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A NEW FORM OF CATFISHING: AN ANALYSIS OF THE INAUTHENTIC
RACIAL AND ETHNIC SELF-PRESENTATION ON SOCIAL MEDIA

by

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A thesis submitted in partial fulfillment of the requirements
for the Honors in the Major Program in Psychology
in the College of Sciences
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ABSTRACT

Trends in self-presentation in social media (i.e., Twitter and Instagram) constantly fluctuate as fads come and go, especially when one's image is being commodified. Specifically, numerous instances of celebrities and social media influencers altering their images to fit popular online trends and "aesthetics" contribute to increased blackfishing, Asianfishing, and Hispanicfishing. Some celebrities and influencers accused of "-fishing" in the presentation of ethnicity include the Kardashians, Ariana Grande, Addison Rae, Iggy Azalea, Selena Gomez, and Gigi Hadid. The present study ($N = 685$) investigated gender, personality, fame appeal, self-esteem, and need to belong in relation to attitudes towards the "-fishing" culture. Gender was a significant predictor of acceptance of this phenomenon and participation in it, with males less accepting compared to females. Higher scores in any of the Dark Triad personality types, including Machiavellianism, narcissism, and psychopathy, were significant predictors in participation in "-fishing," but not in attitudes toward it. Fame appeal, self-esteem, and the need to belong were not predictors of either attitude toward or participation in "-fishing."

Keywords: blackfishing, Asianfishing, Hispanicfishing, social media, influencers

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INTRODUCTION

Amid the COVID-19 pandemic, people attended to their social media images more than ever. From 2019 to 2020, Instagram comments increased by an average increase of 6.4 comments per day that focused on consumer goods and media/entertainment (Ardens, 2020). During this time, people also followed celebrities on social media, with a study showing that perceived access to public figures is partially the reason for Twitter's popularity (Hargittai & Litt, 2011). With the popularity of reality television, following the lives of celebrities has become a regular occurrence for many (Greenwood, 2013). In a study on the content patterns of reality television, Riddle and Simone (2013) found that routinely watching such programs is associated with increased acceptance of the shows' depictions of gender differences, with women in reality television portraying more negative behaviors than men. The internalization of unrepresentative content reflects the media's strength as a socializing agent.

A desire for fame also positively correlates with social media use (Greenwood, 2013). Recruited from Amazon's Mechanical Turk, a sample of individuals that included 75% age 35 or younger, Greenwood (2013) found that motivation for fame strongly associated with social media usage. Visibility, defined as being recognized and idolized in everyday life, emerged as the most reliable predictor of social media use. The rise of social media influencers resulted in a greater perceived likelihood of becoming famous, leading to a surge in self-branding and the term "micro-celebrity" (Khamis, Ang, & Welling, 2017).

Their reality show and social media usage led to immense fame for of the Kardashians. The famous Kardashian family both fueled and exemplified unrealistic beauty standards of a low

waist-hip ratio that Western and non-Western cultures find attractive in women (Singh, et al., 2010). Simultaneously came access to phone applications to alter physical appearance. Thus, editing one's image to align more with these beauty standards before posting on social media rose in popularity with 68% of adults using photo shop apps, a jump of 20% from 2014 to 2015 (Ottke, 2015). It is not just women who alter their self-images before posting; 34% of men admit to altering every self-image while only 13% of women do. This may result from women's reluctance to disclose their editing habits; however, these numbers still point to the fact that this is not a gender specific phenomenon (Ottke, 2015). This trend of altering self-image for social media posts concerned the American Medical Association (AMA), leading them to recommend that advertising agencies actively encourage decreased use of photoshop (Krupnick, 2011).

Blackfishing and Asianfishing are part of what is being challenged. These newly coined terms refer to the phenomenon of individuals trying to look and act like another race. The most popular, Blackfishing, includes hairstyles, spray tans, and body alterations to appear racially black or mixed-race (Karimi, 2021). The Kardashians have been accused of blackfishing by tanning their skin, wearing hair extensions in the form of braids, and using racial slurs that are only socially acceptable in the black community (Lang, 2021).

Social media influencers also engage in these forms of "-fishing" fueled by the difficulty associated with maintaining status as a full-time influencer (Duffy, 2020). Two well-known influencers, Emma Hallberg and Aga Brzostowska, have been called out for blackfishing. More recently, accusations of Asianfishing were directed at popular music singer Ariana Grande because of appearing to have a mono-lid, possibly due to cosmetic surgery (Nolan, 2021). The key indicator of Asianfishing is manipulation of eye shape (Civitas Associates, 2021). It may be

that some individuals engage in blackfishing and Asianfishing on a conscious level for personal gain, while others are less aware of their inner motives for doing so (Washington-Harmon, 2020). Thus a convergence of factors, including the increase in social media usage, reality shows, social media influencers, stars such as the Kardashians, and the availability of apps for altering appearance combine to produce a dramatic increase in self-presentation efforts in relation to apparent race/ethnicity, including blackfishing and Asianfishing.

Hypotheses

Gender

Alnjadat, et al. (2019) found that male medical students had more continuous social media use; however, female students' academic performance was influenced by social media to a greater extent. These findings counter the misconception that females are heavier social media users, but do support the claim that females are more affected by social media. Cingel, Carter, and Krause (2022) analyzed current research findings on gender and social media usage. They concluded that females in the United States fair worse with increased social media usage. Thus, this study hypothesizes that females are more likely to change their self-images to suit social media trends because social media affects their well-being to a greater extent. It is hypothesized that females are more likely to accept and engage in the online “-fishing” culture.

The Dark Triad

Narcissism, a component of the Dark Triad, specifically correlates with internet usage (Chou & Farn, 2015). For example, in a study of Instagram users conducted in Korea, narcissism predicted amount of time spent on the platform (Moon, et al., 2016). Narcissism also associated with dishonest and deceptive self-promotion and ingratiation (Whitaker, 2021).

The Dark Triad of narcissism, Machiavellianism, and psychopathy are separate entities but slightly overlap (Paulus & Williams, 2002). Because of the overlapping nature of this trio, this study hypothesizes that narcissism, Machiavellianism, and psychopathy will correlate with the “-fishing” culture, and individuals who score high on any of the Dark Triad will be more accepting and engage in more online “-fishing.”

Fame Appeal

Fame appeal is defined as an individual’s desire to become famous. Fame is becoming easier to achieve. Hence the terms “Instagram-famous” and “TikTok-famous” which showcase the differing types and levels of fame. Landau and Leed (2012) found that pairing a nonfamous face with a famous face resulted in participants’ belief that the nonfamous person also has fame. This transfer of fame shows that while the desire to be famous may be increasing, people can be labeled as famous simply by proximity to an already famous person. With the ease of being perceived as famous, it is hypothesized that individuals with a higher affinity toward fame will be more likely to accept and engage in the online “-fishing” culture.

Self-Esteem

Low self-esteem fuels a desire for approval and attention. It correlates with more desire for fame (Noser & Zeigler-Hill, 2014). Ironically, social disapproval and decreased self-esteem are significant adverse effects from the quest for acceptance via social media. Jan, Soomro, and Ahmad (2017) found that using Facebook for one hour daily led to a significant decrease in business students' self-esteem scores. Adolescent girls who share their images on social media and engage in photo editing express more concern about their bodies and eating behaviors (McLean, et al., 2015).

Despite these adverse effects, people still frequent social media and succumb to the pressure to fit into the lifestyle depicted in it. Thus, when popular culture trends involve traditional aspects of Black culture, as seen in rap and hip-hop music, social media users may be inclined to alter their looks to meet these trends. This study hypothesizes that individuals with low self-esteem will be more likely to accept and engage in the online “-fishing” culture. It is hypothesized that low self-esteem predicts increased social media usage, and higher fame appeal will lead to a greater likelihood of positive attitudes toward and participation in online “-fishing.”

Need to Belong

As social media trends continuously shift, pressure builds to change oneself to remain “relevant,” and celebrities give in to this pressure. For example, Ariana Grande is described as excessively tanning, using African American terminology as song lyrics, and showcasing black

women in her music videos to capitalize on the rising popularity of black culture (Cherid, 2021). Fitting into the latest stylistic direction of popular music and culture provides a strong incentive to engage in online “-fishing.” Celebrities are not likely to be the only ones with this need to belong and to align with popular trends. Thus, in this study, it is hypothesized that individuals with a higher need to belong will be more likely to accept and engage in the online “-fishing” culture.

METHOD

Participants

Participants in this exploratory study were undergraduate students at the University of Central Florida who were social media users and 18 years of age or older. A total of 813 individuals participated in this study. From this, 685 were analyzed because they met three factors: provided consent, passed the attention check, and completed the survey. Participants ranged in age range from 18-54 years, with 93.4% between 18 and 22 years of age. The sample that was analyzed data was comprised of 61.8% females (61.8%) with 37.1% males. The majority of the participants were white (78.2%), and Asians were the second most represented, encompassing 11.8% of the sample. Participants were recruited from the SONA system, which allows participants to receive research credit for some of their courses. Other than SONA credit, there was no incentive or compensation offered.

Measures

Participants completed an online Qualtrics survey containing questions about demographic variables, social media usage, the Dark Triad Scale, Greenwood's Fame Appeal Scale, the Rosenberg Self-esteem Scale, Leary's Need to Belong Scale, and questions about "fishing." The survey asked about attitudes toward social media and tendency toward misleading presentation of race/ethnicity on social media.

The Dark Triad

The *Dark Triad Scale* (Paulhus & Williams, 2002), is a 41-item measure with three subscales assessing narcissism, Machiavellianism, and psychopathy. A revised, shortened form of this scale was utilized in this study. It contained 27 items, 9 for each subscale (Jones & Paulhus, 2013). This measure uses a 5-point Likert scale, where 1 pertains to “*strongly disagree*,” 2 pertains to “*somewhat disagree*,” 3 pertains to “*neither agree nor disagree*,” 4 pertains to “*somewhat agree*,” and 5 pertains to “*strongly agree*.” Machiavellianism statements did not need to be reverse-scored; however, two psychopathy and three narcissism statements did. Examples of items that needed to be reverse scored are “*I have never gotten into trouble with the law*” and “*I feel embarrassed if someone compliments me*,” with the former measuring psychopathy and the latter measuring narcissism. Examples of statements that did not need to be reverse scored are “*I like to get revenge on authorities*” and “*I like to get acquainted with important people*” for psychopathy and narcissism, respectively. “*Avoid direct conflict with others because they may be useful in the future*” is included in the items testing for Machiavellianism. After recoding the reverse score items, scores were summed, and means were calculated for each subscale. The Dark Triad Scale has established reliability as follows: narcissism at .73, Machiavellianism at .78, and psychopathy at .82 (Hasanati, 2019). The scale is provided in Appendix A, with its Likert scale in Appendix B.

Fame Appeal

The *Fame Appeal Scale* (Greenwood, et al., 2013) is an 18-item measure comprised of three factors: visibility, status, and prosocial. This scale uses a 7-point Likert scale, where 1 pertains to “*not very appealing*,” 4 pertains to “*neither appealing nor unappealing*,” and 7 pertains to “*very appealing*.” An example of a visibility statement is “*Being on the cover of a magazine*.” “*Living in a mansion or penthouse apartment*” is a status statement, and “*Being able to financially support family and friends*” is a prosocial statement. The scores for all items are added to obtain an overall mean score that represents appeal toward fame. Visibility, status, and prosocial each have variances of 38.6%, 14.8%, and 8.6%, respectively (Greenwood, et al., 2013). The scale cannot be included in an appendix due to copyright but can be found in the original article titled, *Fame and the Social Self: The Need to Belong, Narcissism, and Relatedness Predict the Appeal of Fame*.

Self-Esteem

The *Self-Esteem Scale* (Rosenberg, 1979) is a 10-item measure using a 4-point Likert scale, where 1 pertains to “*strongly agree*,” 2 pertains to “*agree*,” 3 pertains to “*disagree*,” and 4 pertains to “*strongly disagree*.” Half of the ten measures are reverse-scored, with the 4-point response options flipped. An example of a reverse-scored item is, “*I wish I could have more respect for myself*.” The regularly scored items include, “*On the whole, I am satisfied with myself*” and “*I feel that I am a person of worth, at least on an equal basis with others*.” The reverse-scored items are recoded before the scores are added, and a mean is obtained, which represents participants’ self-esteem. This scale has an exceptionally high reliability of .92 and is

proven to correlate with other reliable measures of self-esteem, such as the Coopersmith Self-Esteem Inventory (Rosenburg, 1979). The scale is provided in Appendix C, with its Likert scale in Appendix D.

Need to Belong

The *Need to Belong Scale* (Leary, et al., 2013), is a 10-item measure that uses a 5-point Likert scale, where 1 pertains to “*strongly disagree*,” 2 pertains to “*somewhat disagree*,” 3 pertains to “*neither agree nor disagree*,” 4 pertains to “*somewhat agree*,” and “*strongly agree*.” Three of the items are reverse-scored, with the response options flipped. “*Being apart from my friends for long periods of time does not bother me*” is an example of a reverse-scored item; while “*I need to feel that there are people I can turn to in times of need*” is an example of an item that is scored regularly. The scores are summed to obtain a mean that represents overall need to belong. Leary, et al. (2013) found that the need to belong relates to many other constructs but remains distinct, making this scale incredibly reliable. The scale is provided in Appendix E, with its scale in Appendix F.

-Fishing Questions

The “-fishing” questions involved level of agreeance with statements regarding the online “-fishing” culture and perception of what type of “-fishing” is linked to each image alteration. For example, “*Manipulating one's eyes to have slanted eyes is an example of participating in the*

"-fishing" culture" and "Excessive darkening of one's skin tone is an example of participating in the "-fishing" culture." Participants responded to these items on a 3-point scale, 1 pertaining to "never," 2 pertaining to "sometimes," and 3 pertaining to "always." A total of 6 manipulations were included (i.e., eye shape, lip size, skin tone, and body figure). Each manipulation statement was followed by two additional statements, one asking for level of agreeance that it is acceptable and one requesting the specific type(s) of "-fishing" it represents. The remaining questions asked for level of agreeance with acceptance of "-fishing" and participation in it. They were measured on a 5-point scale, ranging from 1 "definitely not" to 5 "definitely yes." Appendix G contains this section of the survey.

RESULTS

Data Analysis

A factor analysis of the data was completed and followed up by testing several specific hypotheses using the Pearson Correlation analysis. Due to missing data, the number of participants in each group varied slightly by item.

Hypothesis 1: Gender

It was hypothesized that gender would predict attitudes toward and acceptance of the online “-fishing” culture. Females were expected to have more positive attitudes toward “-fishing” and be more accepting of it.

A two-tailed Pearson correlation coefficient was computed to assess the linear relationship between gender, attitude toward “-fishing,” and participation in “-fishing.” The purpose was to identify if gender predicts attitude toward and participation in “-fishing.” A significant correlation between gender and acceptance of “-fishing” was found, with Pearson correlation coefficient $r(682) = -.110, p = .01$. In this study, females were more likely to have positive attitudes toward “-fishing,” validating the established hypothesis. No significance was found in gender’s ability to predict participation in “-fishing,” with a Pearson correlation coefficient of $r(682) = .086, p = .05$.

Hypothesis 2: Dark Triad Personalities

It was hypothesized that individuals who score highly on any of the Dark Triad personality traits (Machiavellianism, narcissism, and psychopathy) would be more accepting of “-fishing” and more likely to participate in it. In this study, the overall mean for narcissism was 2.89 ($N = 684$, $SD = .62$), Machiavellianism was 3.29 ($N = 684$, $SD = .58$), and psychopathy was 2.03 ($N = 684$, $SD = .58$). A two-tailed Pearson correlation coefficient was computed to assess the linear relationship between the Dark Triad and attitude toward “-fishing,” and participation in “-fishing.” Significant correlations were found between all three of the Dark Triad and participation in “-fishing,” with positive Pearson correlation coefficients of $r(683) = .084$, $p = .05$ for Machiavellianism, $r(683) = .088$, $p = .05$ for narcissism, and $r(683) = .137$, $p = .01$ for psychopathy. The hypothesis that these personality traits would predict participation in “-fishing” was supported. No significance was found between the Dark Triad and attitudes toward “-fishing.” Machiavellianism had a positive Pearson correlation coefficient of $r(682) = .012$, $p = .05$. Narcissism had a positive Pearson correlation coefficient of $r(682) = .071$, $p = .05$. Psychopathy had a positive Pearson correlation coefficient of $r(682) = .063$, $p = .01$. The Dark Triad did not predict attitudes toward “-fishing,” but did predict participation in “-fishing.”

Hypothesis 3: Fame Appeal

It was hypothesized that individuals with a higher affinity toward fame would be more likely to accept “-fishing” and participate in it. In this study, the overall fame appeal mean was

5.37 ($N = 683$, $SD = .98$). A two-tailed Pearson correlation coefficient was computed to assess the linear relationship between fame appeal, attitude toward “-fishing,” and participation in “-fishing.” Fame appeal was not found to be a significant predictor of attitudes toward “-fishing” or participation in it. Attitudes toward fame had a positive Pearson correlation coefficient of $r(681) = .018$, $p = .01$, while participation in “-fishing” had a positive Pearson correlation coefficient of $r(682) = .055$, $p = .01$.

Hypothesis 4: Self-Esteem

It was hypothesized that individuals with lower self-esteem scores would be more likely to accept “-fishing” and participate in it. In this study, the overall self-esteem mean was 2.92 ($N = 684$, $SD = .55$). A two-tailed Pearson correlation coefficient was computed to assess the linear relationship between self-esteem, attitude toward “-fishing,” and participation in “-fishing.” Self-esteem was not found to be a significant predictor of attitudes toward “-fishing” or participation in it. Attitudes toward fame had a positive Pearson correlation coefficient of $r(682) = .014$, $p = .01$, while participation in “-fishing” had a positive Pearson correlation coefficient of $r(683) = .027$, $p = .01$.

Hypothesis 5: Need to Belong

It was hypothesized that individuals with a higher need to belong would be more likely to accept “-fishing” and participate in it. In this study, the overall need to belong mean was 3.45 (N

= 684, $SD = .64$). A two-tailed Pearson correlation coefficient was computed to assess the linear relationship between the need to belong, attitude toward “-fishing,” and participation in “-fishing.” The need to belong was not found to be a significant predictor of attitudes toward “-fishing” or participation in it. Attitudes toward fame had a negative Pearson correlation coefficient of $r(681) = -.007, p = .01$, while participation in “-fishing” had a positive Pearson correlation coefficient of $r(683) = .008, p = .01$.

DISCUSSION

Because of the lack of research on the rise of inauthentic racial and ethnic self-presentation on social media, this study's findings are crucial additions to the current literature on this rising phenomenon.

It is noteworthy that while gender and the Dark Triad were found to be statistically significant predictors of attitudes and participation (respectively), fame appeal, self-esteem, and the need to belong were not statistically significant. An additional intriguing result is that gender predicts attitudes toward “-fishing,” but not participation in it.

The Dark Triad was not found to predict attitudes toward “-fishing” but was a significant predictor of participation in this online subculture. Less than 1% of participants strongly agreed with “-fishing.” However, gender was a predictor of acceptance, with females more likely to accept “-fishing” compared to males.

In relation to participating in the “-fishing” subculture 83.6% of 683 participants stating that they have not participated in the “-fishing” culture. The Dark Triad was a predictor of participation in “-fishing.”

It is unclear why self-esteem and the need to belong were not statistically significant, as the current literature points in the opposite direction, and this finding suggests the need for continued research. Such research could use different scales and create new scales that may better assess this phenomenon.

While the inauthentic racial and ethnic self-presentation efforts targeted in this study are still fairly new (blackfishing was coined in late 2018), there seems to be a growing awareness

among social media users that being “real” is preferred (Nguyen, 2022). This is shown by the creation and continued use of the app BeReal (Nguyen, 2022) that claims to be “anti-Instagram” and aims to promote authenticity and unaltered self-images on social media. This app prompts its users to post in-the-moment pictures using both the front and back camera of their devices. The goal is to allow users an opportunity to “be real” and display the most genuine version of themselves.

Limitations

In this study, 62% of the participants were female participants. This is a limitation and future research could utilize a more gender balanced sample. Another limitation is that this study only used college students at one university. College students do not represent the entire population of people on social media. Thus, the results of this study have limited generalizability, and future research can focus on a wider range of participants. It would be beneficial to have a wider sample across the United States with a wider age range.

Conclusion

The ever-changing online world will presumably remain a research focus for many years to come. Future research on the lasting effects of navigating the internet while integrating into socially constructed societal roles during this time of drastic self-image alterations is necessary. However, for now, understanding the reasoning behind these actions (i.e., profiting from

endorsements, fitting into the current aesthetic, and feeling accepted by online communities) will provide greater insight into the life of the average adolescent and young adult. This will prepare for the modernization of policies and social norms that will benefit upcoming generations during their quest to form unique identities and wholly accept themselves.

APPENDICES

APPENDIX A: THE DARK TRIAD PERSONALITY SCALE

01. It's not wise to tell your secrets.
02. Generally speaking, people won't work hard unless they have to.
03. Whatever it takes, you must get the important people on your side.
04. Avoid direct conflict with others because they may be useful in the future.
05. It's wise to keep track of information that you can use against people later.
06. You should wait for the right time to get back at people.
07. There are things you should hide from other people because they don't need to know.
08. Make sure your plans benefit you, not others.
09. Most people can be manipulated.
10. People see me as a natural leader.
11. I hate being the center of attention.
12. Many group activities tend to be dull without me.
13. I know that I am special because everyone keeps telling me so.
14. I like to get acquainted with important people.
15. I feel embarrassed if someone compliments me.
16. I have been compared to famous people.
17. I am an average person.
18. I insist on getting the respect I deserve.
19. I like to get revenge on authorities.
20. I avoid dangerous situations.
21. Payback needs to be quick and nasty.
22. It's true that I can be mean to others.

- 23. People often say I'm out of control.
- 24. I like to pick on losers.
- 25. I'll say anything to get what I want.
- 26. I have never gotten into trouble with the law.
- 27. People who mess with me always regret it.

APPENDIX B: LIKERT SCALE

Strongly disagree | Somewhat disagree | Neither agree nor disagree | Somewhat agree | Strongly agree

APPENDIX C: SELF-ESTEEM SCALE

01. I feel that I am a person of worth, at least on an equal basis with others.
02. I feel that I have a number of good qualities.
03. All in all, I am inclined to feel that I am a failure.
04. I am able to do things as well as most people.
05. I feel I do not have much to be proud of.
06. I take a positive attitude toward myself.
07. On the whole, I am satisfied with myself.
08. I wish I could have more respect for myself.
09. I certainly feel useless at times.
10. At times, I think I am no good at all.

APPENDIX D: LIKERT SCALE

Strongly disagree | Disagree | Agree | Strongly agree

APPENDIX E: THE NEED TO BELONG SCALE

01. If other people don't seem to accept me, I don't let it bother me.
02. I try hard not to do things that will make other people avoid or reject me.
03. I seldom worry about whether other people care about me.
04. I need to feel that there are people I can turn to in times of need.
05. I want other people to accept me.
06. I do not like being alone.
07. Being apart from my friends for long periods of time does not bother me.
08. I have a strong need to belong.
09. It bothers me a great deal when I am not included in other people's plans.
10. My feelings are easily hurt when I feel that others do not accept me.

APPENDIX F: LIKERT SCALE

Strongly disagree | Somewhat disagree | Neither agree nor disagree | Somewhat agree | Strongly agree

APPENDIX G: -FISHING QUESTIONS

01. Manipulating one's lips to have fuller lips is an example of participating in the “-fishing” culture.

Never

Sometimes

Always

02. Manipulating one's lips to have fuller lips is acceptable.

Never

Sometimes

Always

03. Select the type(s) of “-fishing” that results from manipulating one's lips to have fuller lips.

Blackfishing

Asianfishing

Hispanicfishing

None

Other ____

04. Manipulating one's eyes to have slanted eyes is an example of participating in the "-fishing" culture.

Never

Sometimes

Always

05. Manipulating one's eyes to have slanted eyes is acceptable.

Never

Sometimes

Always

06. Select the type(s) of “-fishing” that results from manipulating one's eyes to have slanted eyes.

Blackfishing

Asianfishing

Hispanicfishing

None

Other ____

07. Manipulating one's eyes to have large eyes is an example of participating in the "-fishing" culture.

Never

Sometimes

Always

08. Manipulating one's eyes to have large eyes is acceptable.

Never

Sometimes

Always

09. Select the type(s) of “-fishing” that results from manipulating one's eyes to have large eyes.

Blackfishing

Asianfishing

Hispanicfishing

None

Other ____

10. Excessive darkening of one's skin tone is an example of participating in the "-fishing" culture.

Never

Sometimes

Always

11. Excessive darkening of one's skin tone is acceptable.

Never

Sometimes

Always

12. Select the type(s) of “-fishing” that results from excessive darkening of one's skin tone.

Blackfishing

Asianfishing

Hispanicfishing

None

Other ____

13. Excessive lightening of one's skin tone is an example of participating in the "-fishing" culture.

Never

Sometimes

Always

14. Excessive lightening of one's skin tone is acceptable.

Never

Sometimes

Always

15. Select the type(s) of "-fishing" that results from the excessive lightening of one's skin tone.

Blackfishing

Asianfishing

Hispanicfishing

None

Other ____

16. Manipulating one's figure to have a curvier figure is an example of participating in the "-fishing" culture.

Never

Sometimes

Always

17. Manipulating one's figure to have a curvier figure is acceptable.

Never

Sometimes

Always

18. Select the type(s) of “-fishing” that results from manipulating one's figure to have a curvier figure.

Blackfishing

Asianfishing

Hispanicfishing

None

Other ____

19. "-fishing" culture is acceptable.

Strongly disagree

Somewhat disagree

Neither agree nor disagree

Somewhat agree

Strongly agree

20. When is the "-fishing" culture unacceptable?

21. Profiting, for example receiving endorsements, due to participation in the "-fishing" culture is acceptable.

Strongly disagree

Somewhat disagree

Neither agree nor disagree

Somewhat agree

Strongly agree

22. I have been offended by others' participation in the "-fishing" culture.

Definitely not

Probably not

Might or might not

Probably yes

Definitely yes

23. I have participated in the "-fishing" culture.

Definitely not

Probably not

Might or might not

Probably yes

Definitely yes

APPENDIX H: DEMOGRAPHIC QUESTIONS

01. How old are you?

02. What is your sex?

Male

Female

Non-binary

Prefer not to answer

03. I am a:

Undergraduate Student

Graduate Student

Post Doctoral Student

Faculty Member

Staff Member

Other ____

04. Highest level of education:

First year (0-30 credits)

Second year (30-60 credits)

Third year (60-90 credits)

Senior (90-120 credits)

120+ credits

Non-Degree Seeking Student

Graduate Student

Earned a MA / MS

Earned a Doctoral degree

05. Choose one or more races that you consider yourself to be:

White

Black or African American

American Indian or Alaska Native

Asian

Native Hawaiian or Pacific Islander

Other ____

06. Are you Spanish, Hispanic, Latinx or none of these?

Yes

None of these

07. Is English the primary language currently spoken in your home? If not, please list additional languages.

Yes

No

08. What is your marital status?

Single, never married

Married

Partnered/Living together but not married

Separated

Divorced

Widowed

09. Do you identify as a minority group member?

Yes

No

Display This Question:

If Do you identify as a minority group member? = Yes

10. What minority group(s) do you identify as?

African American

Asian

American Indian or Alaska Native

Spanish, Hispanic, or Latinx

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