Promoting Asians' Willingness to Report Hate Crime Incidents to Police: Does Procedural Justice and Social Identity Matter?[1]

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Abstract

Asians have overwhelmingly been the target of discrimination and social exclusion, which, given the negative connotations associated with the COVID-19 pandemic, should be of concern to authorities since social exclusion discourages people's willingness to report criminal incidents to police. Without the Asian community's willingness to report hate crimes, law enforcement agencies will struggle to charge the offenders and prevent future incidents of hate crime. We believe that police can strive to promote a sense of social identity and willingness to report hate crimes among the Asian community. The current study aims to explore factors that will embolden their resolve in reporting hate crimes to the police. In addition, drawing on the Group Engagement Model, we explore whether social identity will mediate and/or moderate the effect of procedural justice on Asians' willingness to report incidents of hate crime to police.

Keywords

Hate crime, Asian American

Introduction

Racism and hate crime have always been part of Asian experiences (Ngai, 2021). Hate crime was first defined as the 'use, or threaten to use, force to willfully interfere with any person because of race' in the 1968 federal hate crimes statute. In 2009, the Obama Administration passed the Hate Crimes Prevention Act, expanding the federal definition of hate crimes and enhancing the legal toolkit available to prosecutors. As of 2016, hate crimes have skyrocketed. One study that compared previous administrations with the Trump Administration found that the Trump Administration has systematically promoted negative racial stereotypes, which resulted in the rise of racism (Koski & Bantley, 2020).

Recently, President Biden signed a hate crimes bill that addresses hate crimes throughout the course of COVID-19. This was the first legislative action decided by Congress to urge law enforcement's response to hate crimes, particularly against Asian-Americans. Despite these legislative efforts, hate crimes against Asians continue to increase. According to 2020 Uniform Crime Reporting (UCR) published by the Federal Bureau of Investigation (FBI), 61.8% of hate crimes were based on race/ethnicity biases. It is an increase of 13.4% compared to the previous year (2019: 7,103; 2020: 8,052). Among this figure, 279 hate crimes targeted Asian-Americans, which increased by 73.3% last year (2019: 161; 2020: 279; Department of Justice, 2021). The number of hate crimes against Black or Latin Americans is greater than Asians; however, anti-Asian crimes have exponentially increased, by comparison, indicating the urgency of this matter.

Hate crimes that target Asian-Americans have been pervasive without the proper attention, and a lack of empirical research to blame for such scant regard (Venkatraman, 2021). The latter could be linked to the lack of available data. According to AAPI Data (2021), a higher proportion of the Asian-Americans (12%) experienced hate crimes than the general population (8%); however, it was found that only 30% of victims of these hate crimes

report their victimization, which is significantly lower than that of other racial groups (White: 54%, Black: 45%, Latino: 42%).

Adding to this reality, the COVID-19 pandemic exacerbated xenophobia and bigotry toward the Asian community (Croucher et al., 2020). Asians have overwhelmingly been the target of discrimination and social exclusion (Chan et al., 2021), which, given the negative connotations associated with the COVID-19 pandemic, should be of concern to authorities since social exclusion has negative implications on people's willingness to cooperate with police. People with heightened feelings of social exclusion are less likely to identify themselves with society, which ultimately leads to people's unwillingness to cooperate with police (Huq, Tyler, & Schulhofer, 2011; Ramirez, Quinlan, Malloy, & Shutt, 2013). Citizens' willingness to work with authorities plays a vital role in the criminal justice system. In this respect, without the Asian community's willingness to cooperate with police, law enforcement agencies will struggle to charge the offenders and prevent future hate crime incidents. Unfortunately, objective indicators demonstrate that Asians are the least likely to cooperate with police (Yum, 2021). While incidents targeting the Asian community have spiked since the beginning of the COVID-19 pandemic (Cabral, 2021), the Asian community is less likely to cooperate with police regarding hate crimes. Considering the importance of Asian people's willingness to work closely with authorities in preventing hate crimes, law enforcement agencies will have to deal with the fact that the Asian communities are less willing to engage with police to fight against hate crimes. This leaves the police with the question of what can be done to improve Asian people's willingness to cooperate with police in solving problems related to hate crime.

The purpose of the current study is to explore factors that will improve Asian people's intention to work with police to counter hate crimes. We believe that police can strive to promote a sense of social identity and willingness to cooperate with police through enhancing

Asian people's perceptions of how procedurally fair they are during police-citizen interactions. Thus, the present study aims to advance the procedural justice literature in several ways. For one, we intend to address a gap in the existing literature by exploring the key antecedents (i.e., procedural justice, police effectiveness, and distributive justice) of willingness to report hate crimes to police using Asian samples. Most empirical research involving Asian persons and process-based model studies were based on samples originating from Asia. As a result, there is a dearth of knowledge around identifying which competing antecedents have a greater effect on the willingness to report crime for the Asian population living in western societies. Next, we examine whether procedurally just policing influences Asians' sense of social identity and willingness to report hate crimes to the police. This will increase our understanding of what police can do to promote a sense of social identity and the willingness of Asians to report hate crimes to police.

Procedural Justice and Cooperation with Police

Cooperation with the Police. Tyler and Jackson (2014, p. 5) stated that "cooperation includes willing acceptance of legal authority, deference to the decisions made by judges and police officers, everyday rule adherence, and willingness to aid the police in identifying crime and criminals and the judicial system in prosecuting it by serving as a witness or a juror." Compliance from the citizens can be manifested in several ways: "deference to authority, compliance with the law, cooperation in fighting crime" in one's community (Tyler, 2017). While the 'deference' and the 'cooperation' are the behaviors of the citizens, 'compliance with the law' is relatively a reactive behavior to the given laws. Compliance with the law was emphasized in earlier days when the police were recognized as a crime control agency. However, recent police policies started to focus on the interactions between the police and the citizens (e.g., community policing) especially emphasizing the importance of public willingness to cooperate with police.

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Public willingness to work closely with authorities is necessary because, in the absence of public cooperation, it is challenging to carry out effective police services (Sunshine & Tyler, 2003). Without people's intention to work with the police, the police may lose essential resources like public willingness to cooperate with the police and voluntarily obey the law (Tyler, 2011). Community members coming forward and providing information related to crimes and social disorders produce mutually supportive relationships between the police and the communities they serve. Positive police-citizen interactions help the police to build strong partnerships with communities, which can help to strengthen informal social control in neighborhoods. Neighbors' willingness to intervene on behalf of the common good allows law enforcement agencies to allocate their resources in devising different outreach activities that can be used to engage with the community and help citizens to have a better understanding of police (Tyler & Huo, 2002).

Procedural Justice. One of the primary antecedents of public willingness to cooperate with police is citizens' perceptions of procedural justice (Tyler & Huo, 2002). Procedural justice refers to an individual's "judgements about the appropriateness of police behavior," which include "evaluation of the fairness of decision making (neutrality, transparency, factuality, allowing opportunities for input) and of interpersonal treatment (treatment with respect or dignity, respect for rights)" (Tyler, 2010, p. 73). In addition to abstaining from allowing personal biases and opinions to influence their decision-making, police are also expected to treat citizens with respect and dignity. Benevolent and sincere police decision-making sends the message that they care about the best interests of citizens and view them as valued members of the community (Tyler & Huo, 2002). To ensure fair and impartial policing, officers need to provide citizens the opportunity to tell their side of the story and clearly explain the reasons for their decisions (Tyler & Fagan, 2008). In addition, officers must convey trustworthy motives by making decisions with the public interest in mind (Hohl

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et al., 2010). Importantly, the officers' aforementioned behaviors should be sincere and genuine (Bottoms & Tankebe, 2012). In this sense, the quality of police-citizen encounters and communication is crucial. When citizens perceive the police behavior as procedurally fair, they are more willing to report crime incidents and dangerous/suspicious activities to the police (Bradford & Jackson, 2010).

The cooperation with the police, as was stated earlier in Tyler and Jackson's study (2013), has been widely investigated. For instance, Jackson and colleagues (2013) demonstrated that positive perceptions of procedural fairness lowered the acceptability of private violence (e.g., as a substitute for the police to achieve social control). According to this idea, the police are allowed to exercise their authority to preserve order and intervene in conflicts, empowered by the citizens. Likewise, sunshine and Tyler (2003) showed that procedural and distributive fairness promote citizens' cooperation with the police. The authors concluded that the officers acting in a procedurally fair manner shapes the self-regulatory organism and enables the police to focus only on the problems, which is possible with the aid of the citizens. Similarly, Tyler and Fagan's (2008, p. 21) study found that the procedurally fair treatment precedes 'willingness to help the police' and 'willingness to work with the community.

Previous literature examining procedural justice and public cooperation with the police has consistently found a significant relationship between them. Thus, it raises the question of whether the association is significant for the racial minority groups as well. We first need to find out how racial minorities perceive and evaluate procedural justice in order to answer this question. A number of studies have shown that racial minorities are more likely to have distrust and less likely to be confident with the police (Schuman et al., 1985; Hindelang, 1974). In line with such findings, minorities have been less favorable with their judgements of police behavior. Tyler and Huo (2002) reported that minorities are more likely

to perceive unfairness in how police treat them and less willing to accept the outcomes. Schuck and colleagues' (2010) study found the racial gap in perceptions of the police. African Americans had greater negative perceptions of the police when compared to Whites. For instance, the top quartile of the negative perceptions showed a 22.3% difference between African Americans and Whites. The study, however, did not include the Asian population.

Cooperation with Police among Asian Americans

While Asian Americans are among the fastest-growing population groups in the nation (Lopez et al., 2017), a limited number of studies have been undertaken to investigate the factors that influence their perceptions of the police. Among a handful of studies that focused on Asian Americans, Wu (2014) showed that Asian Americans tend to perceive the police more positively than Blacks but more negatively than Whites. Detailed analysis, however, showed that Asian Americans had more negative attitudes than Whites, but still less than Blacks. A similar finding was reported in Nadal and colleagues' (2017) study, showing Asian males to be more favorable to the police than Black males. Another study with Chinese immigrants demonstrated that they have positive evaluations of police effectiveness, integrity, and demeanor (Wu et al., 2011). However, few studies reported that Asians' perceptions of police procedural justice and police efficacy are not different from that of Whites (Drakulich & Crutchfield, 2013; Hagan et al., 2005). It should be noted that these results are quite different from a study in the early 1990s, which demonstrated that poor communication with police and perceived police prejudice are the major concerns of Vietnamese and Chinese immigrants, respectively (Song, 1992).

Literature that considered the willingness to cooperate with the police among Asians is even scarcer. Using the sample of residents in London, Tankebe (2013) found that there is no difference in willingness to cooperate with the police between Whites and Asians. To our knowledge, no other study directly evaluates Asian Americans' willingness to cooperate or

assist the police in general. Instead, most previous literature has focused on the willingness to report their own victimization. A large body of these studies have specifically targeted domestic violence and sexual violence (Lantz & Wenger, 2021; Ku et al., 2015) and claimed that Asian Americans tend to underreport their crimes due to their culture-based coping strategies (e.g., being self-reliant, seek help only within the family) (Park et al., 2019; Takahashi, 2020). Reporting one's victimization is one example of cooperation with the police. Nevertheless, studies so far have paid very little attention to a broader cooperative behavior (e.g., offering information about others' criminal activity) that Asian Americans are willing to show to the police. Thus, it is expectable that there is no further discussion regarding certain crime types, such as hate crimes.

Procedural Justice, Social Identity, and Cooperation with Police

Studies have long been established in regard to the relationship between procedural justice and cooperation with the police. Furthermore, studies have attempted to examine the factors that affect such a relationship and integrate them into it. A growing awareness of the diversity in the United States has brought 'social identity' to the model of procedural justice and willingness to cooperate with police. Social identity is a "construction of a person's self-concept based on membership to particular groups." (Boduszek et al., 2021, p. 1). While personal identity is shaped by differentiating "I" and "You," the social identity is a result of differentiating "we" and "they" (Turner, 1982). Police studies have also focused on social identities (e.g., religion: Greenfield & Marks, 2007, nation: Shayo, 2009, class: George, 2006) in order to better understand the communities and establish tailored approaches to them.

Based on the group engagement model (Tyler & Blader, 2003), previous literature has found that social identity mediated the relationship between procedural justice and cooperation with police. (Bradford et al., 2017; Reisig et al., 2011). Procedurally fair

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treatment during interactions with police can enhance people's feelings of social inclusion, ultimately leading to people's intention to cooperate with police. Bradford and colleagues' (2014) study that utilized the data from Australia found positive changes in the perceptions of the police procedural justice strengthen one's identity as a citizen. The study reasoned that the citizens perceive police as a figure representing the community, nation, or state (Bradford et al., 2014). As a prototypical representative of a specific affiliation (Sunshine & Tyler, 2003), procedurally just police behaviors deliver positive messages to the citizens and help them shape positive social identities as well. Being treated fairly by authorities "signals to recipients that they are valued members of a social group, and consequently enhances their sense of belonging" (Lind & Tyler, 1988, p. 92). In this way, people's desire to be treated fairly by police underscores the importance they place on social identity.

In line with the group engagement model, a survey that targeted young Black and ethnically minority males in London found that one's national identity mediates the relationship between perceptions of police fairness and cooperation with police (Bradford, 2014). The study further found that individuals with multiple national identities showed stronger association than those who only identify as British. Another study of Australians found that individuals with a strong national identity (as an Australian) tend to have a greater willingness to cooperate with police than others with a weaker national identity; however, national and ethnic identity did not moderate the influence of procedural justice on intentions to cooperate with police (Murphy et al., 2015).

In contrast to growing attention on the relationship between procedural justice, social identity, and cooperation with police, there is a general lack of research on minority groups. Tyler and Huo (2002) found that ethnic group identification (such as White, African American, and Hispanic) directly affects police decision acceptance; specifically, individuals with more pride in their ethnic group were likely to have more intentions to accept police

decisions. Further analysis showed that ethnic identification is shaped independent of personal experiences. Madon and colleagues' (2017) study with Muslims demonstrated that their social identities do not mediate the impact of procedural justice on cooperation with police. In contrast, procedural justice had a direct effect on their cooperation with police. Another study that focused on Asians (i.e., Vietnamese, Indians, and Arabs) in Australia reported interesting findings; greater perceived police bias indicated more cooperation with police among Vietnamese, while Indians and Arabs showed less cooperation with police. Social identity also moderated the effects of the perceived police bias on intentions to cooperate with police among Indians and Arabs, but not among the Vietnamese subgroup (Murphy et al., 2018). A similar study reported that a stronger identity as an Australian was positively associated with a greater willingness to cooperate with police.

Current Study

A growing body of literature examines the relationship between social identity, cooperation with police, and the willingness to report hate crimes. However, far too little attention has been paid to simultaneously identify such relationships in one integrated model, especially using Asian American samples. Thus, drawing on the group engagement model, the present study tests whether social identity mediates the influence of procedural justice on Asian Americans' willingness to cooperate with police in dealing with hate crimes. We first examined the effects of procedural justice on Asian Americans' police reporting as one form of public cooperation. Next, the integrated model tested the overall impact of procedural fairness on willingness to cooperate with police mediated by social identity.

<center>**Methods**</center>

Data

The current study utilizes data that were collected from an online survey panel provider, Centiment. Ethical approval for the sample was granted by the University of Texas

at Dallas. We specified that the respondents must be over 18 and Asian Americans currently living in the United States. This criterion was provided to the panel provider in order to form a proper panel for this study. Each respondent had only one attempt to answer the survey, and one's number of attempts was systematically validated using IP addresses. Consistent with best practices to ensure data quality in online surveys (Aronow et al., 2020; Peyton et al., 2021), we included an attention check in the middle of the survey. The panel provider linked the respondents with the consent form and the online survey we created using Qualtrics. Respondents who successfully completed the survey were compensated through PayPal transfers from the panel provider as soon as their completion.

A total of 220 Asian Americans in the United States participated in the present study, and the final sample who passed the attention check question ($n = 209$) had a similar number of male ($n = 101$, 48.3%) and female ($n = 108$, 51.7). Respondents were 50.2 years old in average ($SD = 17.3$, $R = 19 - 93$). A range of educational attainment was as follows: 'Less than a high school diploma' ($n = 2$, 1.0%), 'High school diploma or GED' ($n = 18$, 8.6%), 'Some college' ($n = 51$, 24.4%), 'Bachelor's degree or higher' ($n = 138$, 66.0%).

Dependent Variable

The dependent variable examined in the current study was *cooperation with police regarding hate crime*. Respondents were asked to indicate the extent to which they agreed with three statements (Tyler, 2010): "How likely are you to (a) call the police if you witnessed hate crime, (b) help police to find someone suspected of committing hate crime by providing them with information, and (c) report to police dangerous or suspicious activities related to hate crime. Participants responded to each statement on a 5-point scale (1 = *very unlikely*, 2 = *unlikely*, 3 = *neutral*, 4 = *likely*, and 5 = *very likely*). Cronbach's alpha showed the items had strong internal consistency ($\alpha = .901$). As such, the items were used to create an additive index with higher scores indicating a greater sense of willingness to cooperate with

police in solving problems related to hate crime. Table 1 provides descriptive statistics for all variables used in the analyses.

[Table 1 about here]

Independent Variables

Social Identity

Seven survey items taken from Schwartz and colleagues' (2012) measure of social identity affirmation were used to measure *social identity*. Respondents were asked how much they agreed or disagreed (1 = *strongly disagree*, 2 = *disagree*, 3 = *neutral*, 4 = *agree*, and 5 = *strongly agree*) with the following statements: "I have a clear sense of the United States and what being American means for me," "I am happy that I am an American," "I have a strong sense of belonging to the United States," "I understand pretty well what being American means to me," "I have a lot of pride in the United States," "I feel a strong attachment towards the United States," and "I feel good about being American." Cronbach's alpha showed the items had strong internal consistency ($\alpha = .928$). As such, the items were used to create an additive index with higher scores indicating a greater social identity.

Procedural Justice

Seven items tapped into individuals' beliefs related to police officers' quality of treatment and quality of decision-making (Jonathan-Zamir et al., 2015; Wolfe & McLean, 2021). Specifically, respondents were asked to indicate their level of agreement with seven items (1 = *strongly disagree*, 2 = *disagree*, 3 = *neutral*, 4 = *agree*, and 5 = *strongly agree*): "The police treat citizens with respect.", "The police are courteous to citizens they come into contact with.", "The police treat everyone with dignity.", "The police give people a chance to tell their side of the story before they decide what to do.", "The police explain their decisions and actions in ways that people can understand.", "The police provide opportunities for unfair decisions to be corrected." and "The police make decisions based on facts, rather than their

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own personal opinions." The items were combined into an additive index with higher scores reflecting greater perceived procedural justice ($\alpha = .923$).

Control Variables

To provide unbiased estimates of social identity's mediating effect, several relevant predictors of cooperation with police were controlled. Police *effectiveness* was measured with four items regarding perceptions of police effectiveness prior to the respondents reading the vignette (Sunshine & Tyler, 2003; Wolfe et al., 2016). Respondents were asked how well the police do in "fighting violent crime," "tackling drug crime," "tackling dangerous driving," and "fighting property crime." Participants responded on a 5-point scale (1 = very poorly, 2 = poorly, 3 = neutral, 4 = well, and 5 = very well). The items had strong internal consistency ($\alpha = .868$). As such, the items were used to create an additive index with higher scores representing greater perceived effectiveness.

Respondents' evaluations of *distributive justice* were measured using three items that captured respondents' views of the fairness of outcomes delivered by the police (Tyler, 1990; Tyler & Wakslak, 2004): "The police deliver different outcomes to individuals because of their (a) race, (b) age, and (c) gender?" Participants responded to each statement on a 5-point scale (1 = *never*, 2 = *sometimes*, 3 = *neutral*, 4 = *frequently*, and 5 = *always*). The items were used to create a mean index with higher scores indicating greater perceived distributive justice ($\alpha = .821$).

Next, we included several criminal justice-related experience variables as statistical controls. First, we used dummy variables to capture whether respondents had any *prior contact* (1 = yes, 0 = no) in the twelve months leading up to the survey. Second, research demonstrates that people with victimization experience are more likely to have unfavorable perceptions of police compared to those without any experience (Brown and Benedict 2002). Accordingly, respondents were asked how many times (0 to 5 or more times) in the twelve

months leading up to the survey they had experienced the following offenses: vehicle stolen, vehicle broken into, property vandalized, home broken into, whether physical assault (without a weapon), physical assault or threatened with a weapon or robbery. The items were combined into a mean prior *victimization* index ($\alpha = .936$).

Finally, several additional demographic control variables were included in the analyses. Respondent *gender* (1 = male, 0 = female) was dummy coded. Respondent *age* was measured in years, and *education* was captured using four ordered categories (1 = less than a high school diploma, 2 = high school diploma or GED, 3 = some college, and 4 = bachelor's degree or higher).

Analytic Strategy

Our analysis proceeded in a series of steps. Ordinary least squares (OLS) regression models were used to estimate the mediating role of social identity in the relationship between procedural justice and cooperation with police regarding hate crimes. A visual depiction of the mediation model is presented in Figure 1. First, social identity was regressed on procedural justice while controlling for other variables. Second, we examined the effect of procedural justice on cooperation with police regarding hate crimes. Next, we estimated the same equation, but this time included social identity. After the criteria for testing mediation were fulfilled, Hayes' Process macro for SPSS was employed to further explore the nature of the indirect effects (Hayes, 2012; 2013). Prior to estimating the regression models, multicollinearity was assessed via tolerance and variance inflation factors (VIF) scores. There was no indication of multicollinearity in the current study, as the lowest tolerance score was .413, and the highest VIF statistic was 2.424 across the analysis. This VIF score is well below 5, which is considered the threshold value (Tabachnick & Fidell, 2013).

[Figure 1 about here]

Results

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Does social identity mediate the effect of procedural justice on cooperation with police regarding hate crime?

As a first step to test the mediating effect of social identity on the relationship between procedural justice and cooperation with police regarding hate crime, Table 2 tested the effect of procedural justice on social identity while controlling for all the other variables. Procedural justice was significantly and positively associated with social identity after accounting for the control variables ($b = .373$, $p < .001$). Respondents who perceived officers treat people in a fair manner increased the amount they identified themselves with the society. This finding corroborates previous literature that suggests people's perceptions of procedural justice are positively related to social identity (Bradford et al., 2017; Reisig, Wolfe, & Holtfreter, 2011; Wolfe, 2011). The other variable that reached statistical significance in the equation was age, such that older respondents were significantly more likely to hold a stronger social identity compared to younger respondents ($b = .081$, $p < .001$).

[Table 2 about here]

The second step involved examining the relationship between procedural justice and cooperation with police regarding hate crimes (see Model 1 in Table 3). Procedural justice was a significant predictor of cooperation with police regarding hate crimes ($b = .131$, $p < .01$). People with perceptions that officers treat citizens in a procedurally-fair manner were more willing to cooperate with police related to hate crimes. This finding aligns with previous studies that people's perceptions of procedural fairness are positively correlated with cooperation with police (Bradford et al., 2017; Reisig, Wolfe, & Holtfreter, 2011; Wolfe, 2011). Among other variables, prior victimization experience was significantly and negatively related to cooperation with police regarding hate crime ($b = -.067$, $p < .05$). This tells us that people who had more experience with victimization were less likely to cooperate with police regarding hate crimes.

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The next step involved examining the simultaneous effects of procedural justice and social identity on cooperation with police regarding hate crimes (see Model 2 in Table 3). While social identity was a significant predictor of cooperation with police ($b = .182$, $p < .001$), procedural justice was not significantly related. Respondents who identified themselves more strongly with the society were more likely to cooperate with police when dealing with hate crime incidents. No other variables reached statistical significance in the equation. Because both the paths from procedural justice to social identity and social identity to cooperation with police regarding hate crime were significant, mediation analyses were tested using the bootstrap confidence intervals using the percentile method (Hayes, 2013). The 95% confidence interval of the indirect effect was obtained with 5,000 bootstrap resamples (Hayes, 2012). Results of the mediation analysis confirmed the mediating role of informal deterrence in the relationship between formal deterrence and attitudes toward misconduct ($b = .068$; CI = .026 to .116). We infer that the indirect effect is significant since the null of 0 does not fall between the lower and upper limit of the 95% confidence interval (Hayes, 2012; 2013). In addition, results indicated that the direct effect of procedural justice on cooperation with police became non-significant when controlling for social identity, thus suggesting full meditation. The final mediation model is displayed in Figure 2.

Discussion

The purpose of this study is to discover the association between procedural justice and willingness to cooperate with police among Asian Americans, mediated by their social identities. Previous literature has shown that the way police interact with the citizens significantly affects their intentions to work with the police by reporting crimes, giving information related to the crimes, and complying with laws (####). Although there has been a

considerable amount of literature examining such a relationship, there is no single study conducted in the context of American Asians, and considering hate crimes. In order to expand the previous discussions, this study collected responses from Asian Americans and asked them about their evaluations of the police, willingness to cooperate with police regarding hate crime, and social identity. The results from our study extended our understanding of the process-based model of policing by leveraging insight from the group engagement model (Tyler & Blader, 2003). The key findings are discussed below.

Most importantly, our key finding was that the effect of procedural justice on willingness to cooperate with police regarding hate crimes was fully mediated by social identity. In other words, officers treating citizens in a procedurally fair manner enhances citizens' willingness to work closely with authorities to prevent hate crimes but via strengthening people's feelings of social inclusion. This suggests that people can be motivated to identify themselves more with society when they perceive that officers use fair procedures when engaging with citizens (Tyler & Blader, 2003). Being treated fairly by authorities gives people assurance that they are accepted members of society, which validates their social identity (Tyler & Blader, 2003). Thus, fair treatment by police reaffirms to citizens that their social identity as valued members of the group is secure.

While the study extends our knowledge of the relationship between procedural justice, social identity, and cooperation with police among Asian Americans, several limitations to this study need to be acknowledged. First, although the survey panel we used (Centiment) provided the sample that falls into our study criteria, several demographic variables showed a need for more specified criteria; for instance, the general education level of the sample was relatively high. Most of them had more than a high school education. It is known that Asian Americans tend to have a higher education level when compared with the US population (Budiman & Ruiz, 2021), which may explain our sample characteristics. Still, the sample

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could achieve more generalizability by recruiting more Asian Americans with broader backgrounds of Asian Americans. In a similar vein, age groups could be specified. For example, young and middle-aged adults have different perceptions of police activities or hate crimes; these two groups may have been differentially affected by the recent media reports. Such a limitation with the sample clearly shows the need for more research regarding hate crimes against Asian Americans.

Second, we examined the social identity as a mediator between procedural justice and cooperation with the police. While the study identified the causal links between the variables, it does not explain whether the interaction between the police procedural justice and one's social identity exists in order to see whether the effects of procedural fairness on the willingness to cooperate with police, social identity should be examined as a moderator of the relationship. It should be noted that the nature of hate crime in the United States denies one's identity as a citizen and ostracizes the victims from society. Thus, victimization experience or even vicarious experience may seriously attack and confuse one's social identity, which implies that social identity may change the way people perceive procedural justice and its influence on willingness to cooperate with police. Further work needs to be done to draw a more precise conclusion.

Lastly, this study measured the cooperation with police by asking the respondents how likely they were to help the police launch an investigation and offer information regarding 'others' criminal activity. However, our approach may raise another question whether Asian Americans will show a similar willingness to report the criminal activities against them. Among a small number of studies, Lantz and Wenger (2021) showed that Asian victims are less likely to report their hate crime experiences to the police when compared to non-Asian victims. The study found that the victims' perception that the crime "…was minor or not serious enough to notify the police", "…was not clear that it was a crime or that the

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offender was trying to harm", and "reporting is inconvenient" were significant reasons for not reporting their victimization. Considering our study results, Lantz and Wenger's (2021) findings imply a possible discrepancy between reporting others' victimization and 'my' victimization. More research is needed to better understand the dynamics of cooperation with the police, specifically with Asian Americans' reporting behaviors.

We would like to conclude the paper by addressing the challenge of a paucity of research. Missing from the conversation in public services as an Asian is not uncommon. A relatively small population (i.e., Asian: 6%; Native Hawaiian and other pacific islanders: 0.2%; White: 61.6%; Black: 12.4%; Hispanic or Latino: 16.3%; American Indian and Alaska Native: 1.1%, Census, 2021) has often been suggested as a cause of underrepresentation in studies. Additionally, as a channel that poses social problems, social science study also needs to pay attention to a statistically less powerful population, such as Asian Americans. In this light, this study has an important implication for targeting Asian Americans who have received the least attention and adding knowledge of the association between procedural justice and public cooperation with the police, mediated by the social identity. It is recommended that further research be undertaken with Asian Americans in order to develop tailored approaches, rather than repeatedly investigating the entire population as a single organism.

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Table 1. Descriptive statistics

Variables	Mean	SD	Min	Max
Cooperation with police regarding hate crime	11.770	2.509	3	15
Procedural justice	23.167	5.570	7	35
Social Identity	27.067	5.246	9	35
Effectiveness	13.043	3.476	4	20
Distributive justice	9.919	2.425	3	15
Victimization	9.402	5.642	7	42
Prior contact	.211	.409	0	1
Age	5.196	17.259	19	93
Gender	.483	.501	0	1
Education	3.555	.692	1	4

Table 2. The effect of procedural justice on social identity (N = 209)

	b	se	sig.	β
Constant	14.944	2.613	.000	–
Procedural justice	.373	.083	.000	.396
Effectiveness	.089	.133	.504	.059
Distributive justice	-.060	.132	.650	-.028
Victimization	-.067	.064	.290	-.072
Prior contact	-.941	.832	.259	-.073
Age	.081	.020	.000	.266
Gender	.418	.657	.525	.040
Education	-.149	.484	.758	-.020
F-test (p-value)	1.101 (.000)			
R^2	.288			

Table 3. The effect of procedural justice and social identity on cooperation with police regarding hate crime (N = 209)

|	Model 1				Model 2			
	b	se	sig.	β	b	se	sig.	β
Constant	7.723	1.372	.000	–	5.010	1.392	.000	–
Procedural justice	.131	.044	.003	.291	.063	.043	.144	.141
Social Identity	–	–	–	–	.182	.035	.000	.380
Effectiveness	.041	.070	.561	.056	.025	.066	.710	.034
Distributive justice	.056	.069	.422	.054	.066	.065	.308	.064
Victimization	-.067	.033	.047	-.150	-.054	.031	.086	-.122
Prior contact	.257	.437	.557	.042	.428	.412	.300	.070
Age	.013	.010	.202	.090	-.002	.010	.878	-.011
Gender	.343	.345	.320	.069	.267	.324	.411	.053
Education	-.093	.254	.715	-.026	-.066	.239	.783	-.018
F-test (p-value)	4.141 (.000)				7.167 (.000)			
R^2	.142				.245			
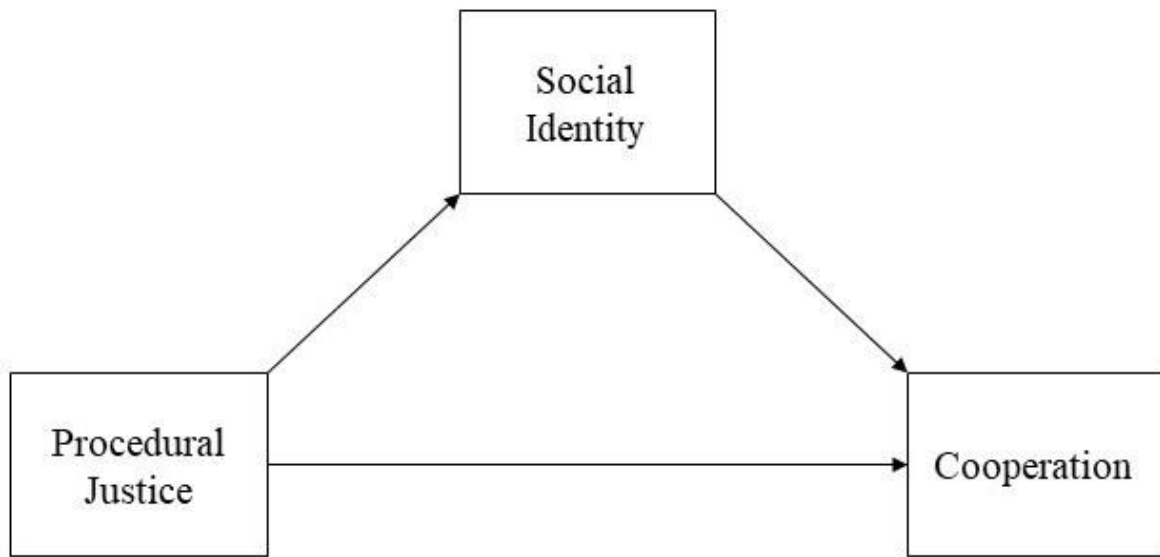
Figure 1. Conceptual model
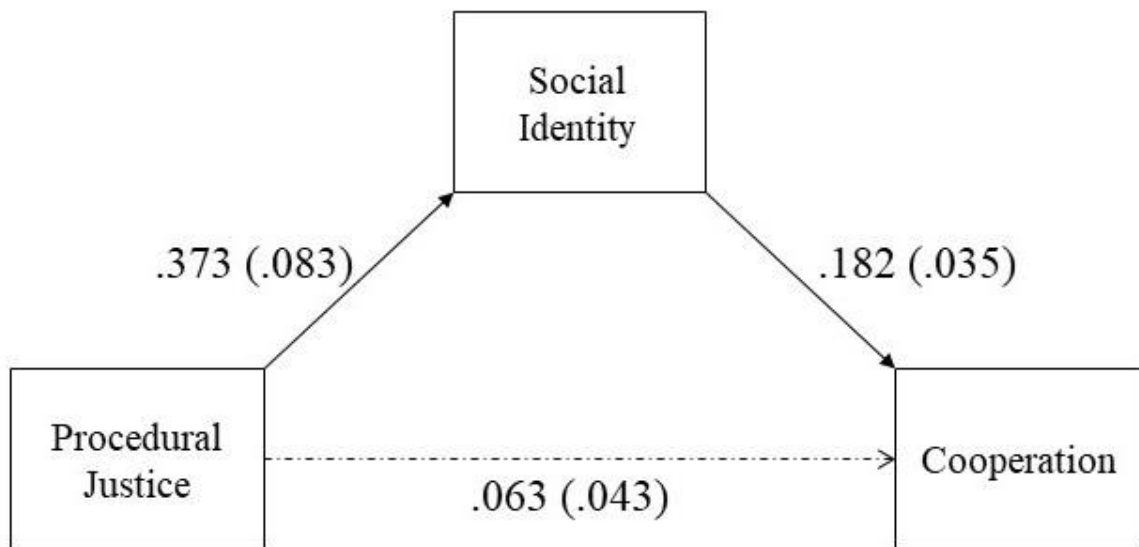
Figure 2. The final mediation model (non-significant path indicated by dashed line)