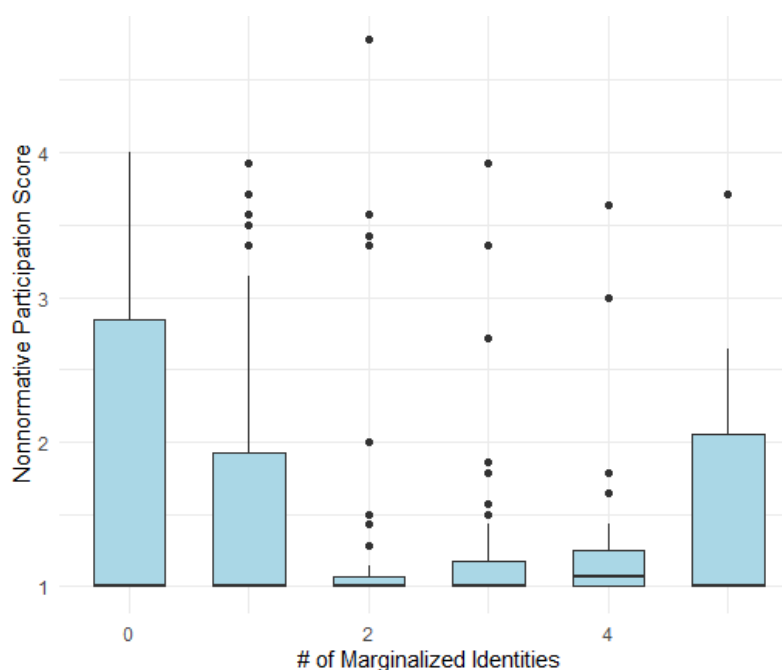
### Does the number of marginalized identities predict collective action?

Before performing statistical analyses, boxplots were created to gain initial understanding of the relationship between number of marginalized identities and the average likelihood to (a) participate in normative collective action, (b) participate in non-normative collective action, (c) support normative collective action from others and (d) support nonnormative collective action from others. Figure 1 shows the suggested relationship between participants' number of marginalized identities and their Normative Participation Score. Overall, it seems that there is not much difference between the groups, which may suggest that the number of identities does not predict normative participation. The median scores for all groups are around 2.5.



**Figure 1.** Number of Marginalized Identities and Normative Participation Score.

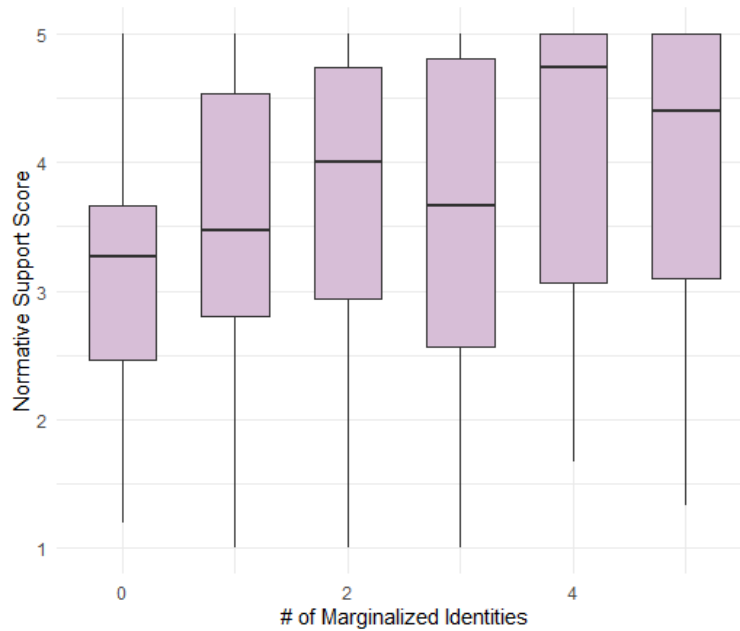
Figure 2 shows the relationship between participants' number of marginalized identities and their Nonnormative Participation Score. Similarly, the medians seem to be roughly equal across the groups, meaning the number of marginalized identities may not predict nonnormative participation tendencies. In addition, the median scores are low (around 1), meaning that participants typically identify as being less likely to participate in nonnormative behaviors themselves. The distribution is noticeably right skewed, indicating that a few "outliers" among the survey responders identify as very likely to participate in nonnormative behaviors.



**Figure 2.** *Number of Marginalized Identities and Nonnormative Participation Score.*

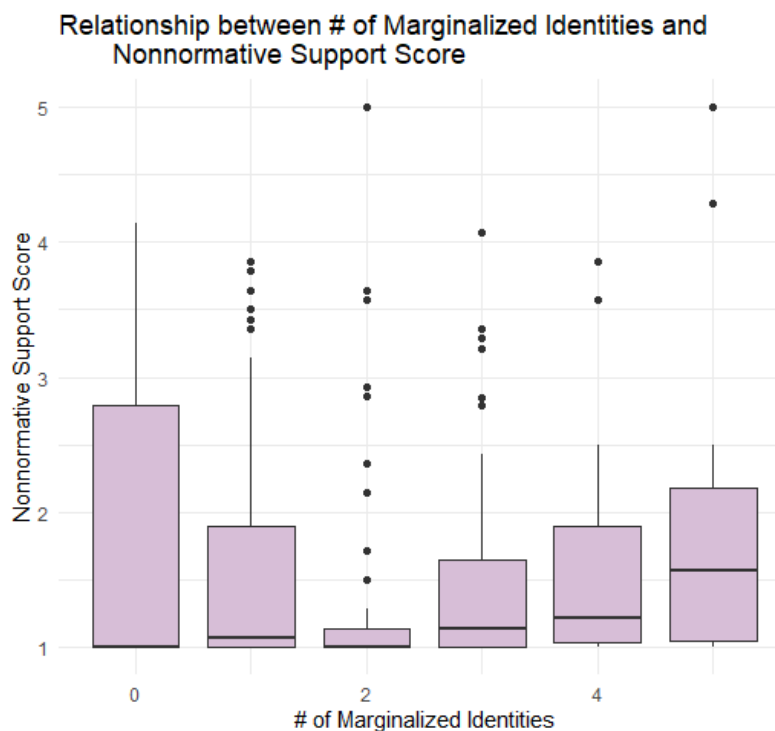
For collection action support, Figure 3 looks at participants' number of marginalized identities and their Normative Support Score. There does seem to be a difference between the groups in their tendencies as there is an upward trend, meaning that the more marginalized identities a person identifies with, the more likely they tend to support others taking normative

actions. Participants with 4 marginalized identities have the highest median Normative Support Score compared to the others.



**Figure 3.** *Number of Marginalized Identities and Normative Support Score.*

Lastly, Figure 4 shows the suggested relationship between participants' number of marginalized identities and their Nonnormative Support Score. Similar to the Nonnormative Participation Score, the medians are fairly low across groups with a slight upward trend.



**Figure 4.** *Number of Marginalized Identities and Nonnormative Participation Score.*

Simple linear regression models were then conducted to see if the number of marginalized identities a person possesses predicts their average likelihood to (a) participate in normative collective action, (b) participate in non-normative collective action, (c) support normative collective action from others and (d) support nonnormative collective action from others.

First, I tested whether the number of marginalized identities predicted a person's own willingness to engage in normative collective action. As seen with Figure 1, no significant relationship was found between the number of identities and normative collective action participation,  $F(1, 223) = 0.66, p = 0.42; B = -0.04, SE = 0.05, t(225) = -0.81$ .

The next model tested whether the number of marginalized identities predicted a person's own willingness to engage in nonnormative collective action. Only a marginally significant

relationship was found between the number of identities and collective action,  $F(1, 223) = 3.50$ ,  $p = 0.063$ ,  $B = -0.08$ ,  $SE = 0.041$ ,  $t(225) = -1.87$ . This may suggest that the more marginalized identities a person owns, the lower their Nonnormative Participation Score is.

The third model tested whether the number of marginalized identities predicted a person's willingness to support normative collective action from others. A significant relationship was found between the number of identities and normative collective action support,  $F(1, 223) = 4.16$ ,  $p = 0.04$ ;  $B = 0.13$ ,  $SE = 0.064$ ,  $t(225) = 2.04$ . This indicates that for every 1 more marginalized identity a person possesses, their Normative Support score increased by 0.13, on average. This corroborates with what was examined in Figure 3.

Lastly, I tested whether the number of marginalized identities predicted a person's willingness to support nonnormative collective action from others. As seen with Figure 4, no significant relationship was found between the number of identities and nonnormative collective action support,  $F(1, 223) = 0.016$ ,  $p = 0.90$ ;  $B = 0.006$ ,  $SE = 0.048$ ,  $t(225) = 0.13$ .

### **Perceived Discrimination**

As an exploratory follow-up to the previous results, I conducted exploratory analysis to investigate if perceived discrimination plays a role in collective behaviors as opposed to demographics category membership. To begin, a simple linear regression model was conducted to see if the number of marginalized identities a person possesses influences how much discrimination they perceive on average. This relationship was found to be significant,  $F(1, 223) = 8.96$ ,  $p = 0.0031$ ;  $B = 0.13$ ,  $SE = 0.042$ ,  $t(225) = 2.99$ . This indicates that for every 1 more marginalized identity a person possesses, their average perceived discrimination increases by 0.13.

Next, four simple linear regression models were used to evaluate the relationship between average perceived discrimination and participants' willingness to (a) participate in normative collective action, (b) participate in non-normative collective action, (c) support normative collective action from others and (d) support nonnormative collective action from others, on average.

First, I tested whether average perceived discrimination predicted willingness to participate in normative collective action. A significant relationship was found,  $F(1, 223) = 14.57, p < 001; B = 0.29, SE = 0.07, t(225) = 3.82$ . This indicates that for every 1-point increase in perceived discrimination, an individual's Normative Participation Score increases by 0.29, on average.

The next model tested whether average perceived discrimination predicted willingness to participate in nonnormative collective action. A significant relationship was found,  $F(1, 223) = 50.68, p < 001; B = 0.41, SE = 0.058, t(225) = 7.12$ . This indicates that for every 1-point increase in perceived discrimination, there is a 0.41 increase in a person's Nonnormative Participation Score, on average.

The third model tested whether average perceived discrimination predicted willingness to support normative collective action from others. There was no significant relationship found,  $F(1, 223) = 0.0078, p = 0.93; B = 0.0089, SE = 0.10, t(225) = 0.09$ .

Lastly, I tested whether average perceived discrimination predicted willingness to support nonnormative collective action from others. A significant relationship was found,  $F(1, 223) = 43.73, p < 001; B = 0.45, SE = 0.07, t(225) = 6.61$ . This indicates that for every 1-point increase in perceived discrimination, there is a 0.45 increase in a person's Nonnormative Support Score, on average.

## **How do specific intersectional identities predict support for normative and non-normative collective action?**

Although the previous analysis provides helpful insights, it serves as initial understanding when it comes to intersectionality and collective action. Intersectionality focuses on the unique experiences of individuals who are part of multiple marginalized groups, and how those intersections of group memberships impact their thoughts, feelings, and behaviors.

Analysis of variance (ANOVA) models were run to compare participants' individual identities and their intersections with their willingness to (a) participate in normative collective action, (b) participate in non-normative collective action, (c) support normative collective action from others and (d) support nonnormative collective action from others. This analysis is exploratory as I wanted to evaluate whether there were differences between distinct intersectional groups in terms of collective action. It is important to note however, that not every unique combination of person will be represented due to sampling (e.g., there were no participants who identified as Muslim, Middle Eastern or North African, etc.). For interpretability, we limit our analysis to pairwise interactions between the predictor variables and omit higher order interactions.

***Race and Gender Identity.*** The first model explores the main effects and interaction between participants' race and gender, and how they may influence participants' tendency to take normative actions (Normative Participation). A significant main effect is found for gender,  $F(3, 210) = 4.82, p = 0.003$ . There is a significant difference between gender identity groups, controlling for race, in terms of average tendency towards normative collective action participation. Overall, Tukey post hoc testing indicates that female participants had a significantly higher average Normative Participation Score ( $M = 2.72, p = 0.04$ ) than male

participants ( $M = 2.4$ ). Similarly, genderfluid participants also had a significantly higher average Normative Participation Score ( $M = 4.93$ ,  $p = 0.03$ ) than male participants ( $M = 2.4$ ). There were no other significant gender groups compared to the baseline (male). The main effect of race trends toward significance,  $F(6, 210) = 2.12$ ,  $p = 0.052$ . While not completely significant, this may suggest that there is a difference across racial groups in average tendency to take normative collective action, controlling for gender identity. Tukey post-hoc, however, indicates that there are no significant differences between any of the racial groups.

A significant interaction was found between race and gender,  $F(5, 210) = 2.51$ ,  $p = 0.03$ . This suggests that the impact of gender identity on normative participation differed across racial groups. For the full list of averages for each pair, see Table 7. According to pairwise-comparisons, amongst male participants, Black/African American men had the highest mean Normative Participation Score compared to the other racial groups while Asian men had the lowest. Amongst female participants, American Indian/Alaskan Native women had the highest mean Normative Participation Score while Hispanic/Latino/Spanish Origin women had the lowest. Amongst nonbinary participants, White participants had the highest mean Normative Participation Score, followed by Black/African American participants.

**Table 7**

*Average Normative Participation Score by Race and Gender*

Gender	Race	<i>M</i>
Male	White	2.24
Male	Asian	2.11
Male	Black / African American	2.90
Male	Hispanic / Latino / Spanish Origin	2.24
Male	Multiracial	2.27

Male	Native Hawaiian / Other Pacific Islander	2.6
Female	White	2.96
Female	American Indian / Alaskan Native	3.33
Female	Asian	2.33
Female	Black / African American	2.68
Female	Hispanic / Latino / Spanish Origin	2.22
Female	Multiracial	2.23
Genderfluid	Hispanic / Latino / Spanish Origin	4.93
Nonbinary	White	2.9
Nonbinary	Black / African American	2.07

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For predicting the participants' tendency to take nonnormative actions (Nonnormative Participation), we find that the main effect of race is not significant,  $F(5, 210) = 1.64, p = 0.14$ . The main effect of gender was significant,  $F(5, 210) = 3.25, p = 0.02$ , suggesting that there is a difference across gender groups in their tendency toward nonnormative participation. Tukey post-hoc testing shows that genderfluid participants had a significantly higher average Nonnormative Participation Score ( $M = 3.71$ ) than male participants ( $M = 1.36, p = 0.01$ ), female participants ( $M = 1.37, p = 0.01$ ), and nonbinary participants ( $M = 1.19, p = 0.02$ ). No other significant differences were found. Additionally, there is no significant interaction between race and gender on nonnormative participation,  $F(5, 210) = 1.58, p = 0.17$ .

For predicting participants' tendency to support normative behaviors from others (Normative Support), the main effect of race is not significant,  $F(5, 210) = 0.96, p = 0.45$ . The main effect of gender is significant,  $F(5, 210) = 2.74, p = 0.04$ , suggesting that there is a difference across gender groups in their tendency towards normative support. No significant

interaction is found between race and gender when it comes to support for other normative collective action,  $F(5, 210) = 1.12, p = 0.36$ .

Lastly, for predicting participants' tendency to support nonnormative behaviors from others (Nonnormative Support), there is no significant main effect for race,  $F(5, 210) = 1.64, p = 0.14$ . Gender identity is significant,  $F(5, 210) = 3.50, p = 0.02$ , suggesting that there is a difference across gender groups in their tendency towards nonnormative support. Tukey post-hoc results suggest that genderfluid participants had a significantly higher average Nonnormative Support Score ( $M = 4.29$ ) than male participants ( $M = 1.49, p = 0.01$ ), female participants ( $M = 1.60, p = 0.01$ ), and nonbinary participants ( $M = 1.43, p = 0.03$ ). No other significant comparisons were found. Once again, no significant interaction is found between race and gender,  $F(5, 210) = 1.47, p = 0.20$

***Race and Sexual Orientation.*** The next set of analyses use the participant's race and sexual orientation as predictors.

For predicting the Normative Participation Score, neither sexual orientation ( $p = 0.15$ ) nor race ( $p = 0.07$ ) is significant, and no interaction was found ( $p = 0.61$ ). For predicting the Nonnormative Participation Score there were no significant main effects for race,  $F(6, 200) = 1.47, p = 0.19$ , and sexual orientation,  $F(7, 200) = 0.43, p = 0.88$ . However, there was a significant interaction between race and sexuality,  $F(11, 200) = 02.10, p = 0.02$ , indicating that across racial groups, there is a difference in participants' mean Nonnormative Participation Score depending on sexual orientation, and vice versa. See Table 8 for a full list of averages for each pair. According to pairwise-comparisons, among heterosexual participants, multiracial participants had the highest mean Nonnormative Participation Score than other racial groups. Both American Indian/Alaskan Native and Native Hawaiian/Other Pacific Islander participants

had the lowest. Looking at asexual participants, white participants had the highest mean Nonnormative Participation Score, followed by both Asian and Black/African American participants. Among bisexual participants, Hispanic/Latino/Spanish Origin participants had the highest mean Nonnormative Participation Score and multiracial participants had the lowest mean. For gay participants, Hispanic/Latino/Spanish Origin participants had the highest mean Nonnormative Participation Score, followed by white and multiracial gay participants. Lastly, among lesbian participants, Asian participants had the highest mean Nonnormative Participation Score with Black/African American participants having the lowest.

**Table 8**

*Average Normative Participation Score by Sexual Orientation and Race*

Sexuality	Race	<i>M</i>
Heterosexual	White	1.37
Heterosexual	American Indian / Alaskan Native	1
Heterosexual	Asian	1.03
Heterosexual	Black / African American	1.60
Heterosexual	Hispanic / Latino / Spanish Origin	1.02
Heterosexual	Multiracial	1.55
Heterosexual	Native Hawaiian / Other Pacific Islander	1
Asexual	White	1.27
Asexual	Asian	1
Asexual	Black / African American	1
Bisexual	White	1.36
Bisexual	Black / African American	1.82
Bisexual	Hispanic / Latino / Spanish Origin	1.86
Bisexual	Multiracial	1.11

Gay	White	1.05
Gay	Hispanic / Latino / Spanish Origin	2.36
Gay	Multiracial	1
Lesbian	White	1.04
Lesbian	Asian	3.93
Lesbian	Black / African American	1
Lesbian	Multiracial	1.14
Other	White	1
Other	Black / African American	1
Pansexual	Black / African American	1
Queer	White	1.93

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For predicting the Normative Support Score, a significant main effect is found for participants' sexual orientation,  $F(7, 200) = 2.73, p = 0.01$ . This indicates that, on average, there is a significant difference across sexual orientations in tendency to support normative behaviors, controlling for race. Moreover, no significant main effect is found for race,  $F(6, 200) = 0.48, p = 0.82$ , and no significant interaction between the two categories is found,  $F(11, 200) = 0.61, p = 0.82$ . For the Nonnormative Support Score both main effects for race,  $F(6, 200) = 1.64, p = 0.14$ , and sexuality orientation,  $F(11, 200) = 0.61, p = 0.12$ , were nonsignificant. The interaction between race and sexual orientation is also nonsignificant,  $F(1, 200) = 1.58, p = 0.12$ .

***Gender and Sexual Orientation.*** This last set of analyses look at gender identity and sexual orientation as predictors for the normative and nonnormative participation/support scores.

For the Normative Participation Score, a significant main effect for gender identity is found,  $F(3, 209) = 3.04, p = 0.03$ . This suggests that across gender groups, on average, there is a significant difference in their tendency towards participating in normative action, controlling for

sexual orientation. Furthermore, there is no significant main effect of sexual orientation,  $F(7, 209) = 1.57, p = 0.15$ , and there is no significant interaction between gender identity and sexual orientation,  $F(5, 209) = 0.71, p = 0.62$ .

For the Nonnormative Participation Score, a significant main effect is found for gender identity,  $F(3, 209) = 3.39, p = 0.02$ . This suggests that, on average, there is a significant difference in tendency towards participating in normative action across gender identity groups, controlling for sexual orientation. According to Tukey post hoc testing, genderfluid participants had a significantly higher average Nonnormative Participation Score ( $M = 3.71$ ) than male participants ( $M = 1.36, p = 0.02$ ), female participants ( $M = 1.37, p = 0.02$ ), and nonbinary participants ( $M = 1.19, p = 0.04$ ). There were no other significant comparisons found. In addition, no significant main effect is found for sexual orientation,  $F(7, 209) = 0.42, p = 0.89$ , and no significant interaction is found between sexual orientation and gender identity,  $F(5, 209) = 0.51, p = 0.77$ .

For the Normative Support Score the main effect for sexuality is found to be significant,  $F(7, 209) = 2.803, p = 0.008$ . This indicates that there is a significant difference in tendency toward supporting normative action, on average, across sexual orientation, controlling for gender identity. Furthermore, the main effect for gender identity is nonsignificant,  $F(3, 209) = 0.86, p = 0.47$ . There is also no significant interaction found between the two categories,  $F(5, 209) = 0.72, p = 0.61$ .

For the Nonnormative Support Score a significant main effect for gender identity is found,  $F(3, 209) = 3.67, p = 0.01$ . This suggests that, on average and across gender groups, there is a significant difference in their tendency towards supporting nonnormative action, controlling for sexual orientation. Tukey post hoc testing indicates that genderfluid participants had a

significantly higher average Nonnormative Support Score ( $M = 4.29$ ) than male participants ( $M = 1.49, p = 0.02$ ), female participants ( $M = 1.60, p = 0.01$ ), and nonbinary participants ( $M = 1.43, p = 0.02$ ). The other results indicate that the main effect of sexual orientation is not significant,  $F(7, 209) = 1.63, p = 0.13$ . Similarly, the interaction between gender identity and sexual orientation were not found to be significant,  $F(5, 209) = 0.82, p = 0.54$ .<sup>2</sup>

### Discussion

The current study investigated whether there is a relationship between people's intersectional identities and their willingness to support or participate in collective action behaviors, both normative and nonnormative. Results showed that people's group memberships influence their responses to collective action in complex ways. See Table 9 for an overview of all results from the study.

First, I tested whether people's number of marginalized identities influences their perceptions of collective action. I found that the number of marginalized identities did not predict the likelihood of participating in normative collection action, marginally predicted lower likelihood of participating in non-normative collective action, predicted more support for other's normative collection action, and did not predict support for other's nonnormative collective action. These results are more complex than hypothesized. Results, however, do not fully support the second hypothesis, as only support for normative collective action was significant.

An exploratory analysis focused on the role of perceived discrimination in predicting collective action. These analyses indicated that people with more marginalized identities reported more discrimination overall. In turn, higher perceived discrimination predicted higher

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<sup>2</sup> Based on the results for gender identity, there may have been a strong influence in the sample from the only participant that identified as genderfluid. The models comparing gender identity with race and sexual orientation were rerun separately without the outlier to see if there are significant differences found. See Appendix B for supplemental results.

willingness to participate in both normative and nonnormative collective action. No relationship was found between perceived discrimination and supporting normative collective behaviors, but higher perceived discrimination predicted supporting nonnormative collective behaviors. These results suggest that perceived discrimination more consistently predicted collective action overall than people's number of marginalized identities. This makes sense as the perceived experiences of an individual would have more influence than solely the identities themselves.

Finally, analyses compared people with different intersectional identities to examine their collective action support and participation. The specific categories considered were race, gender identity, and sexual orientation. To examine intersections in ways that were interpretable, I explored a series of two way interactions (race by gender identity, race by sexual orientation, and gender identity by sexual orientation). As can be seen across the models in Table 9, race alone did not consistently predict collective action support and participation— there were some marginal differences suggested for only normative collective action participation. However, no specific differences were found between racial groups. Gender identity, on the other hand, more consistently predicted collective action participation and support. Particularly, genderfluid participants were more likely to participate and support both normative and nonnormative collective action than all other groups, on average. Female participants were also found to have a higher tendency than male participants in terms of participating in normative collective action. Sexual orientation was also less predictive of collective action participation, but predicted differences in support for normative collective action. However, no specific differences were found. Finally, race interacted with gender identity to predict normative collective action participation where Black/African American men had a higher tendency for participation than all other male participants, American Indian/Alaskan Native women had a higher tendency than all

other female participants, and White nonbinary participants had a higher tendency than all other nonbinary participants, on average. Lastly, race interacted with sexual orientation to predict nonnormative collective action participation. Specifically, heterosexual, multiracial participants had a higher tendency towards nonnormative participation than other heterosexual participants; white, asexual participants had a higher tendency than other asexual participants; both Hispanic/Latino/Spanish Origin bisexual and gay participants had a higher tendency than other bisexual and gay participants; and Asian, lesbian participants had a higher tendency than other lesbian participants.

In summary, the number of marginalized identities is not enough to predict collective action tendencies. Perceived discrimination predicts collective action more consistently, and complex patterns emerge in terms of intersections between these categories. Ultimately, these results are nuanced and complicated, suggesting that intersectionality does matter.

**Table 9**  
*Overview of Study Results*

	Norm. Participation	Nonnorm. Participation	Norm. Support	Nonnorm. Support
Number of Marginalized Identities	X	Marg.	✓	X
Perceived Discrimination	✓	✓	X	✓
<i>Category Membership</i>				
<i>Race/Gender Identity</i>				
Race	Marg.	X	X	X
Gender Identity	✓	✓	✓	✓
Race:Gender Identity	✓	X	X	X
<i>Race/Sexual Orientation</i>				
Race	Marg.	X	X	X
Sexual Orientation	X	X	✓	X
Race:Sexual Orientation	X	✓	X	X

*Gender Identity/Sexual Orientation*

Gender Identity	✓	✓	X	✓
Sexual Orientation	X	X	✓	X
Gender Identity:Sexual Orientation	X	X	X	X

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**Implications**

The results of this study suggest an important connection between intersectionality and collective action literature. There are complex differences in how people from marginalized groups view collective action compared to people in advantaged groups, which calls for expansion of the ways we discuss minority representation within sociopolitical movements. Although there have been many studies analyzing collective action and intersectionality themselves, few combine the methodology from both topics together. Furthermore, only some collective action studies focus on one demographic group at a time (Tabri & Conway, 2011), but the intersection of marginalized identities for an individual may be of influence depending on which and how many demographic groups they identify with. Similarly, research has examined the role of intersectionality in real-life organized protests (Fisher & Rouse, 2022; Fisher et al. 2017), but rarely considered general attitudes about collective action. Hence, the current study provides new insights and directions. Nevertheless, the study shows that connecting the two bodies of research is not simple. Significant findings were not consistent across analyses despite using the same set of demographics. One possible explanation can be due to the idea that context matters, and the influence of identities on each other may differ depending on the specific identities being considered. Additionally, the results for participating or supporting normative and nonnormative collection action differed between categories and intersectional groups – suggesting that it is also important to consider different types and forms of collective action. Intersectionality offers a more in-depth direction to understanding humans. Psychological

research aims to understand the thoughts, feelings, and behaviors of people. But there must be an understanding of the complex and nuanced nature of being human in the first place.

This research also has important applied implications. Collective action exists to change the outcomes for disadvantaged groups (van Zomeren & Iyer, 2009), so understanding what would make someone from marginalized backgrounds participate or not participate in certain actions may lead to making protest initiatives more inclusive and representative. Collective action takes time, effort, and dedication, so understanding what may affect someone's participation or support can guide planning and execution that represents the expectations of the whole group. Especially since results suggest that higher perceived discrimination may play a significant role in collective action, creating strategies that emphasize the importance of shared experiences between individuals can be a good step. Furthermore, perceived discrimination predicted both normative and nonnormative collective behaviors in some form, meaning that mobilization efforts may want to consider both forms as plausible. However, it cannot be assumed which groups or intersections of identities will be motivated to take action, hence why a general understanding of collective action behaviors among individuals is vital. As a reminder, intersectionality encompasses not just personal experiences, but the influence of power structures and privilege that exist in society (Else-Quest & Hyde, 2016). Hence, not everyone will be motivated the same way, even within demographic categories. The findings also show insight in how individuals may view collective action in the real world. Individuals may not engage or view certain collective behaviors the same way, and people will have their own perceptions of what is considered an effective way for change. As the results suggest, this can be due to perceived discrimination or the intersections between different identities. Especially in an era where most people get their news online and through social media, understanding the reasons

through an intersectional lens for action can create more understanding and even motivate others through representation.

### **Future Directions**

As in all research, there are some limitations to be considered for the current study. Importantly, intersectionality is a difficult topic to quantify using standardized measures within research. Numbers can only tell so much about the complex and intersecting experiences and recollections of participants. There is no one way to measure intersectionality. Many studies have explored different ways, and all serve various purposes depending on the context of the study. The current research offers only one way of quantitative standardization. For one, significant interactions are analytically hard to capture and interpret. Therefore, models were only run to observe for two-way interactions. However, in terms of intersectionality, that limits to only looking at participants with at most two marginalized identities while the sample had participants with up to five. Thus, there are methodological and analytical gaps in fully exploring the extent of intersectional influence on collective action participation and support. Despite significant interactions and findings in the last set of analyses and an effort to diversify the sample through quota sampling, the sample sizes for some of the marginalized populations are quite small compared to majority populations. For example, only 4 participants in the study identified as transgender out of the 225 total in the sample, thus overall generalizability is diminished. The significant interactions serve as initial conceptualization of how to approach intersectionality in research. Moreover, core psychological predictors (efficacy, affect, moral conviction) were not fully examined in the study despite their importance in the literature (van Zomeren et al., 2008). These variables were not considered due to the complexity of the study in general. Last, but not least, the relationship found between the variables are not causal and should not be treated as

such. It merely sets up for one explanation for the relationship between intersectional identities and collective action. The intersection of an individual's identities is not enough to fully explain the causal effect on collective action.

Future researchers may benefit from increasing the overall sample size, as well as the specific demographic samples to ensure higher validity and generalizability of results. For instance, perhaps using non-probability sampling to ensure adequate sample sizes for certain marginalized groups can create equal representation and influence of all demographics. Future studies that focus on participants with marginalized identities may also provide a different perspective on the research as opposed to comparing to the majority. Additionally, due to the study being complex, not all marginalized groups were included. Future studies may want to consider other populations such as groups that differ when it comes to chronic illnesses, disabilities, unemployment, education level, etc., and how experiences with those identities intersect with more commonly studied, such as race, gender identity, etc.

The current study was also conducted through an online survey service; extending the methodology to in-person surveying may provide more specific insights into the populations at different collective action events, as well as how intersectionality influences decision to act in the first place. Longitudinal studies may also give information about how intersectionality may influence engagement and perceptions of collective action over time, as well as core predictors of collective action (Thomas et al. 2020). It may also be imperative to include qualitative items and results to broaden the perspectives and explanations of those with intersectional identities that otherwise quantitative measures fail to capture. Future studies may also want to focus on the underlying mechanisms behind collective action, such as perceived efficacy, perceived injustice, and moral conviction. These core components can show a more complete picture of

what exactly makes someone with intersecting identities feel motivated towards collective action tendencies, as well as explain reasonings behind favoring certain forms of behavior more than others (normative versus nonnormative).

## **Conclusion**

The results highlight the complexity of intersectionality in understanding people's tendencies towards participating or supporting different types of collective action behaviors. These analyses bridge the gap between these bodies of literature, suggesting that intersectionality must be considered within collective action research. Additionally, the study provides insights into how people with intersectional identities view collective action in the world, offering one look into inclusiveness in these efforts for change. Even with the limitations and challenges, the information provides a distinct way in approaching intersectionality in collective action research. Future research should expand and fine-tune the methodology to fully explore both intersectionality and collective action tendencies.

Ultimately, this research explores people's understanding of the sociopolitical world around them; it is important to fully represent those who are motivated for certain rights and causes. People have nuanced and unique experiences that change the ways in which they engage with collective action. As more efforts and protests are organized nationally and globally, creating equal and representative understanding of these populations becomes a crucial endeavor.

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## Appendix A

**Welcome! Thank you for your interest in this study. This survey will assess your beliefs and thoughts about various sociopolitical issues. Please answer the questions to the best of your ability. Thank you for your time!**

**1. How old are you?**

**2. Select the option that best describes your race/ethnicity:**

- a. Hispanic / Latino / Spanish Origin
- b. American Indian / Alaskan Native
- c. Asian (South Asian, East Asian, Southeast Asian)
- d. Native Hawaiian / Other Pacific Islander
- e. Black / African American
- f. White
- g. Middle Eastern or North African
- h. Multiracial (two or more races)
- i. Unknown / Prefer not to say
- j. Other

**3. How central is your race/ethnicity to your sense of self?**

Not at all	Slightly	Moderately	Much	Very Much
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**4. How much discrimination do you feel that members of your race/ethnicity face?**

Not at all	Some	A Moderate Amount	A Lot	An Extreme Amount
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**5. Select the option that best describes your immigration status:**

- a. Citizen
- b. Non-immigrant (Visa)
- c. Lawful Permanent Resident (LPR)
- d. Undocumented
- e. Prefer not to say

**6. How central is your immigration status to your sense of self?**

Not at all	Slightly	Moderately	Much	Very Much
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**7. How much discrimination do you feel that members of your immigration status face?**

Not at all	Some	A Moderate Amount	A Lot	An Extreme Amount
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**8. Please select the option that best describes your gender identity:**

- a. Male
- b. Female
- c. Genderfluid
- d. Nonbinary
- e. Other

**9. Do you identify as transgender?**

- a. Yes
- b. No

**10. How central is your gender identity to your sense of self?**

Not at all	Slightly	Moderately	Much	Very Much
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**11. How much discrimination do you feel that members of your gender identity face?**

Not at all	Some	A Moderate Amount	A Lot	An Extreme Amount
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**12. Please select the option that best describes your sexual orientation:**

- a. Heterosexual
- b. Gay
- c. Lesbian
- d. Bisexual
- e. Pansexual
- f. Queer
- g. Asexual
- h. Other:

**13. How central is your sexual orientation to your sense of self?**

Not at all	Slightly	Moderately	Much	Very Much
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**14. How much discrimination do you feel that members of your sexual orientation face?**

Not at all	Some	A Moderate Amount	A Lot	An Extreme Amount
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**15. Please select the option that best describes your religious identification:**

- a. Christian
- b. Muslim
- c. Jewish
- d. Hindu
- e. Buddhist
- f. Agnostic
- g. Atheist
- h. None
- i. Other:

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**16. How central is your religious identification to your sense of self?**

Not at all	Slightly	Moderately	Much	Very Much
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**17. How much discrimination do you feel that members of your religious identification face?**

Not at all	Some	A Moderate Amount	A Lot	An Extreme Amount
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**18. When comparing various social groups in our country, people believe that some of them are located higher than others. Here is an example of a scale. [Scale from 0 to 10]. The bottom point on this scale, denoted by zero (0), refers to groups in the lowest social location, and the top point, denoted by ten (10), refers to groups in the highest. Please indicate where on this scale you would locate yourself.**

1	2	3	4	5	6	7	8	9	10
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**19. How central is your socioeconomic status to your sense of self ?**

Not at all	Slightly	Moderately	Much	Very Much
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**20. How much discrimination do you feel that members of your socioeconomic status face?**

Not at all	Some	A Moderate Amount	A Lot	An Extreme Amount
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**21. Do you have multiple aspects of your identity that overlap to shape your experiences? If so, in what ways and how much does it affect you?**

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**1. What issues matter most to you? (Check all that apply)**

- a. Environment
- b. Equality
- c. Immigration
- d. Labor
- e. LGBTQ
- f. Peace
- g. Police Brutality/Black Lives Matter
- h. Health of democracy
- i. Racial Justice
- j. Religion
- k. Reproductive Rights
- l. Social Welfare
- m. Gun violence
- n. Healthcare
- o. Trump
- p. Women's Rights
- q. Other:

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**2. To what extent is your position on the issues you've selected...**

	Not at all	Slightly	Moderately	Much	Very Much
...important to you?					
...connected to your beliefs about					

fundamental right and wrong?					
... a reflection of your core moral beliefs and convictions?					

**3. When thinking about the issues that you have selected...**

	Not at all	Slightly	Moderately	Much	Very Much
How much do you identify with the groups that care most about those issues?					
How much do you see yourself as belonging to the group(s) that care about those issues?					

**4. When thinking about the issues you've selected, how much do you feel that your participation could...**

	Not at all	Slightly	Moderately	Much	Very Much
...send a message to others?					
...influence the conversation?					
...make a real difference?					
...This question is					

designed to ensure participants are paying attention. Please select “moderately” for this question.					
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**5. How much do you feel each of the following emotions when you think about the issues you’ve selected ?**

	Not at all	Slightly	Moderately	Much	Very much
Hope					
Contempt					
Anger					
Fear					
Guilt					

**6. How likely would YOU be to do each of the following actions to support your position related to issues you’ve selected?**

	Not at all likely	Somewhat likely	Moderately likely	Quite likely	Very likely
Sign a petition					
Attend an event focused on the issue					
Distribute flyers or information about the issue					
Volunteer to collect signatures on a petition					

Attend a protest or event					
Vote for those who agree with your position					
Discuss the issue with others (friends, family, coworkers, etc.)					
Organize a protest					
Post on social media / send an email					
Contact your representative in government					
Form a club focused on the issue (at school, work, library, etc.)					
Spend time going door-to-door asking for donations					
Post signs in front of your home					
Speak out in a group					
Place a bumper sticker on your car					
Resist arrest					

Leave a message in spray paint on private property					
Destroy public property, such as public monuments					
Key a car					
Riot					
Start a fire in a public space					
Engage in violent altercations					
Loot a chain of a large corporation					
Block highways					
Block entrance into a public building					
Set fire to a car/public building/private property					
Disturb a public event					
Have a physical altercation with a police officer					
Throw stones/bottles					

**7. Which of the following actions, IF TAKEN BY OTHERS, would you be willing to SUPPORT in the context of the issues you've selected?**

	Not at all likely	Somewhat likely	Moderately likely	Quite likely	Very likely
Sign a petition					
Attend an event focused on the issue					
Distribute flyers or information about the issue					
Volunteer to collect signatures on a petition					
Attend a protest or event					
Vote for those who agree with your position					
Discuss the issue with others (friends, family, coworkers, etc.)					
Organize a protest					
Post on social media / send an email					
Contact your representative in government					
Form a club focused on the					

issue (at school, work, library, etc.)					
Spend time going door-to-door asking for donations					
Post signs in front of your home					
Speak out in a group					
Place a bumper sticker on your car					
Resist arrest					
Leave a message in spray paint on private property					
Destroy public property, such as public monuments					
Key a car					
Riot					
Start a fire in a public space					
Engage in violent altercations					
Loot a chain of a large corporation					
Block highways					

Block entrance into a public building					
Set fire to a car/public building/private property					
Disturb a public event					
Attack a police officer					
Throw stones/bottles					

**8. Are there any other thoughts or comments you would like to share when thinking about taking action in regard to issues that you care about?**

## Appendix B

**Table B1**

*Output for Gender Identity/ Race ANOVA Model (Normative Participation) - Without Outlier*

Main Effects/Interaction	Df	Sum of Squares	Mean Square	F-value ( <i>F</i> )
Gender Identity	2	5.86	2.93	3.69*
Race	6	10.09	1.68	2.12
Gender Identity:Race	5	9.96	1.99	2.51*
Residuals	210	166.47	0.79	

Significance codes: \*\*\*  $p < 0.001$ , \*\*  $p < 0.01$ , \*  $p < 0.05$

	Df	Sum Sq	Mean Sq	F value	Pr(>F)	
Gender	2	5.86	2.9276	3.693	0.0265	*
Race	6	10.09	1.6816	2.121	0.0522	.
Gender:Race	5	9.96	1.9914	2.512	0.0311	*
Residuals	210	166.47	0.7927			
---						
Signif. codes: 0 '***' 0.001 '**' 0.01 '*' 0.05 '.' 0.1 ' ' 1						

**Table B2**

*Output for Gender Identity/ Race ANOVA Model (Nonnormative Participation) - Without Outlier*

Main Effects/Interaction	Df	Sum of Squares	Mean Square	F-value ( <i>F</i> )
Gender Identity	2	0.10	0.05	0.91
Race	6	5.67	0.94	1.64
Gender Identity:Race	5	4.56	0.91	1.58
Residuals	210	120.93	0.58	

Significance codes: \*\*\*  $p < 0.001$ , \*\*  $p < 0.01$ , \*  $p < 0.05$

	Df	Sum Sq	Mean Sq	F value	Pr(>F)
Gender	2	0.10	0.0525	0.091	0.913
Race	6	5.67	0.9443	1.640	0.138
Gender:Race	5	4.56	0.9116	1.583	0.166
Residuals	210	120.93	0.5759		

**Table B3***Output for Gender Identity/ Race ANOVA Model (Normative Support) - Without Outlier*

Main Effects/Interaction	Df	Sum of Squares	Mean Square	F-value (F)
Gender Identity	2	10.09	5.04	3.44*
Race	6	8.45	1.41	0.96
Gender Identity:Race	5	8.12	1.63	1.11
Residuals	210	308.00	1.47	

Significance codes: \*\*\*  $p < 0.001$ , \*\*  $p < 0.01$ , \*  $p < 0.05$ 

	Df	Sum Sq	Mean Sq	F value	Pr(>F)
Gender	2	10.09	5.043	3.438	0.0339 *
Race	6	8.45	1.409	0.960	0.4531
Gender:Race	5	8.12	1.625	1.108	0.3574
Residuals	210	308.00	1.467		
---					
Signif. codes: 0 '***' 0.001 '**' 0.01 '*' 0.05 '.' 0.1 ' ' 1					

**Table B4***Output for Gender Identity/ Race ANOVA Model (Nonnormative Support) - Without Outlier*

Main Effects/Interaction	Df	Sum of Squares	Mean Square	F-value (F)
Gender Identity	2	0.69	0.35	0.45
Race	6	7.64	1.27	1.64
Gender Identity:Race	5	5.71	1.14	1.47
Residuals	210	163.23	0.78	

Significance codes: \*\*\*  $p < 0.001$ , \*\*  $p < 0.01$ , \*  $p < 0.05$ 

	Df	Sum Sq	Mean Sq	F value	Pr(>F)
Gender	2	0.69	0.3467	0.446	0.641
Race	6	7.64	1.2729	1.638	0.138
Gender:Race	5	5.71	1.1416	1.469	0.201
Residuals	210	163.23	0.7773		

**Table B5***Output for Gender Identity/ Sexual Orientation ANOVA Model (Normative Participation) - Without Outlier*

Main Effects/Interaction	Df	Sum of Squares	Mean Square	F-value (F)
Gender Identity	2	5.86	2.93	3.44*
Sexual Orientation	7	5.68	0.81	0.95
Gender Identity:Sexual Orientation	5	3.01	0.60	0.71
Residuals	209	177.83	0.85	

Significance codes: \*\*\*  $p < 0.001$ , \*\*  $p < 0.01$ , \*  $p < 0.05$

	Df	Sum Sq	Mean Sq	F value	Pr(>F)
Gender	2	5.86	2.9276	3.441	0.0339 *
Sexuality	7	5.68	0.8108	0.953	0.4668
Gender:Sexuality	5	3.01	0.6015	0.707	0.6188
Residuals	209	177.83	0.8509		

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 signif. codes: 0 '\*\*\*' 0.001 '\*\*' 0.01 '\*' 0.05 '.' 0.1 ' ' 1

**Table B6**

*Output for Gender Identity/ Sexual Orientation ANOVA Model (Nonnormative Participation) - Without Outlier*

Main Effects/Interaction	Df	Sum of Squares	Mean Square	F-value (F)
Gender Identity	2	0.10	0.05	0.09
Sexual Orientation	7	2.34	0.33	0.8
Gender Identity:Sexual Orientation	5	1.55	0.31	0.77
Residuals	209	127.26	0.61	

Significance codes: \*\*\*  $p < 0.001$ , \*\*  $p < 0.01$ , \*  $p < 0.05$

	Df	Sum Sq	Mean Sq	F value	Pr(>F)
Gender	2	0.10	0.0525	0.086	0.917
Sexuality	7	2.34	0.3338	0.548	0.797
Gender:Sexuality	5	1.55	0.3110	0.511	0.768
Residuals	209	127.26	0.6089		

**Table B7**

*Output for Gender Identity/ Sexual Orientation ANOVA Model (Normative Support) - Without Outlier*

Main Effects/Interaction	Df	Sum of Squares	Mean Square	F-value (F)
Gender Identity	2	10.09	5.04	3.52*
Sexual Orientation	7	19.75	2.82	1.97
Gender Identity:Sexual Orientation	5	5.14	1.03	0.72
Residuals	209	299.68	1.43	

Significance codes: \*\*\*  $p < 0.001$ , \*\*  $p < 0.01$ , \*  $p < 0.05$

	Df	Sum Sq	Mean Sq	F value	Pr(>F)
Gender	2	10.09	5.043	3.517	0.0315 *
Sexuality	7	19.75	2.821	1.968	0.0609 .
Gender:Sexuality	5	5.14	1.028	0.717	0.6112
Residuals	209	299.68	1.434		

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 signif. codes: 0 '\*\*\*' 0.001 '\*\*' 0.01 '\*' 0.05 '.' 0.1 ' ' 1

**Table B8**

*Output for Gender Identity/ Sexual Orientation ANOVA Model (Normative Participation) - Without Outlier*

Main Effects/Interaction	Df	Sum of Squares	Mean Square	F-value (F)
Gender Identity	2	0.69	0.35	0.44
Sexual Orientation	7	9.41	1.34	1.71
Gender Identity:Sexual Orientation	5	3.20	0.64	0.82
Residuals	209	163.96	0.78	

Significance codes: \*\*\*  $p < 0.001$ , \*\*  $p < 0.01$ , \*  $p < 0.05$

	Df	Sum Sq	Mean Sq	F value	Pr(>F)
Gender	2	0.69	0.3467	0.442	0.643
Sexuality	7	9.41	1.3445	1.714	0.107
Gender:Sexuality	5	3.20	0.6409	0.817	0.539
Residuals	209	163.96	0.7845		