


## ARTICLE

# Testing the stability and temporal order of People of Color *Identity* and People of Color *Solidarity*: New evidence from a survey panel of Asian, Black, Latino, and multiracial adults



Andrew M. Engelhardt<sup>1</sup> | Efrén Pérez<sup>2</sup> | Seth K. Goldman<sup>3</sup> | Yuen J. Huo<sup>4</sup> |  
Tatishe Nteta<sup>5</sup> | Linda R. Tropp<sup>6</sup>

<sup>1</sup>Department of Political Science, Stony Brook University, Stony Brook, New York, USA

<sup>2</sup>Departments of Political Science and Psychology, UCLA, Los Angeles, California, USA

<sup>3</sup>Department of Communication and Commonwealth Honors College, University of Massachusetts Amherst, Amherst, Massachusetts, USA

<sup>4</sup>Department of Psychology, UCLA, Los Angeles, California, USA

<sup>5</sup>Department of Political Science, University of Massachusetts Amherst, Amherst, Massachusetts, USA

<sup>6</sup>Department of Psychological and Brain Sciences, University of Massachusetts, Amherst, Massachusetts, USA

## Correspondence

Andrew M. Engelhardt, Department of Political Science, Stony Brook University, S-701 Social and Behavioral Sciences Building, 4392 SUNY, Stony Brook, NY 11794, USA.

Email: [andrew.engelhardt@stonybrook.edu](mailto:andrew.engelhardt@stonybrook.edu).

## Abstract

Two crucial variables in the study of people of color (PoC) are *identity* and *solidarity*. Existing work construes *identity* as more stable than *solidarity*, with *identity* shifting *solidarity* between PoC. However, this view rests on cross-sectional evidence, limiting researchers' ability to formally appraise these key variables' stability and sequence. We report the first longitudinal evidence on these matters by leveraging a unique two-wave survey of Asian, Black, Latino, and multiracial adults. First, contrary to the current conceptualization, we find PoC *solidarity* is as stable as PoC *identity*, suggesting two alternate but durable sources of political unity among these groups. Second, consistent with its present conceptualization, we show PoC *identity* is associated with shifts in *solidarity*, but not vice versa. Third, we offer evidence that the dynamics between these variables hold uniformly across different PoC subgroups, highlighting this mega-group's coherence and political relevance. We conclude by discussing our results' implications for US inter-minority politics.

*The “people of color” concept is part of the zeitgeist today, but is it...trying to conjure up a collectivity that doesn't exist?*

Sandy Banks, African American, *L.A. Times* Columnist

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The Cornell Center for Social Sciences verified that the data and replication code submitted to the AJPS Dataverse replicates the numerical results reported in the main text of this article.

Only one person with one voice, but a perspective that cuts to the heart of the matter. How meaningful is the category, *people of color* (PoC)? Beginning in the late 1980s, Black and mainstream media began using this label to describe Black and non-Black racial minorities, with the goal of highlighting the shared racial oppression that many non-White individuals continue to experience at the hands of structural racism in the United States (Pérez, 2021; Starr, 2023). Use of this label implies that Black, Asian, Latino, multiracial, and other non-White people identify collectively with each other and feel a strong sense of camaraderie and commitment to one another (e.g.,

Chan & Jasso, 2023; Davenport, 2018; Masuoka, 2017; McClain & Johnson Carew, 2017; Sirin et al., 2021). But given the enormous heterogeneity and unique histories of these groups (e.g., Carter, 2019; García & Sanchez, 2021; Kim, 2023; Masuoka & Junn, 2013; Zou & Cheryan, 2017), how realistic is it to assume that they identify as *PoC* and feel solidarity between themselves? Answering this question can help clarify what we can expect in terms of inter-minority politics in a racially diversifying United States.

The leading perspective on this matter suggests that many non-Whites do, in fact, identify as *PoC*, independently of their identification with their specific racial or ethnic group (e.g., Black, Latino, Asian, etc.). Using large national surveys (Pérez, 2021), research uncovers meaningful variation in identification as *PoC*, or *PoC* ID, among Black, Asian, and Latino adults. When members of these non-White populations answer *PoC* ID survey items, their responses can be ordered from lower to higher levels of this attachment, with greater *PoC* ID levels influencing several political attitudes, including support for policies that benefit specific racial and ethnic minorities. The challenge here, however, is that this evidence is cross-sectional, leaving social scientists in the dark about how durable *PoC* ID is beyond its expression in one survey at one point in time. Indeed, survey researchers have long taught us that survey respondents will obligingly answer questions posed to them, even if they have never thought deeply about a query's content (Schuman & Presser, 1980; Schwarz, 2007; Tourangeau et al., 2000; Zaller, 1992). One small study ( $N = 109$ ) does find a remarkable degree of stability in *PoC* ID (test-retest correlation = .76) in a sample of Latino and Asian undergraduates who were surveyed twice about this identity 7 months apart (Pérez, 2021). Yet doubts remain about how generalizable this result is beyond a narrow slice of undergraduate students at one elite university (Sears, 1986).

Studies on *PoC* solidarity, which are more extensive, are vulnerable to similar critiques, as well as others that are particular to this variable. Drawing on large- $N$  surveys of Black, Asian, Latino, and multiracial adults, recent work reveals that *PoC* solidarity is conceptually and empirically distinct from *PoC* ID (Pérez et al., 2024). Whereas *PoC* ID is viewed as a durable predisposition that sharpens individuals' sensitivity to intergroup stimuli (e.g., threats to the ingroup), *PoC* solidarity is treated as a more malleable and context-driven factor in inter-minority politics that facilitates coordination between ingroup members (Leach et al., 2008; see also Sellers et al., 1997). Evidence supporting this characterization suggests that higher *PoC* ID levels are associated with stronger *PoC* solidarity levels. In turn, higher solidarity levels are associated with greater Black, Asian, Latino and multiracial support

for policies benefiting racially minoritized groups who are not their own (Pérez, 2021; see also Chan & Jasso, 2023; Merseeth, 2018; Sirin et al., 2021). Again, however, the cross-sectional nature of this evidence raises questions about whether these associations are unidirectional and how both concepts interface, exactly. To address this, some scholars have manipulated *PoC* ID by heightening a sense of shared discrimination between racially minoritized groups. This manipulation applies control over the theorized sequence between *PoC* ID and *PoC* solidarity, suggesting that shared discrimination reliably increases solidarity levels (for a meta-analysis, see Pérez, Vicuña, & Ramos, 2024; see also Cortland et al., 2017). Still, even with experimental control, one cannot rule out that *PoC* solidarity also influences *PoC* ID, which would suggest more complex feedback dynamics between these major variables.

Our paper clarifies these matters by producing the first longitudinal evidence on the stability and temporal order of identity and solidarity between *PoC*. Using the 2023 American Multiracial Panel Study (AMPS), we leverage the extensive measures of these variables (three items per concept), the temporal structure of these data (two survey waves), the multiple populations it covers (Black, Asian, Latino, and multiracial adults), and the large sample sizes of these groups ( $N = 2,026$ ). We report three major findings.

First, in contrast to prior conceptualization and evidence, we find that *PoC* ID and *PoC* solidarity display a remarkable degree of stability, suggesting both variables are meaningful, deep-seated, and wholly capable of affecting downstream outcomes on their own. This stability clarifies the nature of these concepts, highlights them as plausible causal forces in intergroup relations (subject to further investigation), and facilitates the interpretation of differences in estimated correlations across cross-sectional surveys (e.g., Converse, 1964; Engelhardt, 2019; Krosnick & Petty, 1995; Miller, 2000; Tesler, 2015). Second, consistent with current theorizing about these variables, a set of cross-lagged panel models suggests that current *PoC* ID levels predict future *PoC* solidarity levels (e.g., Engelhardt, 2021; Finkel, 1995), but present *PoC* solidarity does not predict future *PoC* ID. This reaffirms available evidence and extends it by using an alternate design that is less vulnerable to the limitations of cross-sectional evidence on which this literature strongly rests. Finally, we discover that these patterns operate uniformly across *PoC* groups, which include Black, Asian, Latino, and multiracial adults. Notwithstanding the rich heterogeneity between populations of color, the stability of *PoC* ID and *PoC* solidarity—and the temporal influence from one to the other—is statistically and substantively similar across Black, Asian, Latino, and multiracial adults in all but one

instance. This further underlines the coherence and relevance of the category, *PoC*, to American politics. It also broadens our knowledge of *PoC* by generating insights into multiracial adults, who are typically not theorized about or included in surveys of *PoC* (cf. Davenport, 2018; Masuoka, 2017). We discuss our results' implications for ongoing research on US inter-minority politics in a racially diversifying mass public.

## THE CURRENT VIEW OF PEOPLE OF COLOR IDENTITY AND SOLIDARITY: A SOCIAL IDENTITY THEORY APPROACH

Existing knowledge about *PoC* ID and *PoC* solidarity draws on insights from social identity theory (SIT; Tajfel, 1981) and its offshoot, self-categorization theory (Turner et al., 1987). Accordingly, *PoC* ID and *PoC* solidarity are construed as related but distinct variables in the identity-to-politics link (Lee, 2008), with *PoC* ID influencing *PoC* solidarity, but not vice versa (Doosje et al., 2002; Ellemers et al., 1997; Huddy, 2013).

Extant work teaches us that mega-groups (e.g., *Americans*) are often defined by specific subgroups within them (i.e., Whites; Danbold & Huo, 2015; Devos & Banaji, 2005). Because these superordinate categories, as they are formally known, encapsulate many subgroups, it is common for one of them to define the shared category by projecting its values and norms onto it (Hornsey & Hogg, 2000; Waldzus et al., 2004; Wenzel et al., 2017; see Wenzel et al., 2007, for a review). This means there is often significant variation in the degree to which ingroup members view themselves as prototypical reflections of a shared category. Here, research finds that Black adults see themselves as defining the category, *PoC*, with Latino and Asian adults agreeing with this perspective and viewing themselves as less prototypical *PoC* (Chin et al., 2023).

Conceptually, a person's degree of identification with an ingroup, like *PoC*, reflects how central that category is to one's sense of self (Ellemers & Jetten, 2013; Ellemers et al., 1997; Ethier & Deaux, 1994). The more central a category is to individuals, the more "sensitive to ingroup...and intergroup events" they are (Leach et al., 2008, p. 147). This implies that the centrality of an ingroup identity is a crystallized precursor to downstream activity in and for that ingroup, even if all group identities vary from context to context (Turner et al., 1987). As Ellemers et al. (1997, p. 618) articulate, "strength of ingroup identification can be seen as an important cause of people's inclination to engage in...intergroup behavior." Indeed, before one commits to and invests in group-based activity, one must know who the group is, what it stands for, and how important it is to oneself, which are core functions

of any identity (Hogg, 2007). From this angle, then, *PoC* ID is hypothesized to be a highly *stable* disposition that sharpens attention toward opinions and actions involving this ingroup ( $H_{01}$ ), with cross-sectional evidence supporting this view (Pérez et al., 2024). One observable implication of this claim is that people's reports of *PoC* ID over time should be highly correlated ( $r \geq .75$ ). We treat this as our first null hypothesis.

In contrast to *PoC* ID, the present work construes solidarity as a malleable consequence of identifying as a *person of color* (e.g., Cortland et al., 2017; Pérez, Vicuña, Ramos, Phan, et al., 2023). Solidarity reflects psychological commitment to an ingroup, which entails behavioral coordination with fellow members (Leach et al., 2008, p. 147), with this collective behavior occurring downstream of solidarity. Thus, one can view solidarity as a catalyst behind group consciousness (Chong & Rogers, 2005)—that is, the politicized sense that collective action is *the* way to remedy an ingroup's disadvantaged status in society (McClain et al., 2009; Miller et al., 1981; Sanchez & Vargas, 2016).

Nevertheless, existing work also teaches us that solidarity-based action is generally sporadic, hard to sustain, and often unsuccessful (Olson, 1965; Ostrom, 2010; van Zomeren, 2013). As a result, solidarity is highly variable because it is personally costly (i.e., in terms of time, resources, and sense of efficacy; van Zomeren et al., 2008) and contextually dependent on the salience of an ingroup identity (i.e., the same ingroup is not always relevant; Turner et al., 1987). For applied researchers, this makes it imperative to maximize the correspondence between available measures of solidarity (which are sparse) and the type of individuals engaged in it (e.g., Black, Asian, and Latino people; Chong & Rogers, 2005; McClain et al., 2009).

Given these insights, some political psychologists construe solidarity as "softer" and less stable than ingroup identification (Pérez et al., 2024) because it is highly dependent on the intergroup context: who is the outgroup (Tajfel, 1981); how are they a threat to the ingroup (Branscombe et al., 1999); and what menu of options exist to minimize or eliminate that threat (Tajfel & Turner, 1986)? This situation-specific aspect of solidarity implies it is the outcome of antecedent influences (Converse, 1964; Krosnick & Petty, 1995; Tesler, 2015), suggesting it will often operate as a mediating variable between *PoC* ID and political opinions and behaviors (Hayes, 2022). Consistent with this conceptualization, available research finds that higher *PoC* ID levels are, in fact, highly associated with higher *PoC* solidarity levels. In turn, higher *PoC* solidarity levels are strongly correlated with support for pro-Black, pro-Asian, and pro-Latino policies. These patterns emerge across Black, Asian, Latino, and multiracial individuals (Pérez et al., 2024). Based on this evi-

**TABLE 1** Null and alternative hypotheses about people of color identity and solidarity.

	Null hypotheses	Alternative hypotheses
H0 <sub>1</sub>	PoC ID is <i>stable</i> ; PoC solidarity is <i>unstable</i>	—
H0 <sub>2</sub>	PoC solidarity follows from PoC ID (but not vice versa)	—
H0 <sub>3</sub>	PoC ID/PoC solidarity dynamics operate uniformly across PoC	—
H1 <sub>1</sub>	—	PoC <i>identity</i> and <i>solidarity</i> are both stable
H1 <sub>2</sub>	—	PoC ID follows from PoC solidarity (and vice versa)
H1 <sub>3</sub>	—	PoC ID/PoC solidarity dynamics are stronger for Black than non-Black PoC

dence, then, PoC solidarity is hypothesized to follow from PoC identity, which is our second null hypothesis (H0<sub>2</sub>).

Finally, previous empirical work finds that both PoC ID and PoC solidarity hold similar meaning for Black, Asian, Latino, and multiracial members of this megagroup (Pérez et al., 2024; Pérez, Vicuña, & Ramos, 2024). This uniform meaning extends to the performance of these constructs in explaining policy preferences among *PoC*. Indeed, observational evidence reveals that despite some variability in the interrelationships between these variables, the influence of these constructs on public opinion among PoC is statistically and substantively comparable, suggesting that the underlying dynamics between these variables operate uniformly among various *PoC*. Thus, our third null hypothesis (H0<sub>3</sub>) is that, despite the heterogeneity between these groups, the underlying processes connecting PoC ID and PoC solidarity should be substantively similar across PoC subgroups, further highlighting the coherence and shared meaning of this mega-category. Table 1 summarizes these standing hypotheses about the stability and linkages between PoC identity and solidarity.

### AN ALTERNATIVE CONCEPTUALIZATION OF PEOPLE OF COLOR IDENTITY AND SOLIDARITY THAT ALSO DRAWS ON SOCIAL IDENTITY THEORY

Notwithstanding our previous discussion, an alternate reading of the SIT literature produces three alternative, but untested, hypotheses about PoC ID and PoC solidarity—each implying a different conceptualization that is more nuanced but just as coherent as the existing one (see Table 1). In this revised conceptualization, solidarity is also a highly stable construct, capable of influencing other outcomes (e.g., policy support), including levels of PoC ID. One clue for this alternative perspective comes from psychometric analyses of identity, solidarity, and other group-level constructs, such as satisfaction with one's ingroup (Leach et al., 2008). This research conceptualizes iden-

tity and solidarity as highly related but distinct components of people's cognitive and behavioral investment in an ingroup (Bollen, 1989; Brown, 2007), akin to the way that patriotism and nationalism are distinct reflections of identifying with one's nation, each with different action tendencies (Huddy & Khatib, 2007). By measuring these group-level constructs with three items each across three categories (i.e., university students, Dutch people, Europeans), Leach et al. (2008) find that identity and solidarity are strong but distinct reflections of self-investment in one's ingroup(s). This overlap suggests "cousin" concepts that share some similar attributes, including their levels of over-time stability.

Another clue lending credence to the high stability of PoC *solidarity* and *identity* comes from structural features of US racial politics. Racial designations are an institutionally privileged characteristic of US politics, which means that racial and ethnic identities are salient features of national politics, especially among *PoC*. This salience is driven by institutions like the US Census (which highlight and collect data on race and ethnicity; Mora, 2014; Nobles, 2000); the winner-take-all system of most US elections (where candidates for office amass support by mobilizing voters across racial/ethnic identities; Benjamin, 2017; Wilkinson, 2015); and the agenda-setting influence of mass media in politics (which regularly covers stories implicating *PoC*, e.g., police shootings; McIlwain & Caliendo, 2011; Reny & Newman, 2021). This suggests that even if some non-White individuals do not identify strongly as PoC (e.g., perhaps because they consider themselves less prototypical; Chin et al., 2023), the present context features structural forces that regularly encourage the formation and expression of solidarity between them to achieve shared civic ends, including political coalitions between them (e.g., for a meta-analysis, see Pérez, Vicuña, & Ramos, 2024; see also Benjamin, 2017; Chan & Jasso, 2023; Cortland et al., 2017; Merseth, 2018; Sirin et al., 2021; Wilkinson, 2015). Together, these insights imply that solidarity is more stable than prior work indicates, thus exhibiting a key characteristic of a crystallized, strong attitude that influences weaker opinions and pro-

motes attitude-consistent behaviors (Converse, 1964; Krosnick & Petty, 1995; Tesler, 2015). This yields a competing hypothesis ( $H1_1$ ), namely, that PoC *solidarity* and *identity* are both stable constructs in the present US political environment.

What about the temporal order between PoC ID and PoC solidarity? Insight into these dynamics comes to us from considering the internal structure of the megagroup, *PoC*, and the cognitive arrangement of various non-White groups within it (Pérez, 2021). All ingroups can be viewed as normal distributions of members characterized by specific attributes (Chandra, 2012; Turner et al., 1987), including superordinate groups (Gaertner et al., 1989; Transue, 2007). This means all ingroups (e.g., *PoC*) have a central tendency and variance around it. This central tendency is reflected by an ingroup's prototype—the average ingroup member who most clearly embodies the defining attributes of the ingroup (e.g., Danbold & Huo, 2015).

Existing evidence indicates that both Black and non-Black individuals view African Americans as the prototypical *person of color*, with Latinos as less prototypical and Asian Americans even less prototypical still (Chin et al., 2023; Pérez, 2021). This arrangement between the “average” PoC and its “standard deviations” means that one's position within this ingroup has implications for how strongly one identifies as a *person of color* (Wenzel et al., 2007). Specifically, it suggests that even if one does not (yet) strongly identify as a *person of color*, solidarity with PoC might be a more direct path to engagement with this group, with possible downstream influence on how strongly one identifies with the group itself. For example, Democratic candidates' mobilization of PoC across many national elections provides opportunities for solidarity-building between these groups as evidenced by Jesse Jackson's 1984 and 1988 campaigns for the Democratic presidential nomination and Barack Obama's 2008 and 2012 (re-) election campaigns for president (e.g., Rosenfeld, 2018; Schickler, 2016; Tate, 1991). Such alliance-building between *PoC* may influence the formation of PoC ID among non-White populations. This raises the untested prospect of feedback dynamics, where PoC ID follows from PoC solidarity, but PoC solidarity also follows from PoC ID. This is our second alternative hypothesis ( $H1_2$ ).

Finally, the variation in self-perceptions of PoC prototypicality described above should encourage social scientists to further consider heterogeneous processes between PoC ID and PoC solidarity. For example, prototypicality perceptions among Black, Asian, and Latino adults (Chin et al., 2023) can amplify or weaken the degree to which PoC become politically engaged based on their levels of PoC ID and other proximate concepts, such as solidarity. This suggests the possibility that intragroup processes involving PoC ID

and PoC solidarity might vary significantly among PoC subgroups, with Black adults displaying stronger dynamics than non-Black minorities, such as Asian Americans and Latinos. This would be consistent with the diverse and unique histories, struggles, and social stations of *PoC* (Masuoka & Junn, 2013; Zou & Cheryan, 2017). Our third prediction, then, is this: the temporal dynamics between PoC ID and PoC solidarity are stronger for PoC who are African American than for PoC who are not African American ( $H1_3$ ). Table 1 catalogs all three of these alternative hypotheses.

## DATA: THE 2023 AMERICAN MULTIRACIAL PANEL STUDY

We test all six hypotheses about the stability and interface between PoC identification and PoC solidarity by drawing on Waves 1 and 2 in the 2023 AMPS. We gathered these unique longitudinal data between June 2023 and December 2023 through YouGov, which uses propensity score matching to build nationally representative samples of target populations from its extensive US respondent panel. Because these samples closely approximate target populations on key census metrics, they are considered higher quality in comparison to other opt-in online survey platforms. Wave 1 was fielded June 10–21, 2023, among large adult samples of African Americans ( $n = 985$ ), Asian Americans ( $n = 678$ ), Latino Americans ( $n = 975$ ), multiracial Americans ( $n = 764$ ), and White Americans ( $n = 1,000$ ), for a total  $N = 4,402$ . YouGov reached 52%–70% of Wave 1 completes in each group, yielding smaller but still informative Wave 2 samples (Black Americans  $n = 514$ , Asian Americans  $n = 474$ , Latinos  $n = 562$ , multiracials  $n = 476$ , and White Americans  $n = 695$ ) between November 17 and December 12, 2023. Our analyses use these panel samples of Black, Asian, Latino, and multiracial adults ( $n = 2,026$ ) and adjust for attrition across waves by using survey weights constructed by YouGov for this purpose.

Within this 18–20 min survey, the AMPS fielded a six-item battery expressly designed to capture PoC identification and PoC solidarity. All six items were statements answered on a scale from 1—*strongly agree* to 5—*strongly disagree*. The wording for all six items and their intended construct is provided in Table 2. In principle, each set of three items reflects its anticipated concept. All three items designed to capture PoC identification reference the centrality of the category, *PoC*, to an individual's sense of self, thus reflecting “the salience and importance of ingroup membership” as stipulated by Leach et al. (2008, p. 147). In contrast, all three solidarity measures are designed to capture the sense of camaraderie and perceived com-

**TABLE 2** Question wording for people of color identity and solidarity items.

Identity	Solidarity
1. The fact that I am a person of color is an important part of my identity ( <i>Important ID</i> )	4. I feel solidarity with people of color, which include Black, Asian, and Latino people ( <i>Feel bond</i> )
2. Being a person of color is an important part of how I see myself ( <i>See myself</i> )	5. The problems of Black, Latino, Asian, and other people of color are similar enough for them to be allies ( <i>See allies</i> )
3. I often think about the fact that I am a person of color ( <i>Think about</i> )	6. What happens to people of color in this country has something to do with what happens in my life as a [Black, Asian, Latino, multiracial] person ( <i>Common fate</i> )

Note. All items were answered on a scale from 1—*strongly disagree* to 5—*strongly agree*. Items were embedded in the 2023 American Multiracial Panel Study. For convenience, brief item labels are provided parenthetically in italics.

mon fate that this construct is theorized to reflect (e.g., Dawson, 1994). This aligns with Leach et al. (2008, p. 147) view of solidarity as “investment of the self in coordinated activity with those to whom one feels committed.” Prior work has validated these six items to ensure they capture PoC ID and PoC solidarity in a comparable way across Black, Asian, Latino and multiracial adults (i.e., measurement invariance; see Pérez et al., 2024). This insight allows us to focus squarely on investigating the stability and sequence of both constructs.

## RESULT 1: PEOPLE OF COLOR IDENTITY AND PEOPLE OF COLOR SOLIDARITY ARE BOTH HIGHLY STABLE

We first consider each orientation's stability. By capturing responses to construct items 5–6 months apart, we are well situated to tackle this substantively. Time spans of several weeks may provide evidence of stability but over a time frame that is less useful for understanding the persistence of orientations if changes in them occur at longer lags. Evaluations across several years, in contrast, may suggest orientations less stable than they might otherwise be if intervening events encourage people to change their attitudes. While half a year is still an arbitrary designation for an appropriate time lag, we believe it provides a useful benchmark to assess the extent to which the constructs exhibit the sorts of stability indicative of more crystallized, stronger attitudes (Krosnick & Petty, 1995). Our view of PoC ID and PoC solidarity requires stability evidence for periods longer than a few weeks, but as aspects of people's self-concepts, we also do not view them as impervious to change, making time spans of several years inappropriate given that world events and life-cycle effects are expected to produce systematic influence on group identity strength and solidarity (e.g., Verkuyten et al., 2024).

We estimate stability by appraising the correlations between a construct across both waves of survey data. We do this in two ways. Our first approach sums the relevant 3-item sets for identity and solidarity to cre-

ate additive scales in each wave that we then correlate. This assumes that averaging across items eliminates random measurement error but does nothing about systematic measurement error (Bollen, 1989; Brown, 2007).

Our second effort corrects for both random and systematic measurement error via a structural equation model (SEM). Here, we model two latent variables, one in each wave, freely estimating item parameters but fixing them to equality across waves. This ensures the relationship between a scale item and a latent construct (e.g., PoC ID) is consistent over time, while purging the latent variable of random measurement error.

To address systematic error, we estimate correlated errors between the same scale item across waves to account for response patterns unrelated to a latent variable. Further, because all items are on agree-disagree scales, we correct for acquiescence bias by estimating a method factor (Bollen, 1989). We do this by estimating a third latent variable on which all our identity and solidarity items load across waves—as well as two items, present in both waves, which also use agree-disagree scales, but whose content is unrelated to group identity and solidarity. These steps help define this acquiescent-responding dimension (Watson, 1992).

We identify this method factor by fixing the loadings for the six PoC orientation items and four supplementary agree-disagree items to one, which assumes that response bias affects each item similarly given their shared response scale (Savalei & Falk, 2014).<sup>1</sup> We then constrain the method factor's correlation with the substantive factors to 0 to facilitate estimation.

Table 3 reports these uncorrected and corrected stability estimates first for the full sample and then disaggregated across groups.<sup>2</sup> Both orientations, we find, exhibit high temporal stability, which is consis-

<sup>1</sup> These items ask: “In general, it feels like most people in this country can be trusted.” and “Overall, it feels like most people in this country trust each other.”

<sup>2</sup> The group-specific estimates from the SEM approach constrain item parameters to equality not just across waves but also across groups to ensure the latent variable means the same thing. This aligns with prior work establishing

**TABLE 3** Stability estimates for People of Color identity and solidarity.

	Full sample	Asian	Black	Latino	Multiracial
Identity	.73 (.77)	.69 (.71)	.68 (.72)	.71 (.73)	.77 (.87)
Solidarity	.60 (.71)	.74 (.80)	.63 (.56)	.64 (.70)	.16 (.01)

Note. Test-retest correlations. Numbers in parenthesis are error-corrected correlations from a structural equation model correcting for random and systematic error. Analyses weighted.

tent with  $H1_1$  but inconsistent with  $H0_1$  (cf. Bartels, 1993). In this way, they exhibit stability that is characteristic of orientations that are more likely to shift weakly held judgments and guide responses to external stimuli (e.g., Tesler, 2015). Critically, we discover that in our full sample, identity's estimated stability is over 20% greater than solidarity's ( $p < .05$ ), which underlines its potential primacy in the dynamics between both variables (Converse, 1964), as predicted by ( $H0_2$ ). Ultimately, both of our approaches lead to the same substantive conclusion, but there is a clear benefit to assessing the stabilities of PoC ID and PoC solidarity net of random and systematic errors.

The remaining columns focus on specific groups, with patterns here largely aligning with the results from our full sample, except in two cases. First, PoC solidarity among multiracial adults does not exhibit meaningful stability, with an error-corrected correlation of .01 disconfirming ( $H1_1$ ) in this group. Second, among Asian American adults, we find PoC solidarity exhibits greater stability than PoC ID, but this difference is not statistically significant ( $p > .10$ ). Moreover, comparing PoC ID and PoC solidarity across groups, we find that PoC ID's error-corrected stability does not reliably differ between African Americans, Asian Americans, and Latinos but is reliably larger for multiracials, compared to all others (largest  $p = .003$ ). In turn, solidarity's stability is reliably greater for Asian Americans, compared to African Americans ( $p = .003$ ) but not Latinos ( $p = .275$ ). Finally, while estimated stability is likewise greater for Latinos, compared to African Americans, this difference is not statistically significant ( $p = .115$ ).

## RESULT 2: PEOPLE OF COLOR SOLIDARITY FOLLOWS FROM PEOPLE OF COLOR IDENTITY, BUT NOT VICE VERSA

We next evaluate the temporal order between PoC ID and PoC solidarity by using a cross-lagged panel model (e.g., Engelhardt, 2021; Finkel, 1995). This approach considers whether average scores on a construct mea-

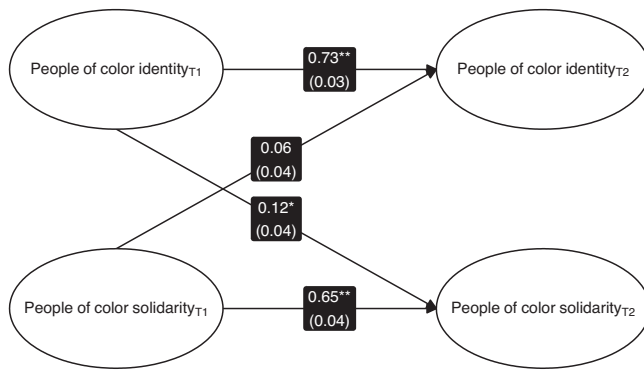
sured at time one ( $T_1$ ) predict average scores on another construct at time two ( $T_2$ ) after accounting for individuals' initial ( $T_1$ ) scores on this downstream construct.

We selected cross-lagged models because they let us consider both temporal sequence and dynamics by estimating connections between variables across waves (Zyphur et al., 2019). But because our analysis uses two waves and not three, we emphasize that we cannot separate out how much stable trait-like differences in PoC ID and PoC solidarity versus state-like within-person fluctuations matter for any temporal connection (Hamaker et al., 2015), which precludes clearer causal inferences (Miller, 2000). Questions about causal identification notwithstanding, our present interest is more general: In our data, does PoC solidarity shift to become more congruent with PoC ID over time, as  $H0_2$  proposes, or do they influence each other as  $H1_2$  suggests? Our two-wave model allows robust tests of these longitudinal hypotheses (Miller, 2000), even if some threats to confounding from time-invariant individual differences remain (which we address further below; Hamaker, 2023; Zyphur et al., 2019).

We estimate our cross-lagged model within an SEM framework, building on the model correcting for measurement error used in the stability analysis. Using the same items as before, we again estimate latent variables for PoC identity, PoC solidarity, and a shared method factor. We then specify two linear regressions in the same model. The first one predicts PoC ID in Wave 2 with PoC ID and PoC solidarity in Wave 1, while the second one relates the same predictors to PoC solidarity in Wave 2. We also estimate correlations between identity and solidarity within-wave to make explicit that these are related concepts (McArdle, 2009).

Figure 1 visualizes the estimated relationships from this model. The parameter estimates are interpretable as standardized regression coefficients and visualized on the paths between the  $T_1$  and  $T_2$  constructs. These results provide clear support for  $H0_2$  over  $H1_2$ . Specifically, we find that PoC ID measured in June 2023 positively predicts PoC solidarity measured in November/December 2023 after accounting for individuals' initial levels of PoC solidarity ( $p = .004$ ). This is a sizeable relationship, placing above the 75th percentile in an empirical distribution of cross-lagged effects (Orth et al., 2024). While we also find that PoC solidarity positively predicts future PoC ID, the estimate is moderate (only the 35–40th percentile) and imprecise ( $p = .101$ ). At least in the roughly 6-month period captured by these data, identity temporally precedes solidarity, with no clear relationship the other way. In the conclusion, we explain how the temporal dynamics observed here (i.e., PoC ID

the measurement equivalence of these items across these groups (Pérez et al., 2024).



**FIGURE 1** Parameter estimates from cross-lagged panel model of people of color identity and people of color solidarity. Standardized regression coefficients with standard errors in parentheses. Model fit:  $\chi^2_{scaled}$  (DF) = 524.27 (121); CFI = .989; SRMR = .058; RMSEA [90% CI] = .041 [.038, .045]. <sup>†</sup> $p < .10$ ; \* $p < .05$ ; \*\* $p < .01$ . Method factor estimated but not presented. Analysis weighted.

more likely temporally precedes PoC solidarity) help scholars theoretically and empirically in the study of inter-minority politics in the United States.

We next probe whether these relationships are similar between Black and non-Black PoC (as  $H0_3$  supposes) or whether they differ across groups in significant ways (consistent with  $H1_3$ ). Suggestive of potential differences, Black Americans score higher on both PoC ID ( $T_1$ :  $m = .75$ ,  $sd = .24$ ;  $T_2$ :  $m = .76$ ,  $sd = .24$ ) and PoC solidarity ( $T_1$ :  $m = .69$ ,  $sd = .23$ ;  $T_2$ :  $m = .68$ ,  $sd = .24$ ) than non-Black PoC (ID:  $T_1$ :  $m = .57$ ,  $sd = .32$ ;  $T_2$ :  $m = .58$ ,  $sd = .29$ . Solidarity  $T_1$ :  $m = .60$ ,  $sd = .26$ ;  $T_2$ :  $m = .61$ ,  $sd = .25$ ).<sup>3</sup> Our tests here are especially important given that we observed two potential minor exceptions to the temporal primacy of PoC ID over PoC solidarity when considering attitude stability (Converse, 1964; Miller, 2000). Thus, it is plausible that the temporal dynamics between both variables differ significantly across groups.

We test these alternatives by comparing two competing models. First, we estimate a model consistent with  $H1_3$ , suggesting that the longitudinal dynamics between PoC ID and PoC solidarity are significantly different for Black and non-Black PoC. This relies on an SEM that fixes the measurement parameters for PoC ID and solidarity to equality across groups (i.e., Black and non-Black PoC) but allows structural parameters to vary by estimating separate regression slopes and covariances between the latent variables for each group ( $H1_3$ ). We then estimated a second

**TABLE 4** Model fit comparison of group heterogeneity vs. homogeneity in temporal relationships between PoC ID and solidarity.

	$\chi^2_{scaled}$ (DF)	CFI	SRMR	RMSEA (90% CI)
Unconstrained	1,508.12 (268)	0.97	0.07	0.07 (0.07, 0.07)
Constrained	1,390.60 (274)	0.97	0.07	0.06 (0.06, 0.07)

Note: Model fit statistics from cross-lagged panel models with different parameter constraints. Constrained model sets regression slopes and latent variable covariances to equality between Black and non-Black PoC.

model that fixes the slopes and covariances to equality across groups, making explicit the assumption that the dynamics between both variables are statistically the same across groups ( $H0_3$ ). We focus on whether our constrained model fits the data worse than the unconstrained model. If it does, then we have evidence for intergroup heterogeneity, consistent with  $H1_3$ . But, if our constrained model fits the data as well as, or better than, the unconstrained model, we will have evidence for intergroup uniformity, suggesting these dynamics operate similarly across PoC as  $H0_3$  anticipates.

Table 4 reports fit information for these models using standard SEM benchmarks. The unconstrained model that separately estimates structural parameters for each group displays a reasonable fit according to the comparative fit index (CFI) and root mean square error of approximation (RMSEA), although some evidence of partial misfit is apparent with the standardized root mean square residual (SRMR) (Kline, 2023).<sup>4</sup> Constraining regression slopes and covariances of the various latent variables to equality results in comparable model fit. The decline in RMSEA is particularly informative since this fit statistic favors more parsimonious models. The model  $\chi^2_{scaled}$  likewise decreases, and a likelihood ratio test using a Satorra–Bentler (Satorra & Bentler, 2001) correction does not reject the null hypothesis of similar fit ( $p = .202$ ).

Ultimately, the fact that our constrained model's fit does not significantly deteriorate overall, and in fact generally improves, offers clear evidence against ( $H1_3$ ) and favors ( $H0_3$ ). This leads us to conclude that the temporal dynamics between PoC ID and PoC solidarity are statistically and substantively the same across Black and non-Black PoC.<sup>5</sup>

<sup>3</sup> Latino ( $T_1$ :  $m = .58$ ;  $T_2$ :  $m = .58$ ) and Asian Americans ( $T_1$ :  $m = .60$ ;  $T_2$ :  $m = .61$ ) likely score higher on PoC ID than multiracial Americans ( $T_1$ :  $m = .47$ ;  $T_2$ :  $m = .52$ ; largest  $p = .08$ ). Similarly, multiracial Americans ( $T_1$ :  $m = .52$ ;  $T_2$ :  $m = .53$ ) may lag behind Latino ( $T_1$ :  $m = .62$ ;  $T_2$ :  $m = .61$ ) and Asian Americans ( $T_1$ :  $m = .58$ ;  $T_2$ :  $m = .59$ ) in expressed PoC solidarity, though the gap with Asian Americans is imprecise ( $T_1$ :  $p = .118$ ;  $T_2$ :  $p = .049$ ).

<sup>4</sup> CFI values closer to 1 and SRMR and RMSEA values closer to 0 denote better fit.

<sup>5</sup> In fact, model fit continues to improve after imposing additional constraints that move the multi-group model as close as possible to the pooled model in Figure 1, providing additional support for homogenous dynamics across groups.

## CONSIDERING ALTERNATIVE EXPLANATIONS

In this section, we round out our analyses by addressing three possible objections to them: (1) the analyses assume, but do not test, longitudinal measurement equivalence for the PoC ID and PoC solidarity measures; (2) the analyses are observational and still susceptible to confounding, including from time-invariant individual characteristics; and (3) the analyses assume the temporal link between PoC ID and PoC solidarity does not depend on a greater sense of political awareness.

Supplementary analyses in the Online Appendix establish several points. First, we find support for longitudinal measurement equivalence for both PoC ID and PoC solidarity for African American, Asian American, Latino, and multiracial adults (pp. 2–3). Specifically, we find that our reported measurement models—which suppose that scale items relate similarly to our latent variables across Waves 1 and 2—fit the data just as well as models that freely estimate these parameters across waves. This implies that respondents interpret our survey items the same way across both waves, which means our cross-lagged models are unlikely driven by measurement artifacts.

Second, adding control variables to our reported models does not change our primary results. An important alternative to PoC ID predicting PoC solidarity is racial ID. Racial ID and PoC ID correlate (Pérez, 2021), so perhaps the results are driven by a different identity. Similarly, political variables like partisan or ideological self-identification could matter if we are correct that structural features of US politics contribute to PoC ID or PoC solidarity. Or, we might have omitted important background characteristics like general political interest, sex, age, education, or generational status. Results reported in the Online Appendix indicate that including these variables as controls does not alter our substantive results (pp. 4–5). The estimated cross-lagged effect of PoC solidarity ( $T_1$ ) on PoC ID ( $T_2$ ) remains small and insignificant ( $\beta = .04$ ,  $p = .186$ ). The cross-lagged effect of PoC ID ( $T_1$ ) on PoC solidarity ( $T_2$ ) increases in magnitude and remains precisely estimated ( $\beta = .18$ ,  $p = .001$ ).

Last, a close reading of our arguments about the link between PoC ID and PoC solidarity implicates an important individual difference in these connections: political awareness. Not only does the identity-to-politics link require an awareness of shared goals and interests to link group membership to politics (Jones, 2023; Lee, 2008), but this awareness might also condition the connection between the importance one places on being a *person of color* and subsequent changes in PoC solidarity. We assess this by dividing our sample into respondents below, at, or above the

median score in political interest, indexed by a question asking how often one pays attention to social and political affairs (1 = *hardly at all*, 4 = *most of the time*). While such a test might better approximate awareness with political knowledge items (Zaller, 1992), the AMPS lacks such questions, which are also often difficult to calibrate across racialized groups (Abrajano, 2015; Pérez, 2015), so we proceed accordingly (see also Jones, 2023).

Here, our first model allows the regression slopes and latent covariances to vary across terciles of political interest, while the second model constrains these parameters to equality. In results reported in the Online Appendix, we find that the model constraining the structural parameters to equality across groups does not fit the data worse than the unconstrained model, thus supporting the inference of similar dynamics across political interest levels (pp. 6–7).

In summary, then, the evidence supporting ( $H_0$ )—that is, that PoC ID ( $T_1$ ) contributes to PoC solidarity ( $T_2$ ) but not the reverse—is not reducible to changes in what we are measuring and key omitted variables. Nor is this pattern limited to the subset of PoC most attuned to politics and this mega-group's social standing.

## SUMMARY AND IMPLICATIONS

With the continued growth in the racial and ethnic diversity of the United States, many political scientists and social psychologists have turned their attention toward better understanding the political relations between various “minority” groups, including African Americans, Asian Americans, Latinos, and multiracial adults (e.g., Benjamin, 2017; Cortland et al., 2017; Davenport, 2018; Masuoka, 2017; Sirin et al., 2021; Wilkinson, 2015). Within this extensive literature, PoC identity and PoC solidarity have received unique attention (Pérez, 2021; Pérez, Vicuña, and Ramos 2024; see also Cortland et al., 2017; Sirin et al., 2021). Scholars have found that these two variables are crucial to the formation of coalitions between these sundry non-White populations. Nonetheless, these efforts have relied on cross-sectional research designs, leaving researchers uncertain about 1) the stability of these important constructs; 2) the temporal dynamics between them; and 3) the extent to which the interrelationships vary significantly (or not) across *PoC*.

Our efforts have provided some clarity on these three points by leveraging a unique panel survey of Black, Asian, Latino, and multiracial adults, the 2023 AMPS. Using these rich data, we pitted two pairs of hypotheses—six in total—against each other and

found robust and consistent evidence for the following. First, in contrast to prior work (Pérez et al., 2024), we find that PoC *solidarity* is just as stable (if not more so) as PoC *identity*. Previous efforts construed *solidarity* as less stable than *identity* on the grounds that the former is more strongly context-driven (Leach et al., 2008; Pérez, Vicuña, & Ramos, 2024). However, as our earlier theoretical discussion implied, some contexts might be more chronically salient than others, including political settings that may encourage positive inter-minority relations and interactions (Benjamin, 2017; Kaufmann, 2004; Wilkinson, 2015).

Understanding construct stability offers key evidence on the nature of an orientation. Greater stability implies stronger attitudes that are more likely to influence other belief system elements and guide behaviors (Converse, 1964; Krosnick & Petty, 1995). This is not to say that these orientations never change. Rather, knowing they persist to a large degree over a several-month period increases confidence about a construct's nature and helps us better interpret empirical results about them.

In the Online Appendix, we show that, cross-sectionally, PoC solidarity strongly predicts policy and presidential “horse race” preferences in both AMPS waves, but its estimated coefficient changes depending on whether we look at Wave 1 or 2 (pp. 8–15). Knowing now that PoC solidarity is a stable orientation helps us better judge whether these different cross-sectional relationships arise from one of three scenarios: (1) fluctuations in the independent variable that align it with the dependent variable, (2) fluctuations in the dependent variable that align it with the independent variable, or (3) both (see, e.g., Engelhardt, 2019).

Our evidence on the temporal stability of PoC solidarity suggests our results reflect Scenario 2, while raising doubts that these findings fit with Scenario 1 or 3 above (Converse, 1964; Miller, 2000; Tesler, 2015). Although cross-sectional surveys, which are typical of much public opinion research, are relatively weak instruments for adjudicating between these three scenarios (see Lenz, 2012; Tesler, 2015), the stability evidence we report in this paper can bolster scholars' cross-sectional analyses of PoC's political opinions.

One explanation for the greater observed stability of PoC solidarity is the relatively high levels of Democratic partisan identification among Black (White & Laird, 2020), Latino (Abrajano & Alvarez, 2010; Hopkins et al., 2020), and Asian (Chan et al., 2022; Wong et al., 2011) adults—which range from robust to overwhelmingly strong. Specifically, whereas more than 80% of Black adults self-identify as Democrats (White & Laird, 2020), roughly 60% of Latinos and Asian Americans do also (Garcia & Sanchez, 2021; Wong et al., 2011). We raise this point because, unlike the Repub-

lican party, Democrats must galvanize and mobilize the support of Black, Latino, and Asian adults across the board—efforts that generally encourage and sustain political coalitions between these groups based on shared policy agendas (Benjamin, 2017; Kaufmann, 2004).

From this perspective, the contemporary Democratic party serves as one crucible for solidarity between PoC, with recent electoral cycles allowing members of these groups to “rehearse” working together (see especially the 2012 and 2020 presidential campaigns). One implication is that these regular efforts have created a stable reservoir of solidarity between PoC as we have observed. And, the fact that it appears to be at present a highly stable construct further suggests that solidarity levels between PoC are consistently high. This means that when analysts observe heightened PoC solidarity, it is not because politicians are riding a “wave” of increasing solidarity. More likely, it is because politicians have tapped into a profound wellspring of camaraderie between PoC that has accumulated as PoC work with each other politically in the context of partisan politics.

Of course, our findings about solidarity, while new and revealing, might appear to be in tension with how the 2024 presidential campaign unfolded among PoC (e.g., Robertson & Tesler, 2024; Sides & Velez, 2024). The 2024 presidential campaign witnessed an electoral contest between Kamala Harris, a multiracial Democratic woman, and Donald Trump, a White and racially hostile Republican man. With a campaign like this one, it would be reasonable to anticipate overwhelming numbers of PoC to enthusiastically support Kamala Harris and propel her to victory. Yet, what actually transpired was tepid PoC enthusiasm for Democratic candidate Harris, with lower turnout levels among them, compared to previous presidential elections and noticeable drifts in some PoC toward the Republican candidate (e.g., Kronenberg, 2024; Sanders, 2024). Where in this election, then, was the solidarity between PoC that we have carefully documented in this paper?

Our answer is that the deep reservoir of PoC solidarity was there, as evidenced by its remarkable overtime stability at the start of this presidential cycle (see Table 3)—but it was left largely untapped. In principle, this latent wellspring of camaraderie between PoC could have helped the candidate Harris, but her campaign, it should be noted, kept race-centered discourse at a minimum, believing that a strong emphasis on threats to democracy would be enough to energize voters of color while minimizing defections from White voters (Stephens-Dougan, 2020).

And here, it is important to revisit one of the core insights about relations between PoC, which we high-

lighted at the beginning of our paper. The default mode of relations between PoC is one of tension and suspicion, which means that any political unity between them must be *intentionally* catalyzed by encouraging them to see themselves as part of the same “team.” Simply having a deep reservoir of solidarity is insufficient for Democrats to benefit from it. They must—like any other political actor—work to capitalize and harness it toward clear political ends, such as bolstering support for a Democratic candidate (e.g., Jacobson, 2015; Leighley, 2001). In fact, consistent with this, there is evidence from three large-scale experiments conducted prior to 2024’s Election Day that heightening a sense of shared discrimination between African American, Asian American, and Latino adults heightened their sense of solidarity, which was strongly associated with a planned vote for Kamala Harris over Donald Trump (Pérez, 2025). Going forward, the lesson is that the stability and prevalence of PoC solidarity favors the Democratic party, but its political influence is something that candidates from that party have to actively tap into and channel.

Consistent with current work, we have provided stronger evidence in favor of the proposed temporal sequence between PoC ID and PoC solidarity. Specifically, we found that PoC ID might influence PoC solidarity over time, with the latter coming into alignment with the former, but the reverse pattern does not emerge. This result is important for at least three reasons. Previous efforts have shown that solidarity is catalyzed by producing a strong sense of shared discrimination between *PoC*, which effectively manipulates PoC ID (e.g., Cortland et al., 2017). This manipulation, however, originates with researchers—it is a proposition that may not hold in the rough-and-tumble world of American politics, raising questions about its external validity (McDermott, 2013) and psychological realism (Aronson et al., 1998). Our finding on the sequencing of PoC ID and PoC solidarity reveals that this hypothesized ordering of these variables—from identity to solidarity—is one that also emerges organically in more “naturalistic” settings, like our survey panel, which overlapped with US presidential politics. This puts the proposed model of inter-minority politics (where PoC ID shifts PoC solidarity) on more solid footing.

In turn, the fact that we found negligible evidence that PoC ID follows from PoC solidarity raises interesting questions about how, exactly, non-White individuals learn to self-identify as *PoC*. Prior to yielding our evidence on the temporal sequencing of these two important variables, the theoretical possibility existed that regular investment in solidarity-based efforts between non-White groups gradually develops and strengthens their self-identification as PoC (Pérez,

2021; Zou & Cheryan, 2017). That possibility seems less likely now given our evidence. Consequently, other prospects become more tantalizing, including the role that partisan mobilization and polarization might play in leading some non-Whites to gradually identify as *PoC*.

Third, understanding the temporal linkages between variables better situates scholars to explain empirical results. The same models reported in the Online Appendix that we discussed regarding PoC solidarity’s predictive capacity frequently offer no evidence for an association between PoC ID and policy and presidential “horse race” preferences (pp. 8–15). This is a potentially puzzling result in light of existing evidence surrounding PoC ID’s political effects (Pérez, 2021) and PoC ID’s greater relative stability (Converse, 1964). It could mean that prior evidence for PoC ID’s influence was confounded and produced by omitted variable bias, or we have controlled for a mediator and thus suppressed PoC ID’s association (Hayes, 2022). Understanding that PoC ID in our data appears to temporally precede PoC solidarity suggests that including both in the same statistical model means we are controlling for a mediator. Consistent with this, models removing PoC solidarity return estimated associations for PoC ID like those found in existing work (pp. 8–15). Our evidence on the linkage between PoC ID and PoC solidarity thus strengthens scholars’ ability to interpret statistical results and think about proper model specification in light of theory.

We close out our paper by turning to the uniform dynamics we generally observed across our PoC samples and what it implies about our understanding of the category, *PoC*. Research into the unique histories and politics of African Americans, Asian Americans, Latinos, and other non-White groups provides needed nuance and perspective (Dawson, 1994; Garcia Bedolla & Hossam, 2021; Garcia & Sanchez, 2021; Kim, 2023; McClain & Johnson Carew, 2017; Takaki, 1989). This storehouse of scholarship allows us to recognize and appreciate the various social, economic, and political differences between these groups. But there is also a benefit to looking for commonalities *across* these groups, we think. By hypothesizing about and finding evidence for uniform dynamics across *PoC*, we have yielded insight into its internal composition and operation. As our theoretical discussion made clear, the category, *PoC*, is a mega-group. This means its meaningfulness rests on the absorption of various non-White individuals who display the attributes necessary for membership (progressive politics, belief in systemic racism, etc.; Pérez, 2021; see also Chandra, 2012; Turner et al., 1987). Thus, when we talk about *PoC*, we are referring to a self-contained entity with its own internal dynamics—similar to how we think

of African Americans, Asian Americans, and Latinos as each having their own internal dynamics.

Of course, this finding of uniform dynamics does not negate the particulars of African Americans, Asian Americans, Latinos, and other non-Whites. Instead, it implies that the category, *PoC*, is a relevant, meaningful, and impactful assemblage of individuals that has an influence on mass politics *at times*. The coherence of these dynamics, we rush to add, does not suggest that they cannot vary (or be moderated) by other third variables (e.g., context, etc.). It does, however, provide new and clear evidence that the category, *PoC*, is a meaningful collectivity that exists and can be called to political action under specific circumstances.

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## SUPPORTING INFORMATION

Additional supporting information can be found online in the Supporting Information section at the end of this article.

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