

**ETHNIC IDENTITY AND SELF CONCEPT IN  
RELATION TO MENTAL WELL-BEING: A STUDY  
AMONG THE INDIAN GORKHAS IN AIZAWL**

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**CERTIFICATE**

This is to certify that the present research work titled, "Ethnic Identity and Self-Concept In Relation To Mental Well-being: A Study Among the Indian Gorkhas in Aizawl" is the original research work carried out by Ms. Lalparmawii Khiangte under my supervision. The work done is being submitted for the award of the degree of Master of Philosophy in Psychology of Mizoram University.

This is to further certify that the research conducted by Ms. Lalparmawii Khiangte has not been submitted in support of an application to this or any other University or an Institute of Learning.

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**DECLARATION**

I, Lalpawmawii Khiangte, hereby declare that the subject matter of this dissertation is the record of work done by me, that the contents of this dissertation did not form basis for the award of any previous degree to me or to the best of my knowledge to anybody else, and that the dissertation has not been submitted by me for any research degree in any other University or Institute.

This is being submitted to Mizoram University for the degree of Master of Philosophy in Psychology.

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Chapter - I  
**INTRODUCTION**



Ethnicity is a complex interrelationship that focuses on cultural, historical, political and physical factors. There are several models that help understand the developmental processes in context and how one comes to an understanding and meaning of his/her own social identity (Way, Santos, Niwa & Kim-Gervey, 2008). Ethnic identity describes the degree to which a person perceives alignment with the ideals of an ethnic group and a sense of inclusion in the group; the construct is particularly salient among ethnic minority populations (Phinney & Ong, 2007; Trimble, 2007).

### **Ethnic Identity**

Ethnic identity is the awareness of a person's affiliation with a certain ethnic group (Tajfel, 1981). It is a recognition of which ethnic group one belongs to by observing the language, customs and beliefs associated with that group and determining if one's own language, customs and beliefs correspond with those of that specific group. It can be both symbolic and influential (La Belle & Ward, 1996). According to the American Heritage Dictionary (2000), ethnicity is ethnic quality or affiliation resulting from racial or cultural ties. It derives from the ancient Greek word *ethnos*, which refers to situations in which people lived and acted together (Jenkins, 1997). Rotheram & Phinney (1987), in their search for ethnic behaviour patterns as an aspect of identity, defined ethnic identity as "the sense of belonging to an ethnic group and the part of one's thinking, perceptions, feelings, and behavior that is due to ethnic group membership". Ethnic identity comprises self-labeling as a group member, commitment, and emotional attachment to the ingroup, positive evaluations, specific beliefs, values, and behaviors as well as an exploration of one's own ethnicity (Phinney & Ong, 2007). Similarly, racial identity describes a "sense of group or collective identity based on one's perception that he or she shares a common racial heritage with a particular racial group" (Helms, 1990, p. 3).

Phinney (1992) states that there are three key elements of ethnic identity, which include 1) self-identification or the label one uses for oneself, 2) a sense of belonging, which assesses ethnic pride, positive feelings about one's background, and feelings of belonging and attachment to the group, and 3) attitudes towards one's group. Individuals that score high on ethnic identity have explored their options and committed to an ethnic identity (Ontai-Grzebik & Raffaelli, 2004). Thus, they self-identify as members of the group, endorse positive evaluations of their group, feel good about their membership in the group, and engage in ethnic traditions. In contrast, individuals who score low on ethnic identity are said

to have little ethnic interest, they endorse negative evaluations of the group and of their membership in the group, and lack knowledge of, commitment to, or involvement in their group (Phinney, 1991).

Ethnic identity as part of an individual's self-concept develops from knowledge of membership in a cultural group and the value or emotional significance attached to that membership (Tajfel, 1981). Ethnic identity is the process of becoming self-aware with one's ethnic membership group. An ethnic group consists of a group of individuals who share a common history and culture (Smith, 1991). Identity develops in the context of one's "ecological niche" (Bronfenbrenner, 1977), which includes family, socioeconomic status, race, ethnicity, and culture. In a diversified and race conscious nation, a positive sense of one's ethnicity, as well as self-esteem, take on special importance as components of identity in adolescence (Smith, Walker, Fields, Brookins, & Seay, 1999).

Phinney's model of ethnic identity development was based on Erickson's conceptualization of the ego development which itself was a revision of classical psychoanalysis in which he developed the ego identity theory. The individual develops his/her own self-concept which influences the development of one's own ethnic identity. Eric Erickson defined ego identity as an individual's capacity to unify their inner conflicts (Forte, 2007). Erickson viewed identity as a sense of personal continuity and sameness, personal integrity and social status, which occurs over time due to interactions that take place between the self and the environment (Berzoff, Flanagan & Hertz, 2008). Identity was seen by Erickson as a subjective sense of wholeness that is achieved when a child enters adolescence through the experience of an identity crisis. The process of identity achievement involves an individual delving into one's own abilities, interests, and options, leading to a commitment to a personal identity that will foster as a guide for future action and development (Bernal & Knight, 1993). In addition, the development of a coherent identity affects every aspect of an individual's life including one's occupation, sex role, political stance, and religion; again, failure to develop a coherent identity results in role confusion and personal upheavals (Scottham, Cooke, Sellers & Ford, 2010).

James Marcia developed an empirical model of identity formation based on Erikson's work. Marcia defined ego identity as "a core or center that gives meaning and significance to one's world" (Marcia, Waterman, Matteson, Archer, & Orlofsky, 1993). Identity formation is based on two processes: Exploration, which is the process of examining and experimenting with

alternative directions and beliefs; and Commitment which denotes the strength or clarity of goals, beliefs, and standards that one holds regarding the self (Berzonsky, 2003). Commitment can be of two types: with and without exploration. Commitments that are unexamined are based on childhood identifications or basic characteristics. Alternatively, commitments that are based on exploration are typically initiated by “identity crisis.” Identity is constructed, as individuals examine the meaning and implications of their ethnic group membership and make decisions about how to lead their life as a group member (Phinney, 2004). Ethnic identity commitment has been found to be associated with psychological wellbeing (e.g., high self-esteem), lower substance abuse, and absence of depression (Phinney, Cantu, & Kurtz, 1997; Roberts et al., 1999).

Based on Erickson's conceptualization of the ego development, Phinney (1989) proposed that individuals work through four stages in order to develop their personal ethnic identity. These stages are often heavily weighted in adolescence where the psychosocial task is the formation of a consolidated ego identity measured by an individual having a sense of personal sameness and a historical connection that transcends any particular moment or situation (Louis & Liem, 2005). The first stage is classified as diffuse (Phinney, 1989). This initial stage is not prominent in one's life, and individuals often give little conscious thought to what their ethnicity entails (Phinney, 1996). This stage is characterized by a little or no exploration of, or commitment to, a specific ethnic identity (Phinney, 1989; Scottham, Cooke, Sellers & Ford, 2010). The second stage is classified as foreclosed (Phinney, 1989). This stage is characterized by little or no exploration of ethnicity, feelings about one's ethnicity are often internalized, resulting in either positive or negative emotions about his ethnicity based upon his socialization experiences (Phinney, 1989). The third stage is classified as moratorium (Phinney, 1989). This stage is characterized by a time of intense investigation of different ethnic identity issues and balanced commitment. During this stage individuals try to clarify the personal implications of their ethnicity by immersing themselves into their own culture and take part in various cultural events and activities (Phinney, 1989; Scottham *et al.*, 2010). The final stage is classified as achieved (Phinney, 1989). This stage is characterized by a strong loyalty to one's personal cultural beliefs and values and a deeper understanding of his ethnic identity (Scottham *et al.*, 2010). Individuals in this stage have accepted oneself as a member of a minority group and have developed a secure understanding of one's ethnicity (Phinney, 1989; Phinney, 1996). Individuals have developed healthy resolutions when confronted with ethnic or racial conflicts at this stage (Smith, 1991).

There is support in research literature for the developmental nature of ethnic identity. Umaña-Taylor *et al.*, (2004) found evidence for a developmental progression of ethnic identity with age in their study looking at high school and college students. Pahl & Way (2006) found a consistent trajectory of ethnic identity exploration when studying Black and Latino adolescents; researchers found that exploration peaked around 10th grade. However, patterns of development differed by ethnicity. In addition, evidence exists for Phinney's proposed statuses (Phinney & Chavira, 1992; Seaton, Scottham, & Sellers, 2006; Yip, Seaton, & Sellers, 2006). Yip *et al.*, (2006) found evidence for the four statuses and for development (though not always linear) across the lifespan (i.e., adolescence, college age, and adult). Results of the study indicated that, as theorized by Phinney, adolescents were more likely to be in moratorium status when compared to college students and adults, and adults were more likely to be in achieved status than college students or adolescents. In one of the few longitudinal studies looking at ethnic identity, researchers found evidence for the developmental nature of the statuses, but also found evidence indicating differential trajectories consistent with Phinney's model (i.e., moving from less mature to more mature statuses), and a trajectory inconsistent with her model (i.e., regressing to less mature statuses after previously endorsing more mature statuses) (Seaton *et al.*, 2006).

### **Ethnic Identity and Mental Well-being**

Ethnic identity is related to a number of emotional and motivational processes. Stronger ethnic identity has been found to be associated positively with self-esteem, optimism, a sense of mastery, as well as self-actualizing tendencies (Cross, 1978; Parham & Helms, 1985; Phinney, 1989; Phinney, 1991; Phinney & Alipuria, 1990; Phinney & Chavira, 1992; Roberts *et al.*, 1999), and negatively to feelings of inferiority, anxiety, and depression (Parham & Helms, 1985; Roberts *et al.*, 1999). Numerous research studies have found a positive relationship between a strong ethnic identity and indicators of self-esteem and personal adjustment. For example, a large study (N 5,423) of young adolescents documented significant positive correlations between ethnic identity and a variety of positive attributes, such as coping ability, mastery, self-esteem, and optimism (Roberts *et al.*, 1999). Phinney *et al.*, (1997) note that membership in a group, per se, does not account for high or low levels of self-esteem, rather differences in an individual's sense of belonging to and affirmation with their ethnic group account for differences in self esteem. Levels of ethnic identity differ both within ethnic groups and between ethnic groups (Crocker, Luhtanen, Blaine, & Broadnax, 1994; Phinney *et al.*, 1997).

Overall research findings appear to consistently point to the positive association between ethnic identity and multiple aspects of personal well-being across ethnic groups (e.g., Phinney *et al.*, 1997). Phinney (1991) explores the relationship between ethnic identity and self-esteem. Although findings do not add up to a clear picture, Phinney asserts that a strong ethnic identity, when accompanied by some adaptation to the mainstream, is related to high self-esteem. A related approach points to the importance of possible selves, the future-oriented components of self-schemas. Previous research suggests that exploration and commitment to one's ethnic identity is associated with greater psychological wellbeing, self-esteem and life satisfaction, especially for individuals under 40 years of age (Chae & Larres, 2010; Phinney *et al.*, 1997; Smith & Silva, 2011). Moreover, Abu-Rayya (2006) found that higher forms of ethnic identity status, such as achieved ethnic identity and moratorium, are related to superior wellbeing. A strong ethnic identity is also associated with a decreased risk of disordered eating, fewer depressive symptoms (Henrickson, Crowther, & Harrington, 2010; Rogers Wood & Petrie, 2010; Shuttlesworth & Zotter, 2011; Siegel, Yancey, & McCarthy, 2000), better academic achievements (Arellano & Padilla, 1996) and superior capacity to cope with discrimination (Mossakowski, 2003; Torres, Yznaga, & Moore, 2011).. Many in the field have interpreted consistent correlations as indicating causal mediation, with positive ethnic identity assumed to buffer against distress experienced by ethnic minority groups (e.g., Ponterotto & Park-Taylor, 2007).

Social identity theory (Tajfel, 1981; Tajfel & Turner, 1979) postulates that an individual's sense of self-esteem is partly derived from their identification with groups to which they belong (Tajfel, 1981). The theory proposes that individuals have a desire to maintain positive self-esteem by identifying with groups to which they belong and by establishing the ingroup's positive distinctiveness (claiming that it is superior to the outgroup). However, if the ingroup is characterized by negative attributes, for example, a low socioeconomic status, group membership can be a threat to a positive self-image (Tajfel, 1981). Members of oppressed groups may include the negative attributes into their group-based self-concept and develop a negative social identity or self-devaluation (Phinney, 1989). Ethnic identity development theory (Phinney, 1989), which is based on Social identity theory, claims that members of ethnic minorities go through a period of identity exploration, which is particularly salient in adolescence.

The multifaceted nature of ethnic identity is evident in context with immigrants and children of parents with different ethnic backgrounds (Eriksen, 2002 pg. 62-63). In the case

of immigrants, Eriksen (2000, pg. 5-6) explicates that migration has created complex cultural affiliations. For this group of people ethnic identity has two dimensions – how they identify in relation to their ethnic heritage and how they identify in regards to the host society. Berry (2004) holds that ethnic identity salience can be viewed as a fourfold model according to which immigrants who identify strongly with their ethnic traditions and weakly with the values of the dominant culture subscribe to the traditional-based or ethnic-oriented identity option. If the opposite is true they tend to practice the assimilated identity. If they identify strongly with both cultures they internalize the bicultural identity or integrative option, whereas they can be considered as being in the marginal identity state if they identify weakly with both cultures (Berry 2004). According to Daniel (1996), children of parents with different ethnic backgrounds often deal with similar issues.

### **Self Concept**

The concept of the self is gradually formed in the second and third year of life (Clark & Clark, 1939). It encompasses everything that the individual views as belonging to himself/herself. This includes a material self, a social self, and a cognitive self. These selves are created through social interactions and help shape the way in which an individual perceives himself and the way that others perceive him. The basic function of the self is to maintain an individual's self-esteem and to organize incoming experiences in a manner that an individual is able to cope with effectively (Epstein, 1973). William James (1890/2007), as a pioneer of the study of self and self-concept research, distinguished between the self as "I" (the subjective knower) and "Me" (object that is known). Mead (1934) viewed "Me" as the socialized aspect of the person, from interaction with others and with the environment, which includes both knowledge about that environment and about who he or she is: his or her "sense of self", whereas "I" is the active aspect of the person, creatively, within the context of the "me". Sullivan (1953) developed the concept of self system as the individual's collection of self-perceptions. In the process of the self system, it allows one to maintain congruence between one's interpersonal world and one's self-perceptions. Hattie (1992) viewed self-concept in terms of the cognitive appraisal one makes of the expectations, descriptions, and perceptions that one holds about one's self. Self-concept develops as a person grows old. It means that our perceptions towards our selves can be shaped, reshaped, and can also be affected by environmental factors. Self concept develops through interaction with people and environment. As pointed out by Gerger (1955) social interaction does such for this i.e. to understand himself and to guide his conduct. These interactions continue to affect self

concept. In the words of Sood (2006) self-concept is the sum total of person's perceptions about his /her physical, social, temperamental and academic competence. It covers beliefs, convictions and values the person holds.

The self-concept refers to the global understanding of being him or herself, and the answer to the question “Who am I?”. The self-concept is distinguished from self-awareness, which is an awareness of one’s self (Nishikawa, 2009). Shavelson, Hubner, and Stanton (1976) developed a multidimensional, hierarchical model of self-concept based on 14 relatively distinct components of self-concept (e.g., emotional, social, academic, physical, etc.). They defined self-concept as “a person’s perceptions of him/herself, formed through experience with the environment, interactions with significant others and attributions of his/her own behavior, p.411”. Shavelson *et al.*, (1976) argued that self-esteem is the global, hierarchical component of a multidimensional hierarchy of specific components of self, and both self-esteem and specific components of self-concept (e.g., academic, social, and physical). Self-concept is both descriptive and evaluative (Shavelson *et al.*, 1976).

One of the major problems in the area of self-esteem research is the lack of a clear definition. Sometimes, a distinction is made between self-concept which is what one thinks about one’s self, and self-esteem which is the positive or negative evaluation of one’s self (how one feels about himself). Researchers have also commonly used the terms self-concept and self-esteem interchangeable in mental health research (Marsh, Parade and Ayotte, 2004). Self-esteem may be defined as the totality of perceptions that each person has of himself ( Simons, Adriaenssens, Delbroek & Probst, 2012). Coopersmith (1967) defines self-esteem as an individual’s personal judgment of his or her own worthiness. So far, there have been few cross-cultural studies in multidimensional self-concept (e.g., Hägger, Lindwall, & Asci, 2004; Marsh & Hau, 2004; Wästlund, Archer, & Norlander, 2001). However, various studies have demonstrated that the average levels of self esteem vary across cultures (e.g., Chan, 2000; Dekovic, Engels, Shirai, de Kort, & Anker, 2002; Farruggia, Chen, Greenberger, Dmittieva, & Macek, 2004), and that Japanese and other Asians generally reported lower levels of self-concept/self-esteem than their Western counterparts (i.e., American, British, and Australian). Despite the cross-cultural difference in the mean level of self-esteem, a recent study showed that the function of self-esteem in China and the USA are similar, indicating that self-esteem is of general psychological importance (Brown, Cai, Oakes, & Deng, 2009). Heine and Lehman (1999) showed that Japanese college students reported higher congruence between the Actual and Ideal-self compared to the Canadian students, and self-discrepancy was less

distressing for the Japanese than for the Canadians, as the Japanese seemed to regard themselves in a daily self-critical view and seeing oneself further away from one's ideal is a motivation for self-enhancement. Cultural influence on self-esteem or self-concept is theoretically or empirically complex. In recent years there have been debates about the empirical evidence of the biases in judging the self as generally less pronounced in Asians than in the West (e.g., Brown, 2005), and the dimensions of independent-interdependent self or individualistic-collectivistic culture are not as pronounced as earlier (e.g., Matsumoto, 2002).

### **Ethnic Identity and Self-Concept/Esteem**

Across diverse ethnic groups, ethnic identity is positively related to self-esteem, self-efficacy, prosocial attitudes, coping ability, mastery, and optimism (Roberts, Phinney, Masse, Chen, Roberts, Romero, 1999; Smith, 1999) and negatively related to depression, substance use, and aggression (Belgrave, Brome, & Hampton, 2000; McMahon & Watts, 2002; Roberts et al., 1999). Derman-Sparks, and Higa (1980) found that racism impedes children's ability to experience themselves and their culture as they are. Therefore, it is extremely important for an individual to develop a self-concept to help him/her work through the problems that arise in everyday living as well as when dealing with racial inequalities and derogatory racial slurs (Epstein, 1973). Several studies have investigated the impact of ethnic identity on constructs such as self-esteem and self concept. Studies show that an achieved ethnic identity is significantly associated with high self-esteem for African American, Asian American, Mexican American, and white college students (Adams, Shea, & Fitch, 1979; Phinney & Alipura, 1990). As early as 1948, Lewin (as cited in Phinney, 1990) stated that individuals need a sense of group identification in order to maintain a sense of well-being. This idea has been further developed and supported by researchers (Barry, Trimble, & Olmedo, 1986; Markstrom-Adams, 1992) who found that simply being a member of a group provided individuals with a sense of belonging and connectedness that contributed to a positive self-concept. Other researchers (Phinney & Rotheram, 1987) cautioned against overgeneralization of this concept and stated that with respect to ethnic group membership, where the dominant group holds traits or characteristics of the group in low esteem, the members of the low-status ethnic group may be faced with negative identity and low self-regard.

Correlational studies examine relationships among demographic, psychological, and social factors, with the goal of revealing associations that can be used to predict or influence self-



esteem (James, 1998). Multiple studies of self-esteem among African American males have identified factors that seem to affect, directly, the development of positive esteem (Cokley, 2000). These factors include personal sense of mastery, sense of belonging, family support, and religion (Cokley, 2000). Cokley (2000) correlated high levels of personal mastery with positive ethnic identity and self-esteem among the African American male population. Personal mastery also has been positively correlated with increased religious activity, parental/family support, and a sense of belonging (Witherspoon & Speight, 1997). Sense of belonging, or mattering, refers to perceptions that one is important to others (Schlossberg, Lynch & Chickering, 1989). An individual's ability to feel part of his or her environment is a central component of a sense of belonging (Ancis, Bezner, Drabbis, Zambarano, & Steinhardt, 2000).

Major (1998) correlated increased levels of belonging among African American males with lower levels of psychological disengagement from their environments. Blake and Darling (1994) identified sense of belonging as important to both academic success and academic self-concept for African American males. When African American males feel more connected to their environment, they are more likely to have higher levels of racial identity and higher levels of self-esteem (Munford, 1994). Thus, high levels of self-esteem allow African American males to develop a strong sense of belonging (Ancis, 2000). An African American male's sense of belonging is affected by the proximity of his family and the level of support the family provides (Mizell, 1999). When they live in supportive family environments, they are more likely to display high levels of self-esteem and higher levels of academic self-concept (Harvey & Coleman, 1997). Family kinship provides many basic needs, including financial support, childcare, and appropriate role models for fatherless children (Huff-Corzine, Corzine, & Moore, 1991). Though many African American families experience social isolation and economic disadvantage, the kinship network provides its members the opportunity to maintain a high level of self-esteem (Haveman & Wolfe, 1994).

### **Mental Well-being**

The World Health Organization (WHO, 2014) defined mental well-being as a state in which individuals realize their own capacities, can cope with everyday stressors, can work productively and fruitfully and can contribute to their community. Well-being is a complex construct that concerns optimal experience and functioning. The term positive mental health is often used interchangeably with the term mental well-being. Positive mental health is

recognised as having major consequences for health and social outcome (Huppert & Wittington, 2004; Linley & Joseph, 2004).

Subjective well-being was coined by Ryan and Deci (2001) as composed of perception of pleasure, displeasure, satisfaction and happiness which runs along the hedonic approach. Another way is the eudaimonic approach or the psychological well-being model that takes into account the mechanisms of healthy functioning and adjustment. Subjective well-being is also defined as 'a person's cognitive and affective evaluations of his or her life' (Diener, Lucas, & Oishi, 2002, p. 63). The cognitive element refers to what one thinks about his or her life satisfaction in global terms (life as a whole) and in domain terms (in specific areas of life such as work, relationships, etc.). The affective element refers to emotions, moods and feelings. Affect is considered positive when the emotions, moods and feelings experienced are pleasant (e.g. joy, elation, affection etc.) Affect is deemed negative, though, when the emotions, moods and feelings experienced are unpleasant (e.g. guilt, anger, shame etc.). A person who has a high level of satisfaction with their life, and who experiences a greater positive affect and little or less negative affect, would be deemed to have a high level of subjective well being (Diener & Lucas, 2000). Diener (1984) identified three hallmarks of the subjective well being construct: It (a) resides in the experience of the individual, (b) includes positive measures, and (c) involves global assessment of all aspects of a person's life.

Psychological well-being is said to be more stable than subjective well-being which could fluctuate with life experiences. It is also argued that psychological well-being could lead to adaptive human functioning and positive life experiences. Other recent proposal take on the existential approach of psychological well-being that argues that the good life is not being free of pain and difficulties but one that is lived in spite of it. More recent model of psychological well-being is that of Carol Ryff (Ryff & Singer, 1998) that proposes a sixfactor model of psychological well-being. Ryff used the various views such as the developmental approach of Erikson, Buhler's basic life tendencies, Neurgarten's personality changes, Maslow's conception of selfactualization, Allport's conception of maturity, Roger's conceptualization of fully-functioning person and Jung's description of individuation to come up with her integrated model of psychological well-being.

Numerous studies have looked at the implications of positive ethnic or racial identification on ethnic minorities' mental health. In particular, researchers have shown that

attachment to one's ethnic group, or feeling a strong sense of connection to one's ethnic group, is one dimension of ethnic identity that may play a key role in maintaining psychological health as well as in managing different forms of ethnic devaluation. For example, social psychological research indicates that feeling a sense of relatedness to one's ethnic group is associated with higher self-esteem and better mental health for Asian Americans, Hispanic/Latinos, and African Americans (Crocker, Luhtanen, Blaine, & Broadnax, 1994). Studies also showed that the development of a black identity provides a source for well-being for African Americans – and also serves as a protective factor against racial discrimination (Branscombe, Schmitt, & Harvey, 1999; Sellers, Copeland-Linder, Martin, & Lewis, 2006). The same positive link between ethnic identity and well-being has been found for immigrants (e.g., Sam, Vedder, Ward, & Horenczyk, 2006). Furthermore, there is some evidence that being positively attached to mainstream society – in addition to identifying with the ethnic or racial ingroup – is also linked to higher well-being (Phinney *et al.*, 2001). However, other authors, for example, Gong (2007) and Phinney, Cantu, and Kurtz (1997), found that, for African Americans, only their black ingroup identification predicted well-being and not their identification with the mainstream society.

In line with the findings on immigrants and African Americans, several authors argued that, for American Indians, too, a positive attachment to both the ethnic ingroup and the dominant (White) American society is beneficial to well-being (e.g., LaFromboise, Hoyt, Oliver, & Whitbeck, 2006; Oetting & Beauvais, 1991). However, empirical support for this proposition is mixed (House, Stiffman, & Brown, 2006; Jones & Galliher, 2007): Some studies found positive relations between ethnic identity, orientation toward the mainstream society and various indicators of well-being (e.g., LaFromboise, Albright, & Harris, 2010; Martinez & Dukes, 1997; Moran, Fleming, Somervell, & Manson, 1999; Oetting & Beauvais, 1991), whereas other studies showed nonsignificant or even negative associations (Adams, Fryberg, Garcia, & Delgado-Torres, 2006; Brown & Smirles, 2005; LaFromboise, Medoff, Lee, & Harris, 2007). Numerous studies that investigated how membership of a stigmatized group affects well-being found that the more individuals perceive the group membership as an important part of their identity, the more they perceive stigmatization and discrimination toward their group as a threat to their self-esteem and personal well-being (Major & O'Brien, 2005; McCoy & Major, 2003).

Ethnic minorities have been found to have more fully developed ethnic identities compared with Whites, and more advanced identity statuses are associated with higher

reports of subjective well-being for ethnic minorities but not for Whites (Yoon, 2011). One recent study suggested that the relation between ethnic identity and well-being is complex. In a large sample of ethnic minority college students, Syed, Walker, Lee, Umana-Taylor, Zamboanga, Schwartz & Huynh, (2013) found that engaged participation in activities that contribute to one's ethnic identity development was positively related to well-being, whereas more ambivalent attempts to learn about one's ethnic identity were negatively related. Much of the research on race and physical health points to the significant negative effects of the experience of racism on adverse health conditions such as cardiovascular disease, lower immune functioning, and chronic pain (Williams & Mohammed, 2009). Although research of this nature is of vital importance to advocating for better and more inclusive health care, counseling health psychologists have advocated for greater attention to health disparities from a prevention and positive health promotion standpoint (Berman & James, 2012; Tucker, Ferdinand, Mirsu-Paun, Herman, Delgado-Romero, van den Berg & Jones,, 2007)

Chapter - II

**STATEMENT OF THE PROBLEM**

Psychological health has been broadly defined in the research literature. It may be conceptualized relative to mental health aspects (such as: self-esteem, self-concept, satisfaction) or mental illness aspects (such as: depression, anxiety, substance abuse). Ethnic identity is now acknowledged as a vital factor related to individuals' self-concept and well-being (James, Kim, & Armijo, 2000; Phinney, 1990; Smith *et al.*, 1999). Self-esteem is the construct most often investigated as a psychological outcome when researching ethnic identity. It is often said that until a child is able to develop a conception of himself as an independent person, he is unable to conceptualize his relationship to the surrounding world and, therefore, lack the ability to develop his own personality and identity (Clark & Clark, 1939). Raimy (1943) was the first person who defined self-concept, "the self-concept is the more or less organized perceptual object resulting from present and past self observation... (i.e.,) what a person believes about himself. The self-concept is the map which each person consults in order to understand himself, especially during moment of crises or choice".

Ethnic identity is that part of an individual's self-concept which derives from their knowledge of their membership in a social group (Tajfel, 1981, p. 255). A commitment, or sense of belonging, is perhaps the most important component of ethnic identity. Attachment or affective commitment was included by Ashmore, Deaux, & Volpe (2004) as a key component of group identity. When the term ethnic identity is used in everyday language, what is most often meant, among the various meanings of the construct, is this idea of commitment. Furthermore, according to developmental models (Marcia, 1980; Phinney, 1989, 1993), commitment alone does not define a confident, mature, achieved identity; that is, commitment may result from identifications with one's parents or other role models that have not been fully internalized by the individual. In contrast, the secure and stable sense of self that defines an achieved identity reflects knowledge of and an understanding about ethnicity that is based on a process of exploration. Exploration, defined as seeking information and experiences relevant to one's ethnicity can involve a range of activities, such as reading and talking to people, learning cultural practices, and attending cultural events (Phinney & Ong, 2006). Although exploration is most common in adolescence, it is an ongoing process that may continue over time, possibly throughout life (Phinney, 2006), depending on individual experiences. Exploration is important to the process, because without it, one's commitment may be less secure and more subject to change with new experiences.

Way, Santos, Niwa and Kim-Garvey (2008) discovered that a strong attachment towards one's ethnic group correlated significantly with high self-esteem, low levels of depressive symptoms, good grades, high quality of friendships, as well as several other indicators of adjustment in cross-sectional and longitudinal studies of adolescents. In addition, Brook and Pahl (2005) revealed that the internalization of a positive Black identity was related to healthy psychological functioning and higher levels of personal self-esteem. When African Americans were able to feel positive about their racial/ethnic group membership, they displayed higher levels of self-esteem (Brook & Pahl, 2005). In addition, Phinney (1992) demonstrated that **minorities** had a statistically significant correlation between ethnic identity and a positive self-esteem. Furthermore, when looking at various subgroups sorted by ethnicity and gender, African American males and females did not differ in their self-esteem. However, research with adolescents has often found females to have a lower self-esteem when compared to their male counterparts (Phinney *et al.*, 1997).

Given that ethnic identity is one aspect of global self-concept (Charlesworth, 2000; Samuels, 1977), it would seem reasonable to expect that a person with a positive self-concept, experiencing high self-esteem would have a strong and favorable ethnic identity. Subsequent research in the area of ethnic identity and self-identity has supported a strong relationship between the two. Phinney and Rotheram (1987) and Phinney (1990) asserted self-esteem to be unquestionably related to ethnic identity. Empirical work has supported theoretical views by documenting positive associations between ethnic identity and well-being. Contrary to earlier research in which ethnic group status was considered a liability to self-concept and overall well-being (e.g., Clark & Clark 1950), recent research has consistently shown in both African American and Latino samples that, in fact, ethnic identity and well-being are positively linked (Gray-Little & Hafdahl, 2000; Umana-Taylor, 2004; Umana-Taylor *et al.*, 2002). Many of these studies have attributed such findings to the buffering effect of ethnic pride (e.g., Gray-Little & Hafdahl, 2000).

In a similar area of research, individuals with higher levels of ethnic identity were also shown to exhibit a higher quality of life, a common indicator of well-being (Utsey, Chae, Brown, & Kelly, 2002). Research involving ethnic identity stage models has also documented positive associations such that individuals with achieved or integrated identities, or those who have a more developed sense of ethnic identity, typically exhibit better adjustment than those in earlier stages of development (see Phinney, 1990). Research shows that both social psychological and developmental perspective suggest that a strong, secure ethnic identity

makes a positive contribution to psychological well-being (Liebkind, 1996; Nesdale, Rooney & Smith, 1997; Phinney *et al.*, 1997)

**Migration** is the process of going from one country, region or place of residence to settle in another (Bhugra, 2001). Although not all people who migrate are from ethnic minority groups, it is of note that a significant proportion is (Nazroo, 1997). Although the nature of migration has changed over time, factors that influence immigrant's mental well-being largely remain the same. In the study of migration well-being, problems can appear within the cultural, social and psychological areas (Bhugra, 2005). A study has indicated that immigrants are probably more affected by mental disorder than the native inhabitants (Loue & Llyod, 2005). Ethnic density, the size of a particular ethnic group in proportion to the total population in a specified area, may be a factor that influences the rates of mental illness in ethnic minorities. Additionally, a sense of alienation may occur if the cultural and social characteristics of an individual differ from those of the surrounding population, whereas a sense of belonging tends to occur if the individual and surrounding population have similar cultural and social characteristics (Bhugra, 2004). An increase in ethnic density may improve the social support and the adjustment of some individuals who have migrated, yet increase distress in others, in particular if there exists a cultural conflict between the individual and his culture of origin.

Further, it has been found among groups of migrants that the duration of stay as settlers affect the mental health of migrants. The process of immigration and settlement is inherently stressful (Levitt, Lane & Levitt, 2005) and the mental and emotional well-being of recent immigrants is of particular concern, primarily when migration is combined with additional risk factors or post-migration stressors such as unemployment, separation from family, discrimination and prejudice, language barriers and lack of social support (Ontario, 2010). Recent immigrants may be faced with multiple adjustment challenges including integration pressures, role and identity changes, as well as discrimination (Noh and Avison 1996; Beiser and Edwards, 1994). These stresses, coupled with a lack of social support and resources, may adversely impact psychological well-being and could possibly lead to low self-esteem or depression. On the other hand, in a study by Miranda, Azocar, Organista, Munoz & Leiberman (1996), depression level was found to be significantly lower in recent migrants than those who had migrated long before, which was also supported by analyses made by Zimbardo (2009) who attributed this phenomenon to the severed ties with their home land and familial support no longer maintained as time goes by.



According to Levitt *et al.*, (2005), “both personal characteristics and contextual factors will play a role in immigrant adaptation. Personal factors include the developmental life stage and ethnicity of the individual. Contextual factors include the socioeconomic status, circumstances of migration, and receiving context of the immigrant family including the amount of social support of social capital available to the newcomers”. Lou and Beaujot (2005) analyzed data which focuses on mental health and well-being to determine if there were differences between the mental health outcomes of immigrants compared to the Canadian-born population. Findings indicated poorer mental health among the foreign-born population. However, findings (Pumariega, Rothe & Pumariega, 2005) also indicated that native respondents and long-term immigrants were found to have similar self-rated mental health. Recent immigrants were found to have better self-rated mental health compared to long-term immigrants. Also, men were found to be less likely to report poor mental health compared to women among migrants (Kennedy, Parhar, Samra, & Gorzalka, 2005).

Based on Rosenberg’s principles of self-esteem, Rohe and Stegman (1994) suggest three distinct mechanisms by which homeownership can contribute to a person’s self-esteem. First, self-esteem may be influenced by how he or she is viewed by others. If others hold a person in high regard, that person’s self-esteem is likely to be higher. Second, self-esteem may be influenced by how individuals see themselves as compared to others. If they see themselves doing better than those around them, they are likely to have higher levels of self-esteem. Homeowners may take their housing tenure as an indication that they are doing better than many, particularly renters. This self-perception may be particularly true for lower-income persons whose acquaintances are more likely to be renters. Third, self-esteem may be influenced by self-assessments of their own actions and their outcomes.

**Mizoram** is one of the states in the Northeastern region of India, with Aizawl as its capital. The name is derived from *Mi* (people), *Zo* (lofty place, such as a hill) and *Ram* (land), and thus Mizoram implies "land of the hill people" (Sajnani, p.241). The majority of the tribes classified as "Mizo" today most likely migrated to their present territories from the neighbouring countries in several waves, starting around 1500 CE (Singleton, 2010). Mizoram is a landlocked state in North East India whose southern part shares 722 kilometers long international borders with Myanmar and Bangladesh, and northern part share domestic borders with Manipur, Assam and Tripura (Economic Survey, Mizoram, 2012-13). The diversity of tribal groups reflects the historical immigration patterns. Different tribes and sub-tribes arrived in the present Mizoram, in successive waves and settled down in different parts

of the state. Other ethnic groups that have migrated to Mizoram are the minority Chakma and Riang (Bru) (Mizo: *Tuikuk*) communities and the **Gorkhalis** (Bareh, 2004). **Indian Gorkhas** are Nepali or Gorkhalispeaking Indian people. They are spread all over the nation, with a large concentration of population in North Eastern parts of India. The term "Indian Gorkha" is used by some to differentiate between Indian citizens who identify themselves as Gorkhas and the Nepalese citizen of Nepal who primarily speaks Nepali language. In the book, *Gorkhas Imagined* (2009), Prem Poddar makes an important point about the Gorkhas in Nepal versus the Gorkhas in India. The word 'Gorkha' (or the neologism 'Gorkhaness') as a self-descriptive term has gained currency as a marker of difference for Nepali speaking Indians as opposed to Nepali language speakers in Nepal (Podder & Prasad, 2009).

Indian Gorkhas are citizens of India as per the Gazette notification of the Government of India on the issue of citizenship of the Gorkhas of India (*The Gazette of India Extraordinary*, 1988). The Indian Gorkhas are often mistakenly identified as Nepali people, (<http://www.darjeelintimes.com/opinions/political/5163-flawed-media-reporting-hurts-gorkha-community-.html>) which has led to several movements of the Indian Gorkhas, including the Gorkhaland movement, for a clear recognition of their Indian identity and citizenship.

According to Singh (2012), the history of the Gorkha settlement in the present state of Mizoram began in the latter part of the nineteenth century. They first arrived in Mizoram in 1891 – back then called the Lushai Hills – accompanying Captain John Shakespear. According to Pradhan (2011), the Gorkhas initially migrated from the Kingdom of Nepal with affinity to the Gorkha district and later from different parts of the British India. It is said that the migratory waves from Nepal were caused by the increasing fragmentation of land holding, indebtedness, rising population and declining land availability and unemployment of skilled labours.

Pradhan (2011) states that before 1980, there was no restriction for them with regard to trade, employment, higher education, allotment of Post-Matric Scholarship, land settlements etc in Mizoram. It was around the 1980s that the permanent Gorkha settlers began to face the problem of their identity, mainly due to the influx of other Gorkhas from elsewhere, who were engaged as labourers, cowherders, lumberjacks etc. However, the Cabinet Meeting of 20th Dec., 1991 resolved to extend certain facilities to the Gorkhas of Mizoram who have been residing in Mizoram prior to 26th Jan., 1950 (Sunar, Kavar & Subba,

2000) Subsequently, an Extra-Ordinary Gazette of Mizoram was published in 1992, stating that, the Government was pleased to extend certain benefits to the Gorkha permanent settlers and their descendents who were permanently residing in Mizoram prior to 26th Jan.,1950. The Gazette notification included granting of Post-matric Scholarships, extension of facilities in the matter of education, land settlements certificates including transfer of ownership, employment and trade and commerce on par with their Mizo counterpart, and Issue of Permanent Residential Certificates ( *The Mizoram Gazette, Extra Ordinary, 1992*). According to Pradhan (2011), before the Independence of India, the Gorkha population in and around Aizawl (Aijal) was relatively large. It is recorded that in Aizawl sub-division, 25 percent of the taxed houses belonged to the Gorkha settlers. The Gorkhas in Mizoram are close-knit community. They are highly conscious about the welfare and well-being of their community. Though they constantly mix with the native people, they have preserved their language, culture and identity as Gorkhas. At present, there are over 5000 descendants of Gorkhas who are long-term residents of Aizawl (Mizoram Legislative Assembly, 2015) and approximately 700 recent Gorkha settlers identifiable in Mizoram. Some distinctiveness and separation between the long-term Gorkha residents and the recent Gorkha settlers can be observed. The long-term Gorkha residents are mostly educated, employed, land-owners and well embrace the Mizo community while at the same preserving their own language, culture and identity as Indian Gorkhas. The recent Gorkha settlers, on the other hand are fewer in numbers, mostly uneducated, landless and do not associate themselves much with the Mizo community. Some of them work in the armed forces and few of them work in the Govt.sector, but most of them work as labourers, farmers, and engaged in cattle-rearing and animal husbandry.

The long-term resident Gorkhas have organised three associations, The Mizoram Gorkha Sangh established in 1954 is the oldest Gorkha social institution in Mizoram. The Mizoram Gorkha Students Union (MGSU), established in 1971; and the Mizoram Gorkha Youth Association (MGYA), formed in 1976. With its motto of 'Unity and Education', MGSU aims to keep the Gorkha community aware of their fundamental rights and duties. It is also involved in preventing Gorkha youths from committing juvenile misdeeds and abusing drugs. Today the MGYA appears to be most active and influential civil society association for the Gorkhas in Mizoram. Not only has it become an agent for social change and development among the Gorkha community, it also acts as a catalyst for maintaining social harmony with other communities in Mizoram (Singh, 2012). The recent Gorkha settlers on

the other hand constitute about 700 members, and they generally belong to other two Gorkha associations - All India Gorkha Ekta Samaj and All India Gorkha Federation established in 2001. There are also a number of non-resident Gorkhas who recently migrated to Mizoram with no membership in a specific organisation.

Following the review of literature pertaining to ethnic identity, self concept, migration and mental well-being, and some status and history of the Indian Gorkhas in Mizoram, the principal concern of the study is to examine how ethnic identity and self concept play out towards the mental well-being of a minority group specifically of the Indian Gorkhas in Mizoram, a population that lends feasibility for such a study. It is believed that as one possesses stronger ethnic identity, one would achieve clearer self concept and will also possess greater sense of well-being. This study would also contribute valuable knowledge to the less studied pocket of the minority populations in Mizoram. The following research objectives and hypotheses are, therefore, put forth for the study.

#### **OBJECTIVES:**

1. To examine the strength of ethnic identity, self-concept and mental well-being of the Indian Gorkhas of Aizawl.
2. To examine gender differences in ethnic identity, self concept and mental well-being among the Indian Gorkhas of Aizawl.
3. To examine the relationships among ethnic identity, self concept and mental well-being among the Indian Gorkhas of Aizawl.
4. To determine the relative contributions of ethnic identity and self-concept in mental well-being.
5. To elucidate the role of demographic variables (such as welfare participation and property ownership, etc.) in the prediction of mental well-being from ethnic identity and self-concept among the Indian Gorkhas.

#### **HYPOTHESES :**

1. Ethnic identity, self concept and mental well-being are expected to be strong among the Indian Gorkhas of Aizawl.

2. Significant gender differences are expected in ethnic identity, self concept and mental well-being of the Indian Gorkhas of Aizawl.
3. Ethnic identity, self concept and mental well-being will be significantly positively correlated with each other among the Indian Gorkhas of Aizawl.
4. Both ethnic identity and self concept independently will significantly contribute to mental well-being.
5. The demographic variables (such as welfare participation and property ownership etc.) are expected to have moderating effects in the prediction of mental well-being from ethnic identity and self-concept.

## Chapter - III

# **METHODS AND PROCEDURE**

## **SAMPLE**

After screening the data for incomplete responses, age (only 18 to 40 years old young adults) and ethnicity (only Indian Gorkhas), the present study retained randomly selected 211 second and third generation Indian Gorkhas comprising of 104 male and 107 female young adults in each group with their age ranging from 18- 40 years (mean age = 26 years). The subjects were randomly sampled from the different localities in which the Gorkhas usually resides. 96.8% of the subjects were born in Mizoram and only 3.2% of the total sample were born outside Mizoram and 100% of them are currently residing in Aizawl. From the present sample, 42.2% of the subjects were employed while 57.8% of them were unemployed. 53% of the subject's father were working in the Government sector, 20.7% were unemployed and 23.6% of them were running their own business and were engaged in agricultural works. 7.9% of the subject's mother were employed in the Government sector and 77.9% of them were housewives, 10.2% of the subject's mother were involved in business and agricultural works. 89.6% of the subjects were raised by both parents and a small percentage of 10.4 were raised up by single parent. This produced 88.5% of the participants hailing from Nuclear family and 11.6% hailing from Joint family. 55.5% of the subjects were actively involved in welfare organisation while 44.5% of them were not involved. 68.7% of the sample claims that they possess permanent residences while 31.3% do not own permanent residences.

## **DESIGN OF THE STUDY**

The study incorporated between group design with equal number of male and female participants in each group as depicted in Figure 1 with a view to study independent variables (ethnic identity, self-concept) and dependent variable (mental well-being) and their relationships among the Indian Gorkhas of Aizawl. Figure 1:

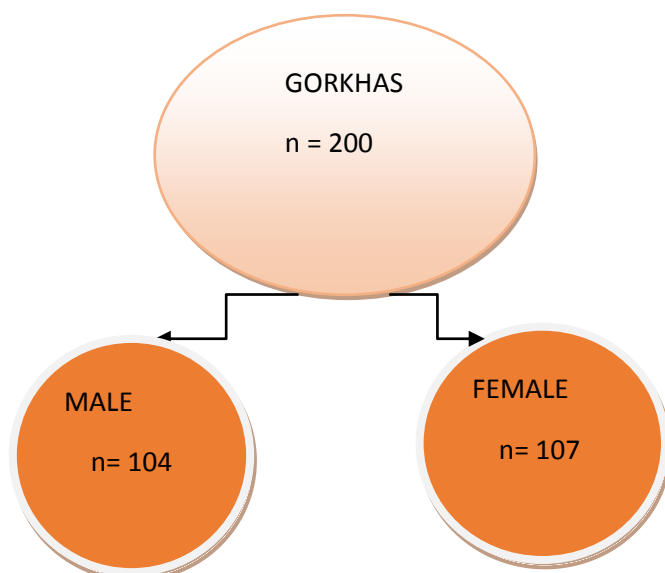


Figure 1

## PROCEDURE

The desired number of participants were randomly selected from randomly selected 21 localities in Aizawl. After identification and obtaining the necessary consents and careful explanations of instructions for completing the booklets containing measures of the variables, the participants were required to fill out the booklets anonymously containing the following scales : Revised Multigroup Ethnic Identity Measure (MEIM-R; Phinney & Ong, 2007), Self-Concept Questionnaire (SCQ; Robson, 1989) and Warwick-Edinburgh Mental Well-being Scale (WEMWBS) (Tennant.R., Hiller.L., Fishwick.R., Platt.S., Joseph.S., Weich.S., Parkinson.J.,Secker.J., &Brown.S.S.,2006). The background demographic sheets were then filled up by each subjects with assured confidentiality. Each testing session lasted approximately 30 minutes.

## PSYCHOLOGICAL TOOLS

*i) Revised Multigroup Ethnic Identity Measure (MEIM-R; Phinney & Ong, 2007):*The MEIM-R scale is preceded by an open-ended question to identify one's ethnic group (self-categorization). Six close-ended items then assess *exploration* of (items 1, 4, and 5) and *commitment* to (items 2, 3, and 6) one's ethnic identity on a 5-point scale from (1) strongly disagree to (5) strongly agree. Sample items include "I have often talked to other people in order to learn more about my ethnic group" and "I feel a strong attachment towards my own ethnic group." Scores for the three-item subscales and the overall scale are calculated by averaging item values. Prior research in primarily college student samples has



indicated good reliability, with internal consistency (Cronbach's  $\alpha$ ) ranging from .76 to .91 for the two subscales and .81 to .89 for the overall scale (Phinney & Ong, 2007; Yoon, 2011).

ii) *Self-Concept Questionnaire (SCQ; Robson, 1989)*: The SCQ is a self-report scale measuring self-esteem. It consists of 30 items (e.g., "I have control over my life," "I feel emotionally mature," "I can like myself even if others don't"). The items are based on seven components of self-esteem, according to theoretical and empirical information reviewed by Robson (1988). The scoring is performed on an eight-point scale, ranging from completely disagree to completely agree. The SCQ has been proven to have good reliability (Cronbach's  $\alpha$  of .89) and good validity (clinical validity of .70; Robson, 1989).

iii) *Warwick-Edinburgh Mental Well-being Scale (WEMWBS; Tennant.R., Hiller.L., Fishwick.R., Platt.S., Joseph.S., Weich.S., Parkinson.J., Secker.J., & Brown.S.S., 2006)*: WEMWBS is a 14 item scale of mental well-being covering subjective well-being (hedonic) and psychological functioning (eudaimonic), in which all items are worded positively and address aspects of positive mental health. Summing responses to each item answered on a 1 to 5 Likert scale scores the scale. The minimum scale score is 14 and the maximum is 70. WEMWBS showed good content validity and reliability (a Cronbach's alpha of .89 for student sample and .91 for population sample (Tennant *et al.*, 2007)).

Chapter - IV  
**RESULTS AND DISCUSSIONS**

## **Psychometric properties of the behavioural measures**

In order to achieve the objectives of examining the strength of ethnic identity, self-concept and mental well-being among the Indian Gorkhas (young adults) of Aizawl along the lines of gender (male and female), to examine the relationships between ethnic identity, self-concept and mental well-being in the population of interest, to determine the relative contributions of ethnic identity and self-concept in mental well-being and to elucidate the role of demographic variables (such as welfare participation, ownership of residence etc) in the prediction of mental well-being from ethnic identity and self-concept among the Indian Gorkhas, subject-wise scores on the specific items of the measure of ethnic identity (Revised Multigroup Ethnic Identity Measure, MEIM-R; Phinney & Ong, 2007), the measure of self-concept (SCQ; Robson, 1989), and the measure of mental well-being (Warwick-Edinburgh Mental Well-being Scale, WEMWBS; Tennant.R., Hiller.L.,Fishwick.R., Platt.S., Joseph.S., Weich.S., Parkinson.J.,Secker.J., &Brown.S.S.,2006), were separately prepared and analysed to check their psychometric adequacy for measurement purposes among the Indian Gorkhas of Aizawl. The psychometric adequacy of the behavioural measures was analyzed by employing SPSS for male and female in an effort to evolve consistency in results.

The psychometric checks of the behavioural measures included (i) item-total coefficient of correlation (and the relationship between the specific items of the sub-scales as an index of internal consistency), (ii) reliability coefficient (Cronbach's Alpha of sub-scales and full scales), (iii) relationships between the scales to relate the constructs in the target population. Further, the Mean and SD values were included for comparison of the test scores between the groups, and the skewness and kurtosis with Standard Errors of both the full fledged scales and the sub scales to check the data distributions for further statistical analyses. It may be noted that none of the skew and kurtosis (presented in the ensuing tables) were greater than twice the standard error (Miles & Shevlin (2001).

### **1. Psychometric adequacy of Multigroup Ethnic Identity Measure-Revised (MEIM-R; Phinney & Ong, 2007)**

The results of the Item-total coefficient of correlation (and the relationship between the specific items as an index of internal consistency), reliability coefficients (Cronbach's alpha), relationship between the scales, values of Mean, SD, Skewness and Kurtosis on MEIM-R sub-scales (EXP = Exploration, COMTMT = Commitment, MEIMTT = Ethnic identity total) for (males and females are given in Table 1.1. Results revealed substantial

item-total coefficients of correlation (and the relationship between the items of the specific scales) for the sub-scales (EXP, COMTMT and EITT), an order of reliability coefficients ranging from .84 and .85 for EXP subscale, .81 and .89 for COMTMT subscale, and .68 and .73 for the full scale of MEIM-R for males and females, yielding similar results for the two sub-scales of EXP and COMTMT but a little lower alphas was yielded for the full scale MEIMTT compared with the original studies by Phinney & Ong (2007) and Yoon (2011). Inter-scale coefficient of correlation emerged to be significantly positive between all the scales of MEIM-R over the levels of analyses, conforming to the results found in various other studies on the MEIM-R scale (e.g. Phinney & Ganeva, 2010; Phinney & Ong, 2007; Yoon, 2011). Phinney and Ong (2007) also found the two subscales were separate but highly correlated to each other ( $r = .74$ ), and recommended using a total score of ethnic identity as well as subscale scores. The Cronbach's alphas were .76 for exploration, .78 for commitment, and .81 for the combined full scale (Phinney & Ong, 2007).

**1.1:** Item-total coefficients of correlation, Cronbach's Alphas, Mean, SD values, Skewness and Kurtosis of MEIM-R for males (n=104) and female (n=107)

MEIM ITEMS	MALES			FEMALES		
	exp	comtmt	meimtt_w	exp	comtmt	meimtt_w
1	<b>.674**</b>	.322**	.556**	<b>.718**</b>	.350**	.569**
4	<b>.762**</b>	.418**	.666**	<b>.704**</b>	.292**	.560**
5	<b>.773**</b>	.540**	.744**	<b>.762**</b>	.472**	.694**
2	.487**	<b>.764**</b>	.663**	.334**	<b>.678**</b>	.587**
3	.419**	<b>.709**</b>	.647**	.352**	<b>.683**</b>	.596**
6	.500**	<b>.822**</b>	.708**	.280**	<b>.720**</b>	.581**
EXP	1			1		
COMTMT	.581**	1		.525**	1	
MEIMTT	.892**	.860**	1	.840**	.861**	1
Cronbach's Alpha	.84	.89	.73	.86	.81	.69
Mean	9.14	10.28	19.47	8.94	10.01	18.91
SD	1.70	1.48	2.67	1.51	1.69	2.92
Skewness/SE	-.909/.236	-.703/.236	-.481/.236	-.498/.236	-1.070/.236	-1.08/.236
Kurtosis/SE	1.219/.467	.322/.467	-.365/.467	.568/.467	1.747/.467	1.992/.467

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

## ***2. Psychometric adequacy of Self-concept Questionnaire (SCQ; Robson, 1989):***

The results of Item-total coefficient of correlation (and the relationship between the specific items as an index of internal consistency), reliability coefficients (Cronbach's alpha), relationship between the scales, values of Mean, SD, Skewness and Kurtosis on SCQ subscales ( CtnWor = Contentment & Worthiness, AttApp = Attractiveness&Approval, DetrSig = Determinism& Significance, CfdVoe = Confidence& Value of existence, Rslc = Resilience) for males and female) are given in Table 1.2. Results revealed substantial item-total coefficient of correlation (and relationship between the items of the specific scales)for the sub-scales (CtnWor, AttApp, DetrSig, CfdVoe), an order of reliability coefficient ranging from Cronbach's alpha of .69 to .70 for CtnWor, .72 to .75 for AttApp, .77 to .78 for DetrSig, .64 to .70 for CfdVoe, .73 to .76 for Rslc and .64 to .74 for scqtt for males and female). The outcome resembles the findings from the factor analysis by the developer of the SCQ (Robson, 2002). The SCQ has proved to have good reliability (Cronbach's  $\alpha$  of .89) and high validity (clinical validity of .70) (Robson, 1989). The only independent psychometric evaluation of the SCQ (Addeo, Greene, & Geisser, 1994) provided support for the SCQ as a reliable and valid instrument for assessing self-esteem. The Swedish version of SCQ by Ghaderi (2005) also showed high reliability as shown by high test-retest reliability and internal consistency in terms of Cronbach's  $\alpha$ .

**1.2:** Item-total coefficients of correlation, Cronbach's Alphas, Mean, SD values, Skewness and Kurtosis SCQ for males (n=104) and female (n=107)

**3. Psychometric Adequacy of Warwick-Edinburgh Mental Wellbeing Scale (WEMWBS; Tennant.R., Hiller.L., Fishwick.R., Platt.S., Joseph.S., Weich.S., Parkinson.J., Secker.J., & Brown.S.S., 2006)**

The results of Item-total coefficients of correlation (and the relationship between the specific items as an index of internal consistency), reliability coefficients (Cronbach's alpha), relationship between the scales, values of Mean, SD, Skewness and Kurtosis on WEMWBS for males and females are given in Table 1.3. Results revealed substantial item-total coefficients of correlation and a robust reliability coefficient ranging from .83 to .86 Cronbach's alpha. Adaptation of the scale in Italian (Gremikni & Stuart-Brown, 2011), Spanish (Lopez *et al.*, 2012) and among English teenagers (Clarke *et al.*, 2011) all supported the findings that the WEMWBS is a psychometrically strong population measure of mental well-being. Maheswaran, Weich, Powell & Stewart- Brown (2012) also found the WEMWBS to be a valid measure responsive to changes occurring even in wide range of mental health interventions undertaken in different populations.

After diagnostic tests of assumptions that underlie the application of parametric tests were checked, linearity, normality (skewness/kurtosis), homogeneity of variance (Levene's test) and independence of errors (Durbin Watson test) were found to be adequate and therefore no transformation was needed. There were three extreme outliers which were winsorized for further use.

**1.3:** Item-total coefficients of correlation, Cronbach's Alphas, Mean, SD values, Skewness and Kurtosis of WEMWBS for males (n=104) and females (n= 107)

WEMWBS		
ITEMS	MALES	FEMALES
1	.459**	.341**
2	.605**	.452**
3	.567**	.398**
4	.301**	.226*
5	.384**	.432**
6	.718**	.607**
7	.674**	.617**
8	.703**	.651**
9	.625**	.544**
10	.755**	.657**
11	.706**	.671**
12	.562**	.578**
13	.593**	.525**
14	.692**	.703**
TT	1	1
Cronbach's Alpha	.86	.80
Mean	51.88	51.11
SD	8.58	7.04
Skewness/SE	-.673/.237	.225/.469
Kurtosis/SE	.193/.234	-.488/.463

**STRENGTH OF ETHNIC IDENTITY, SELF- CONCEPT AND MENTAL WELL-BEING OF YOUNG ADULT INDIAN GORKHAS :**

A major objective of this study was to examine the strength of ethnic identity, self-concept and mental well-being among the Indian Gorkhas of Mizoram. In order to find the strength, each individual score was added for each scale and this in turn was divided by the number of total item separately for males and females. Then, the results found was added up again for each scale and it was divided by the total number of subjects for males and females. This reveals the average score for each of the scales which was used for the present study.

The average score for ethnic identity measured by MEIM-R (a 4-point scale) was found to be 3.25 for males and 3 for female which is a very high score because the minimum score for the item is 1 and the maximum being 4 and higher score reveals strong ethnic identity. This indicates that majority of the subjects i.e. the young adult Gorkhas of Mizoram possessed a strong ethnic identity as expected. The present findings is supported by research in which ethnic minorities have been found to have more fully developed ethnic identities compared with Whites (Yoon, 2011). Phinney (1992) also demonstrated that minorities had a statistically significant correlation between ethnic identity and a positive self-esteem.

In self-concept as measured by SCQ (an 8-point scale), the observed average score for males was 4.09 and for females it was 4, which revealed that both males and females of the young adult Indian Gorkhas of Mizoram have an average level of self-concept or self-esteem which was a lower than expected Mean score. Numerous studies in various countries have found no difference in the global self-esteem of ethnic majority and minority members (Gray-Little and Hafdahl, 2000) and that ethnic majority and minority adolescents may have similar levels of positive self-esteem but ethnic minorities may have more negative self-esteem (Verkuyten, 2003). Studies of migration also denotes that the process of immigration and settlement is inherently stressful. These stresses, coupled with a lack of social support and resources, may adversely impact psychological well-being and could possibly lead to low self-esteem or depression (Levitt, Lane & Levitt, 2005).

In mental well-being measured by WEMWBS (a 5-point scale), the average score was found to be 4 for males 3.31 for females which indicated a high score since the minimum score is 1 and the maximum score is 5 and higher score indicates better mental well-being. Numerous studies have looked at the implications of positive ethnic or racial identification on ethnic minorities' mental health. Attachment to one's ethnic group, or feeling a strong sense of connection to one's ethnic group has been shown to be one dimension of ethnic identity that may play a key role in maintaining psychological health as well as in managing different forms of ethnic devaluation. For example, social psychological research indicates that feeling a sense of relatedness to one's ethnic group is associated with higher self-esteem and better mental health for Asian Americans, Hispanic/Latinos, and African Americans (Crocker, Luhtanen, Blaine, & Broadnax, 1994). The same positive link between ethnic identity and well-being has been found for immigrants (e.g., Sam, Vedder, Ward, & Horenczyk, 2006). Furthermore, there is some evidence that being positively attached to mainstream society – in



addition to identifying with the ethnic or racial ingroup – is also linked to higher well-being (Phinney *et al.*, 2001).

Overall, the results of the current studies are in line with previous research findings. As expected, it was found that the Gorkhas possessed a strong ethnic identity, a high self-concept was also expected, however, an average self-concept/self-esteem was found, this can be explained with findings from immigrants studies in which the stressful events of migration may adversely impact psychological well-being and could possibly lead to low self-esteem (Levitt, Lane & Levitt, 2005). A high mental well-being was also found as expected, thus proving our hypotheses set forth.

Table 2.1: Average score for males and females on ethnic identity, self-concept and mental well-being.

	MALES	FEMALES	MAXIMUM	MINIMUM
MEIM-R	3.25	3	4	1
SCQ	4.09	4	7	0
WEMWBS	4	3.31	5	1

**GENDER DIFFERENCES IN ETHNIC IDENTITY, SELF-CONCEPT AND MENTAL WELL-BEING AMONG YOUNG ADULT INDIAN GORKHAS IN MIZORAM:**

The second objective of the study was to determine gender differences in ethnic identity, self-concept and mental well-being among the young adult Indian Gorkhas in Mizoram. This was highlighted by applying independent sample *t* test. The results given in Table 3.1.a revealed non-significant 'sex' effect on ethnic identity. Exploration (male Mean=9.14, female Mean=8.94), ethnic identity Commitment (male Mean=10.28, female Mean=10.00) and ethnic identity total (male Mean=19.47, female Mean=18.91). With respect to the possible influence of gender on ethnic identity, data contrasted across gender yield either minimal differences or mixed findings (e.g., Phinney & Alipuria, 1990; Phinney, Cantu, & Kurtz, 1997; Tatman, 1996). Studies investigating gender identity have concluded that it is positively associated with ethnic identity (e.g., Hoffman, 2006) and that ethnic identity development may differ across boys and girls (Hughes, Hagelskamp, Way, & Foust, 2009). Findings by Phinney and Tarver (1988), on the other hand, indicated that African American women were more likely to explore their ethnic background and tradition compared to their male counterparts. Similarly, research on Asian American finds that, in general, female Asian American are more oriented towards their ethnicity than are their male counterparts (TingToomey, 1981; Yip & Fuligni, 2002).

Table 3.1.a: Independent sample *t*-test for 'Sex' (males and females) on Ethnic Identity

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Exploration	Equal variances assumed	1.150	.28	.85	209	.399	.173	.205	-.231	.579
	Equal variances not assumed			.84	203.07	.400	.173	.205	-.232	.579
Commitment	Equal variances assumed	.007	.93	1.05	209	.295	.205	.195	-.180	.592
	Equal variances not assumed			1.05	208.9	.295	.205	.195	-.180	.591
Ethnic Identity Total	Equal variances assumed	1.017	.31	1.05	209	.294	.360	.343	-.315	1.04
	Equal variances not assumed			1.05	205.7	.295	.360	.343	-.317	1.03

With regard to gender differences in self-concept and its sub-factors, results given in Table 3.1.b were generally non-significant for 'sex' except for the subscale of Contentment & Worthiness, with men (Mean=31.67) scoring higher than women (Mean=30.14). Mean differences in male and female group scores on the other subscales of Self-concept viz., Attractiveness & Approval (Male Mean=22.30, female Mean=21.80), Determinance & Significance (male Mean=12.64, female Mean=11.57), Confidence and Value of existence (male Mean=42.47, female Mean=41.58), Resilience (male Mean=15.48, female Mean=14.72) and on Self-concept full scale (male Mean=122.60, female Mean=121.81) were all found to be non-significant.

The current findings, at least with respect to Contentment and Worthiness subscale supports previous research findings in which men were usually found to possess higher self-concept. For example, a robust finding reveals a significant gender gap such that males tend to report higher levels of self-esteem than females do. This gender gap emerges in adolescence and persists throughout early and middle adulthood before it narrows and perhaps even disappears in old age (Kling *et al.*, 1999; Robins *et al.*, 2002; Zeigler-Hill & Myers, 2012). In fact, several studies have shown that male attributes are positively correlated with self-esteem for both men and women, whereas the link between female attributes and self-esteem has been much weaker and less consistent (e.g., Gebauer, Wagner, Sedikides, & Neberich, 2013; Whitley, 1983; Wojciszke, Baryla, Parzuchowski, Szymkow, & Abele, 2011). Previous studies have also revealed a wealth of evidence of gender-typed self-descriptions. For example, men are more likely to describe themselves as independent, achievement oriented, financially oriented, and competitive than are women (e.g., Angeleitner, 1978; Mutran, 1987). Women, on the other hand, describe themselves as sociable, moral, dependent, and less assertive (e.g., Mutran, 1987; Siegler, George, & Okun, 1979). Previous researches claim the distressingly low self-esteem among women than men (e.g. Pipher, 1994), however, recent researches report that gender difference in self-esteem ranged only from small to medium effect sizes (Kling,Hyde, Showers, & Buswell, 1999; Twenge & Campbell, 2001). Although the mean differences between males and females on the subscales of self-concept/self-esteem were hardly significant in this study, mean trends did reveal generally stronger self-concept in males than in females.

Table 3.1.b: Independent sample *t*-test for 'Sex' (males and females) on Self-concept

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Contentment & Worthiness	Equal variances assumed	1.35	.246	2.31	209	.022	1.95	.844	.288	3.61
	Equal variances not assumed			2.31	205.8	.022	1.95	.845	.286	3.61
Attractiveness & Approval	Equal variances assumed	3.56	.061	.84	209	.399	.524	.620	-.699	1.74
	Equal variances not assumed			.84	199.0	.401	.524	.622	-.703	1.75
Determination & Significance	Equal variances assumed	.18	.669	-1.83	209	.068	-.927	.504	-1.92	.067
	Equal variances not assumed			-1.83	206.5	.068	-.927	.505	-1.92	.068
Confidence & Value of existence	Equal variances assumed	7.82	.006	-.51	209	.608	-.486	.948	-2.35	1.38
	Equal variances not assumed			-.51	193.4	.609	-.486	.951	-2.36	1.39
Resilience	Equal variances assumed	.66	.417	1.68	209	.094	.779	.463	-.135	1.69
	Equal variances not assumed			1.68	208.6	.094	.779	.463	-.135	1.69
Self-concept Total	Equal variances assumed	2.53	.113	.79	209	.428	1.81	2.28	-2.69	6.31
	Equal variances not assumed			.79	203.3	.429	1.81	2.28	-2.70	6.32

Gender differences on mental well-being was also highlighted by applying independent sample *t* test for 'Sex' (males and females) which indicated non-significant 'sex' effect on mental well-being (males Mean=51.88, females Mean=51.11) in the target population. This result is supported from findings by Wood, Rhodes, and Whelan (1989) who also did not find gender differences in subjective well-being across all studies. Diener (1984) also gave similar findings from review of 13 studies that compared the level of subjective well-being among men and women and found that there was no difference in reported mean levels of positive well-being.

Table 3.1.c: Independent sample *t*-test for 'Sex' (males and females) on mental well-being.

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
wemwbs Total	Equal variances assumed	2.65	.105	.716	209	.475	.772	1.07	-1.35	2.89
	Equal variances not assumed			.714	199.0	.476	.772	1.08	-1.36	2.90

### **RELATIONSHIPS BETWEEN ETHNIC IDENTITY, SELF-CONCEPT AND MENTAL WELL-BEING AMONG THE INDIAN GORKHAS OF AIZAWL :**

Another major objective of this study was to examine the relationships between ethnic identity, self-concept and mental well-being in the target population. In order to examine these relationships, Pearson's *r* (Coefficients of Correlation) were computed between the measures of ethnic identity (MEIM-R), self-concept (SCQ), and mental well-being (WEMWBS) for males and females. The results are given in Table 4.1 and Table 4.2

Results of the correlations between ethnic identity, self-concept and mental well-being for **Males** given in Table 4.1 revealed that MEIM-R scales Exploration (exp), Commitment (commt) and MeimTT were found to be significantly positively correlated with

self-concept scales Contentment & Worthiness (ctnwor), Attractiveness & Approval (attapp), Confidence & Value of existence (cfdvoe), Resilience (rslc), Self-Concept total (scqtt) and Mental Well-being (wemwbstt). The self-concept scales (Contentment & Worthiness, Attractiveness & Approval, Confidence & Value of existence, Resilience and Self-concept Total) were also found to be positively correlated with Mental Well-being scale. However, one of the self-concept subscales, Determinism & Significance (detrsg), was not significantly related to any other scales except for its Total Self-Concept scale with which it is significantly correlated (only at .05 level of significance). The Mental Well-being scale WEMWBS was positively correlated with all other subscales except for Determinism & Significance subscale of Self-Concept..

#### 4.1: Relationship between ethnic identity, self-concept and mental well-being among the Indian Gorkhas of Aizawl.

##### Correlations Males

	exp	comtmt	meimtt	ctnwor	attapp	detrsg	cfdvoe	rslc	scqtt	wemwbstt
exp	1									
comtmt	.522**	1								
meimtt_w	.890**	.853**	1							
ctnwor_w	.181	.286**	.264**	1						
attapp	.329**	.383**	.406**	.331**	1					
detrsg	-.139	.006	-.082	-.002	-.153	1				
cfdvoe	.252**	.356**	.344**	.530**	.374**	.127	1			
rslc	.128	.303**	.240*	.327**	.578**	-.136	.555**	1		
scqtt	.262**	.425**	.387**	.748**	.639**	.201*	.866**	.684**	1	
wemwbstt	.337**	.478**	.462**	.418**	.498**	-.112	.389**	.416**	.515**	1

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

Likewise, the correlations between the measures of ethnic identity, self-concept and mental well-being were also computed for **Females**. The results given in Table 4.2 revealed that Ethnic Identity scales Exploration (exp), Commitment (comtmt) and MeimTT were found to be generally significantly positively correlated with the self-concept scales Contentment & Worthiness (ctnwor), Attractiveness & Approval (attapp), Confidence & Value of existence (cfdvoe), Resilience (rslc) were positively correlated with Mental Well-being scale. Mental Well-being

was found to be positively correlated with all other subscales except with the Self-Concept subscale of Determinism and Significance (detsig) as was found for the male sample..

The present findings can be supported by previous studies which reveals that higher ethnic identity has been found to be associated positively with self esteem, optimism, a sense of mastery, as well as self-actualizing tendencies (Cross, 1978; Parham & Helms, 1985; Phinney, 1989; Phinney, 1991; Phinney & Alipuria, 1990; Phinney & Chavira, 1992; Roberts et al., 1999). Furthermore, research has indicated that ethnic identity is highly salient for many groups (Greig, 2003; Phinney *et al.*, 1997; Roberts *et al.*, 1999; Valk, 2000) and crucial to a person's self-concept (Phinney, 1990; Spencer *et al.*, 2000). In a recent meta-analysis (Smith & Sylva, 2011), results indicated a relationship between ethnic identity and psychological well-being. Other studies shows that deterministic thinking has a close relation with anxiety (Younesi, 2014), depression and marital satisfaction (Younesi, 2009), communication skills (Maghsoudzade, 2010; Navabi& Malek, 2010), life expectancy and obsession . An increase in deterministic thinking means that depression, anxiety and compulsion will be increased in the same way, whereas communication abilities, life expectancy and marital satisfaction will be reduced. These findings may explain why Determinism & Significance sub-scale of Self-concept does not correlate with mental well-being.

Table 4.2: Relationship between ethnic identity, self-concept and mental well-being among the Indian Gorkhas of Aizawl.

**Correlations Females**

	exp	comtmT	meimtt_w	ctnwor_w	attapp	detrsig	cfldvoe	rslc	scqtt	wemwbst
exp	1									
comtmT	.380**	1								
meimT	.815**	.843**	1							
ctnwor	.033	.183	.132	1						
attapp	.152	.308**	.272**	.343**	1					
detrsig	-.050	-.137	-.116	.329**	.052	1				
cfldvoe	.108	.240*	.219*	.428**	.331**	.148	1			
rslc	.247*	.344**	.362**	.323**	.547**	.056	.358**	1		
scqtt	.135	.289**	.259**	.786**	.653**	.437**	.748**	.633**	1	
wemwbs tt	.146	.189	.206*	.225*	.358**	.059	.154	.401**	.343**	1

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

**RELATIVE CONTRIBUTIONS OF ETHNIC IDENTITY AND SELF-CONCEPT IN MENTAL WELL-BEING :**

The relative contributions of ethnic identity and self-concept in mental well-being, controlling for the demographic variables, was attempted to be highlighted by applying hierarchical regression analyses. Demographic variables of 'Welfare participation' and 'Property ownership' were first dummy coded into 0 and 1 and entered in the first block. Ethnic identity Total scores excluding the subscale scores were entered in the second block. It may be noted the scores on subscales of Ethnic Identity (Exploration and Commitment) were strongly correlated with their full scale score ( $r = .89$  and  $.85$  for exploration and commitment respectively) rendering redundancy in the results. Therefore, due to the concerns of multicollinearity, only the full scale Ethnic Identity Total scores were considered in further analyses. In the third block, only the full scale score of Self-concept, rather than the sub-factors, was entered which was the interest of this study in the first place. Mental Well-being was entered as the criterion variable.

Results of the hierarchical regression analysis (Tables 5.1.a to 5.1.c) indicated that R square of Model 1 (welfare participation and property ownership) revealed no significant effect on mental well-being, explaining .07% of the variance. This shows that demographic variables such as welfare participation and property ownership had no direct and independent significant contribution towards mental well-being among the young adult Indian Gorkhas of Mizoram. R square of Model 2 (ethnic identity) revealed significant effect on mental well-being, explaining 12% of the total variance in Mental Well-being among the



target population. This indicates that ethnic identity was a significant predictor of Mental well-being. The positive beta (.226) indicated that increase in strength of ethnic identity resulted in increase in mental well-being. R square of Model 3 (self concept) revealed significant effect on mental well-being, also explaining 12.2% of the total variance in Mental Well-being, bringing the explained variance to a total of 25%.. This result finds support from research by Roberts *et al.*,(1999) who also found that strong ethnic identity results in a variety of positive attributes, such as coping ability, mastery, self-esteem, and optimism. Studies by Phinney *et al.*, (1997), also finds that strong ethnic identity results in psychological well-being (e.g., high self-esteem), lower substance abuse, and absence of depression.

Tables 5.1.a - 5.1.c: Hierarchical regression analysis predicting the contributions of ethnic identity and self -concept in mental well-being

**5.1.a:**

### Model Summary<sup>c</sup>

Model	R	R Square	Adjusted R Square	R Square Change	F Change	Sig. F Change
1	.081 <sup>a</sup>	.007	-.003	.007	.687	.504
2	.354 <sup>b</sup>	.126	.113	.119	28.180	.000
3	.498 <sup>c</sup>	.248	.233	.122	33.501	.000

a. Predictors: (Constant), property, dummyWF

b. Predictors: (Constant), property, dummyWF, meimtt\_w

c. Predictors: (Constant), property, dummyWF, meimtt\_w, scqtt

d. Dependent Variable: wemwbstt

**5.1.b**

ANOVA<sup>a</sup>

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	84.355	2	42.17	.687	.504 <sup>b</sup>
	Residual	127	208	61.44		
	Total	128	210			
2	Regression	161	3	538.50	9.91	.000 <sup>c</sup>
	Residual	112	207	54.33		
	Total	128	210			
3	Regression	318	4	797.19	16.97	.000 <sup>d</sup>
	Residual	967	206	46.96		
	Total	128	210			

a. Dependent Variable: wemwbstt

b. Predictors: (Constant), property, welfare

c. Predictors: (Constant), property, welfare, ethnic identity

d. Predictors: (Constant), property, welfare, ethnic identity, self-concept

### 5.1.c

Coefficients<sup>a</sup>

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	50.57	2.69		18.74	.000
	welfare	1.04	1.12	.06	.93	.353
	property	-.53	1.20	-.03	-.44	.656
2	(Constant)	31.1	4.45		6.98	.000
	welfare	-.31	1.08	-.02	-.29	.771
	property	-.56	1.13	-.03	-.49	.622
	ethnic identity	1.1	.21	.35	5.30	.000
3	(Constant)	17.8	4.73		3.75	.000
	welfare	-.04	1.01	-.00	-.04	.966
	property	-1.0	1.05	-.06	-1.01	.314
	ethnic identity	.70	.20	.22	3.41	.001
	self-concept	.17	.03	.37	5.78	.000

a. Dependent Variable: wemwbstt

## MODERATING ROLE OF DEMOGRAPHIC VARIABLES IN THE RELATIONSHIPS BETWEEN ETHNIC IDENTITY AND MENTAL WELL-BEING

## AND BETWEEN SELF-CONCEPT AND MENTAL WELL-BEING AMONG THE INDIAN GORKHAS IN MIZORAM

Among the several demographic variables that were recorded, meaningful variation in only two variables were found, viz., Welfare participation and property ownership. To elucidate the role of these demographic variables of welfare participation and property ownership, mean differences in ethnic identity, self-concept and mental well-being between the categories of (1) participants who actively participated in Gorkha welfare organizations as against those who did not participate in such welfare activities (2) those descendants who owned property as against those who did not own property were first analysed by applying independent sample *t* test before moderation analysis was employed.

Results (Tables 5.2.a-d) indicated significant independent effect of welfare participation on ethnic identity ( $t = -3.62 ; p > .01$ ) alone. Mean comparison indicated that ethnic identity of those who participated in welfare organisation (M= 19.89) was significantly higher than those who did not participate (M= 18.68). Significant independent effect of property ownership was not found. Participation in one's ethnic welfare organization and ownership of property has been known to have influenced the level of ethnic identity and well-being of ethnic minorities ( Syed *et al.*, 2013). Fente & Fiske (2014) also found stronger ethnic identity and better well-being in members of Indian and Mizo ethnic organizations in the USA as compared to non-members of such organizations.

**Group Statistics**

	Welfare participation	N	Mean	Std. Deviation	Std. Error Mean
ethnic identity	.00	94	18.68	2.51	.259
self-concept	1.00	117	19.89	2.35	.217
mental well-being	.00	94	121.45	17.79	1.83
	1.00	117	122.02	15.61	1.44
	.00	94	50.84	8.92	.920
	1.00	117	52.01	6.81	.629

5.2.b

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ethnic identity	Equal variances assumed	0.62	0.43	-3.62	209	.00	-1.22	0.33	-1.87	-0.55
	Equal variances not assumed			-3.59	193.0	.00	-1.21	0.33	-1.88	-0.54
self-concept	Equal variances assumed	1.75	0.18	-0.24	209	0.80	-0.56	2.30	-5.10	3.96
	Equal variances not assumed			-0.24	186.4	0.80	-0.56	2.33	-5.17	4.03
mental well-being	Equal variances assumed	6.70	0.01	-1.08	209	0.27	-1.17	1.08	-3.31	0.95
	Equal variances not assumed			-1.05	170.4	0.29	-1.17	1.12	-3.37	1.02

5.2.c

**Group Statistics**

	property	N	Mean	Std. Deviation	Std. Error Mean
ethnic identity	.00	145	19.4552	2.57115	.21352
	1.00	66	19.1364	2.31972	.28554
self-concept	.00	145	120.9655	17.25439	1.43290
	1.00	66	123.5455	14.96579	1.84216
mental well-being	.00	145	51.7517	7.42418	.61654
	1.00	66	50.9242	8.67766	1.06815

5.2.d

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ethnic identity	Equal variances assumed	0.86	0.35	0.86	209	0.39	0.31	0.37	-0.41	1.05
	Equal variances not assumed			0.89	138.4	0.37	0.31	0.35	-0.38	1.02
self-concept	Equal variances assumed	2.33	0.12	-1.04	209	0.29	-2.57	2.46	-7.43	2.27
	Equal variances not assumed			-1.10	143.7	0.27	-2.57	2.33	-7.19	2.03
mental well-being	Equal variances assumed	2.65	0.10	0.71	209	0.47	0.82	1.16	-1.46	3.12
	Equal variances not assumed			0.67	110.01	0.50	0.82	1.23	-1.61	3.27

The moderating role of welfare participation and property ownership (using dummy codes of 0 =no participation/own property, and 1 = active participation/no property) in the relationship between (1) ethnic identity and mental well-being and 2) between self concept and mental well-being were computed using SPSS macro *PROCESS* for moderation analyses. Results ( Tables 5.3.a- 5.3.d) indicated that only property ownership moderated the relationship between self concept and well-being. As maybe seen in the graph (Figure - 2), there was a positive relationship between self concept and mental well-being in those participants who owned property but not for those without property i.e. the higher the self concept, the higher the mental well-being amongst those who own property but not in those without property. It may be noted that among the Gorkhas in Mizoram, the ones that own property can only be the descendents of those who have migrated to Mizoram prior to 26th January, 1950 as property ownership is no more possible among the people who migrated in recent years (*The Mizoram Gazette, Extra Ordinary, 1992*).Further, Rohe and Stegman's (1994) suggestion of three mechanisms by which homeownership contribute to a person's self-esteem may be noted with respect to the present finding. First, self-esteem may be influenced by how he or she is viewed by others. If others hold a person in high regard, that person's self-esteem is likely to be higher. Second, self-esteem may be influenced by how individuals see themselves as compared to others. If they see themselves doing better than those around them, they are likely to have higher levels of self-esteem. Homeowners may take their housing tenure as an indication that they are doing better than many, particularly renters. This self-perception may be particularly true for lower-income persons whose acquaintances are more likely to be renters. Third, self-esteem may be influenced by self-assessments of their own actions and their outcomes.

**Table 5.3.a: MODERATION ANALYSIS FOR WELFARE PARTICIPATION ON ETHNIC IDENTITY AND WELLBEING**

Model Summary

R	R-sq	MSE	F	df1	df2	p
.36	.13	54.06	9.94	3.00	207.00	.00
Model	coeff	se	t	p	LLCI	ULCI
Constant	51.63	.53	97.56	.00	50.59	52.67
dummyWF	-.22	1.1	-.2045	.84	-2.38	1.94
meimtt_w	1.10	.21	5.23	.00	.68	1.51
int_1	-.47	.44	-1.06	.28	-1.34	.4

Model = 1  
 Y = wemwbstt (Mental well-being)  
 X = meimtt\_w (Ethnic identity total)  
 M = dummyWF (Coded welfare participation)  
 Sample size 211

**5.3.b: MODERATION ANALYSIS FOR WELFARE PARTICIPATION ON SELF CONCEPT AND WELLBEING**

Model Summary

R	R-sq	MSE	F	df1	df2	p
.45	.20	49.61	17.2	3	207	.00
Model	coeff	se	t	p	LLCI	ULCI
Constant	51.49	.49	104.84	.00	50.52	52.46
dummyWF	1.05	1.01	1.03	.30	-.95	3.06
scqtt	.20	.03	6.87	.00	.14	.26
int_1	-.01	.06	-.32	.75	-.14	.10

Model = 1  
 Y = wemwbstt (Mental well-being total)  
 X = scqtt (Self-concept total)  
 M = dummyWF (Welfare participation)

**5.3.c: MODERATION ANALYSIS FOR PROPERTY OWNERSHIP ON SELF CONCEPT AND WELLBEING**

Model Summary

R	R-sq	MSE	F	df1	df2	p
.48	.23	47.59	27.50	3	207	.00
Model	coeff	se	t	p	LLCI	ULCI
Constant	51.6	.47	108.90	.00	50.67	52.53
property	-1.16	1.16	-.99	.32	-3.45	1.13
scqtt	.20	.03	6.86	.00	.14	.26
int_1	-.19	.07	-2.58	.01	-.34	-.05

Interactions:

int\_1 scqtt (self-concept total)

X property

5.3.d

Conditional effect of X on Y at values of the moderator(s):

property	effect	se	t	p	LLCI	ULCI
-.31	.26	.03	8.92	.00	.20	.32
.68	.06	.07	1.01	.31	-.06	.20

Model = 1

Y = wemwbstt (mental well-being total)

X = scqtt (self-concept total)

M = property

Sample size

211

Outcome: wemwbstt



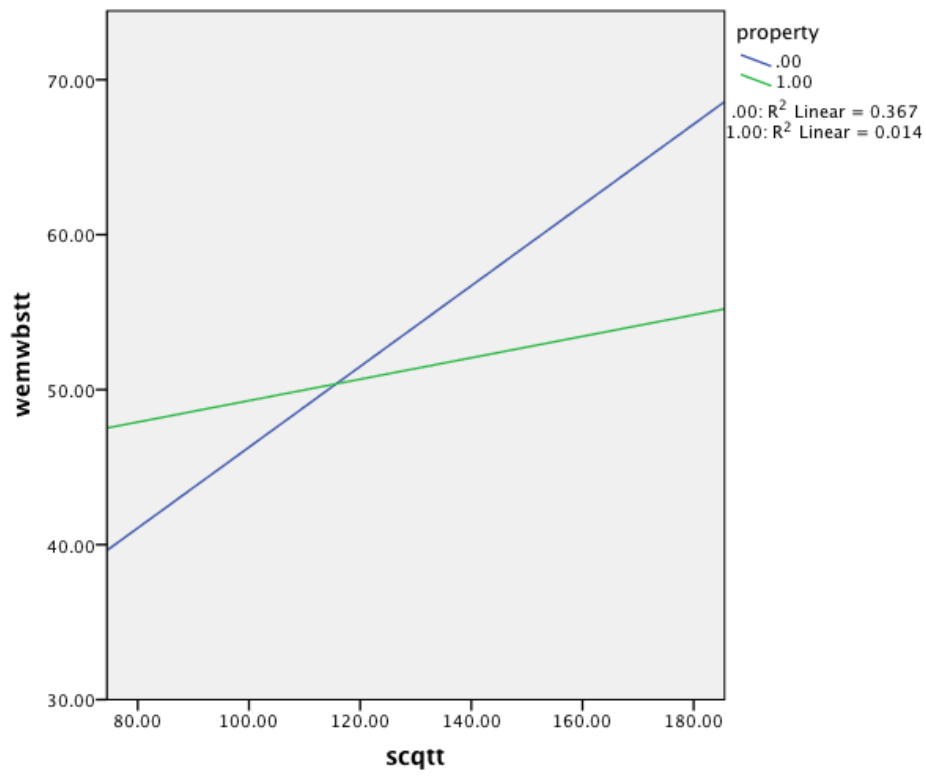


Figure 2: Moderating role of property ownership on self concept and mental well-being.

*Note: wemwbstt = mental well-being; scqtt = self-concept*

## CHAPTER- V

# **SUMMARY AND CONCLUSION**

The main concern of the present study is to determine the strength of ethnic identity, self-concept and mental well-being of the Indian Gorkhas of Aizawl along the lines of gender, to examine the relationships between ethnic identity, self-concept and mental well-being, to determine the relative contributions of ethnic identity and self-concept in mental well-being and to elucidate the moderating role of demographic variables in the relationships among ethnic identity, self-concept and mental well-being.

After screening the data for incomplete responses, age (only 18 to 40 years old young adults) and ethnicity (only Indian Gorkhas), the present study retained randomly selected 211 second and third generation Indian Gorkhas comprising of 104 males and 107 females young adults in each group with their age ranging from 18- 40 years (mean age = 26 years). The subjects were randomly sampled from the different localities in which the Gorkhas usually resides. 96.8% of the subjects were born in Mizoram and only 3.2% of the total sample were born outside Mizoram and 100% of them are currently residing in Aizawl. From the present sample, 42.2% of the subjects were employed while 57.8% of them were unemployed. 53% of the subject's father were working in the Government sector, 20.7% were unemployed and 23.6% of them were running their own business and were engaged in agricultural works. 7.9% of the subject's mother were employed in the Government sector and 77.9% of them were housewives, 10.2% of the subject's mother were involved in business and agricultural works. 89.6% of the subjects were raised by both parents and a small percentage of 10.4 were raised up by single parent. This produced 88.5% of the participants hailing from Nuclear family and 11.6% hailing from Joint family. 55.5% of the subjects were actively involved in welfare organisation while 44.5% of them were not involved. 68.7% of the sample claims that they possess permanent residences while 31.3% do not own permanent residences.

One measure of ethnic identity viz., Revised Multigroup Ethnic Identity Measure (MEIM-R; Phinney & Ong, 2007), and measure of self-concept viz., Self-Concept Questionnaire (SCQ; Robson, 1989), measure of mental well-being viz., Warwick-Edinburgh Mental Well-being Scale (WEMWBS) (Tennant.R., Hiller.L., Fishwick.R., Platt.S., Joseph.S., Weich.S., Parkinson.J., Secker.J., & Brown.S.S., 2006) were selected to measure the variables of interest. Subject-wise scores on the specific items of the scales were separately prepared and analyzed to check their psychometric adequacy for measurement purposes across the samples: both male and female Indian Gorkhas of Aizawl. The psychometric adequacies of the behavioural measures were analyzed by employing SPSS. Analyses

included (i) item-total coefficients  $r$  of correlation (and the relationship between the specific items of the sub-scales as an index of internal consistency), (ii) reliability coefficients (Cronbach alpha of the sub-scales and full scales), and (iii) relationships between the scales to relate the constructs in the target population and for cross validation of the measures. Further, values of Mean, SD, Skewness and Kurtosis were included for comparison of the test scores between the groups, and to check the data distributions for further statistical analyses.

Results of the psychometric checks of the behavioural measures of ethnic identity (MEIM-*R*), self-concept (SCQ) and mental well-being (WEMWBS) stood fast the test of psychometric checks of reliability for use in the population under study i.e. male and female young adult Indian Gorkhas of Aizawl. The MEIM-*R* sub-scales yielded substantial trustworthy results similar to the original studies (Phinney & Ganey, 2010; Phinney & Ong, 2007; Yoon, 2011). The SCQ also stood fast the test of psychometric checks of reliability for use in the population under study, resembling the findings of the factor analyses by the developer of the SCQ (Robson, 2002). The behavioural measure of mental well-being (WEMWBS) also stood fast the test of psychometric checks of reliability for use in the population under study, conforming to the results obtained in various other studies using the WEMWBS (Clarke *et al.*, 2011; Gremikni & Stuart-Brown, 2011; Lopez *et al.*, 2012; Tennant *et al.*, 2006).

An overview of the results of the strength of ethnic identity, self-concept and mental well-being indicated that generally majority of the subjects i.e. the young adult Gorkhas of Mizoram possessed a strong ethnic identity as expected, an average level of self-concept and high mental well-being. There has been mixed findings regarding impact of ethnic identity on constructs such as self concept, self-esteem and well being. Previous social psychological research indicates that feeling a sense of relatedness to one's ethnic group is associated with higher self-esteem and better mental health amongs Asian Americans, Hispanic/Latinos, and African Americans (Crocker, Luhtanen, Blaine, & Broadnax, 1994). However, Phinney & Rotheram (1987) cautioned against overgeneralization of this concept and stated that with respect to ethnic group membership, members of the low-status ethnic group may be faced with negative identity and low self-regard. The Indian Gorkhas being one of the ethnic minorities in Mizoram may also face lower self-regard and hence, resulting in lower self-concept than expected.

In order to examine the hypotheses of gender differences, independent sample *t* test was used on each of the measures of ethnic identity, self-concept and mental well-being. Significant gender differences was expected in ethnic identity, self-concept and mental well-being. However, non-significant gender differences was found in all the three measures. Although the mean differences between males and females on the total and subscales of ethnic identity, self-concept/self-esteem and mental well-being were hardly significant in this study, mean trends did reveal generally stronger ethnic identity, self-concept and higher well-being in males than in females. With respect to the possible influence of gender on ethnic identity, data contrasted across gender yielded either minimal differences or mixed findings (e.g., Phinney & Alipuria, 1990; Phinney, Cantu, & Kurtz, 1997; Tatman, 1996). In contrast with the present research, findings by Phinney and Tarver (1988), indicated that African American women were more likely to explore their ethnic background and tradition compared to their male counterparts. Similarly, research on Asian American finds that, in general, female Asian American are more oriented towards their ethnicity than are their male counterparts (Ting-Toomey, 1981; Yip & Fuligni, 2002). In line with the mean trends present findings, a robust finding reveals a significant gender gap in which males tend to report higher levels of self-esteem than females do (Kling *et al.*, 1999; Robins *et al.*, 2002; Zeigler-Hill & Myers, 2012). When looking at various subgroups sorted by ethnicity and gender, African American males and females did not differ in their self-esteem. However, research with adolescents has often found females to have a lower self-esteem when compared to their male counterparts (Phinney, Cantu, & Kurtz, 1997). Recent researches also reported that gender difference in self-esteem ranged only from small to medium effect sizes (Kling, Hyde, Showers, & Buswell, 1999; Twenge & Campbell, 2001). Diener (1984) also gives similar findings that compare the level of subjective well-being among men and women and find that there is no difference in reported mean levels of positive well-being.

It was hypothesized that ethnic identity, self-concept and mental well-being will be significantly positively correlated with each other among the Indian Gorkhas of Aizawl. It was found that for males, ethnic identity was positively correlated with self-concept and mental well-being and self-concept was positively correlated with ethnic identity and mental well-being. However, one of the self-concept subscales, Determinism & Significance, was not significantly related to any other scales except for its Total Self-Concept scale with which it is significantly correlated (only at .05 level of significance). The mental well-being scale (WEMWBS) was positively correlated with all other subscales except for Determinism &

Significance subscale of Self-Concept. For females, it was found that ethnic identity was positively correlated with self-concept and mental well-being. Self-concept was also found to be positively correlated with mental well-being and Mental Well-being was found to be positively correlated with all other subscales except with the Self-Concept subscale of Determinism and Significance as was found for the male sample.

Regarding the fourth hypothesis where it was expected that both ethnic identity and self-concept independently will significantly contribute to mental well-being, results indicated that controlling for the demographic variables such as welfare participation and property ownership, ethnic identity was a significant predictor of Mental well-being. This result finds support from research by Roberts *et al.*, (1999) who also found that strong ethnic identity results in a variety of positive attributes, such as coping ability, mastery, self-esteem, and optimism. Positive link between ethnic identity and well-being has also been found for immigrants (e.g., Sam, Vedder, Ward, & Horenczyk, 2006). Studies on ethnic minority students, found that engaged participation in activities that contribute to one's ethnic identity development was positively related to well-being, whereas more ambivalent attempts to learn about one's ethnic identity were negatively related (Syed, Walker, Lee, Umana-Taylor, Zamboanga, Schwartz & Huynh, 2013)

The predictability of mental well-being from self-concept was separately analyzed and results revealed that self-concept was also a significant predictor of mental well-being. Studies indicate that self-esteem is of general psychological importance (Brown, Cai, Oakes, & Deng, 2009). Positive self-esteem can be a protective factor that contributes to positive social behaviour and act as a buffer against the impact of negative influences (Mann, Hosman, Schaalma, de Vries, 2004). It has also been found that positive self-esteem is associated with mental well-being, adjustment, happiness, productivity, coping, success, and satisfaction (Baumeister, Campbell, & Krueger, 2003). It may be noted that the scale used in this study to tap self-concept (i.e. The Self-concept Scale Robson, 1989) actually measures global self-esteem as well.

In the fifth hypothesis, the moderating role of welfare participation and property ownership in the relationships between (1) ethnic identity and mental well-being and (2) between self concept and mental well-being were computed for moderation analyses. Results indicated that only property ownership moderated the relationship between self concept and well-being. There was a positive relationship between self concept and mental well-being in those

participants who owned property but not for those without property i.e. the higher the self concept, the higher the well-being amongst those who own property but not in those without property. It may be noted that among the Gorkhas in Mizoram, the ones that own property can only be the descendents of those who have migrated to Mizoram prior to 26th January, 1950 as property ownership is no more possible among the people who migrated in recent years (*The Mizoram Gazette, Extra Ordinary, 1992*).

Researchers have shown that attachment to one's ethnic group, or feeling a strong sense of connection to one's ethnic group, is one dimension of ethnic identity that may play a key role in maintaining psychological health as well as in managing different forms of ethnic devaluation. For example, feeling a sense of relatedness to one's ethnic group is associated with higher self-esteem and better mental health for ethnic minorities (Crocker, Luhtanen, Blaine, & Broadnax, 1994). Property ownership may also contribute to higher self-esteem. Rohe and Stegman (1994) suggest three distinct mechanisms by which homeownership can contribute to a person's self-esteem. First, self-esteem may be influenced by how he or she is viewed by others. Second, self-esteem may be influenced by how individuals see themselves as compared to others. Homeowners may take their housing tenure as an indication that they are doing better than many, particularly renters. Third, self-esteem may be influenced by self-assessments of their own actions and their outcomes.

In conclusion, these results attained the main concern of the present study to highlight the strength of ethnic identity, self-concept and mental well-being for male and female young adult Indian Gorkhas of Aizawl, to examine the relationship between ethnic identity, self-concept and mental well-being, to highlight the relative contributions of ethnic identity and self-concept in mental well-being and to elucidate the role of demographic variables such as welfare participation and property ownership in the prediction of mental well-being from ethnic identity and self-concept among the young adult Indian Gorkhas. The results of the study confirmed the hypotheses set forth for the study that the young adult Indian Gorkhas of Aizawl possessed a strong ethnic identity, an average level of self-concept and a good mental well-being. Significant gender differences was expected, however, no significant gender differences was found on ethnic identity, self-concept and mental well-being among the young adult Indian Gorkhas. The hypothesis that ethnic identity, self-concept and mental well-being will be positively correlated was well proven, which shows that a strong attachment towards one's group correlated significantly with high self-concept and higher mental well-being. The hypothesis that ethnic identity and self-concept will have a predictive

contributions towards mental well-being was also proven, that is, the higher the strength of ethnic identity, one would achieve clearer self-concept and will also possess greater sense of well-being. The hypothesis put forth, to elucidate the role of welfare participation and property ownership in the prediction of mental well-being from ethnic identity and self-concept, reveals that only property ownership moderated the relationships, indicating that positive relationship between self concept and mental well-being was found for those who own property and not for those who did not own property.

In view of the literature and observations regarding ethnic identity, self-concept and mental well-being amongst the young adult Indian Gorkhas of Mizoram, it was believed that the present study would contribute valuable knowledge of the less studied pocket of minorities in Mizoram. As ethnic minorities increase as a proportion to the population of Mizoram, the importance of how individuals' develop an ethnic identity is likely to become more salient for all members of ethnic minority groups. It has been found that the young adult Gorkhas exhibit a strong ethnic identity and a high mental well-being, but a little lower than expected self-concept was found. Thus, in order to boost the self-concept/ self-esteem of the young adult Indian Gorkhas, intervention programs implicating the salient importance of Gorkha culture and their various organizations is suggested. Young adults should be taught to participate more on their welfare organization in order to achieve clearer self-concept and hence, better well-being. Syed *et al.*, (2013) also found that engaged participation in activities that contribute to one's ethnic identity development was positively related to well-being, whereas more ambivalent attempts to learn about one's ethnic identity were negatively related. These observations broadly find explanatory bases from literature, conforming to Way *et al.*, (2008) discovery that a strong attachment towards one's ethnic group correlated significantly with high self-esteem, low levels of depressive symptoms, good grades, high quality of friendships etc, in other words, a greater sense of well-being.

There are, ofcourse, some limitations pertaining the present study, due to small population of the target population, age effects could not be taken into account and three extreme outliers could not be deleted instead they were winsorized for further use due to limited sample intake. Perceived discrimination could have been included in the variables to be studied, in order to examine the buffering effects of self-esteem and ethnic identity and well-being on ethnic discrimination. Studies of different ethnic minority for comparisons with more sample sizes would be desirable in order to gain deeper understanding of ethnic



identity in relation to other different psychological constructs among migrant and minority groups in the globalized world of today.

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## **APPENDICES**



**MEIM-R**

He ram ah hian mi chi hrang hrang kan awm a. Kan tobul leh hnam bing sawifiah nan hian tawngkam chi hrang hrang pawh hman ani. Entirnan: Mizo, Vai, Black, Korean, Manipuri, Gorkha, Naga, Khasi, etc.

Nang eng hnam nge I nih? (Surname ni lovin) \_\_\_\_\_

A hnuaiia thu (Mizo tawng leh sap tawng a dah) te pawh hi i hnambil chungchang a i ngaihdan leh i bengkhawn dan chungchang an ni hlawm a. Heng thute hi i pawm leh pawmluh dan azirin a hnuaiia number te hi chhanna atan i hmang dawn nia. Tha leh awm i tih anga chhang lovin, uluk takin nangma dinhmun diktak mil in han chhang teh le.

	<b>Strongly Agree</b> (Teh reng mai)	<b>Agree</b> (Aw)	<b>Disagree</b> (Aih)	<b>Strongly Disagree</b> (Teuhlo)
1. I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs. ( <i>Kan hnam chanchin kal tawh te, tihdan phung leh ziarangte hriatchian lehzual tumin hun ka seng tawh thin.</i> )	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
2. I have a strong sense of belonging to my own ethnic group. ( <i>Kan hnam ah hian neitu nihna thinlung ka nei lian hle.</i> )	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
3. I understand pretty well what my ethnic group membership means to me. ( <i>Kan hnam a member ka nihna hian ka tan awmzia a neih dan hi ka hreachiang tawk hle.</i> )	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
4. I have often done things that will help me understand my ethnic background better. ( <i>Ka hnam chanchin hreachiang tur in thil enge maw ka ti thin.</i> )	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
5. I have often talked to other people in order to learn more about my ethnic background. ( <i>Kan hnam tobul hreachiang lehzual turin, kan hnam chungchang hi midangte pawh ka sawipui fo thin.</i> )	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
6. I feel a strong attachment towards my own ethnic group. ( <i>Ka hnam ah hian ka hnambei hle.</i> )	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

## ROBSON SCQ

Heng thute hi mi thenkhat ten anmahni chungchanga an thil thlir dan leh rin dan ani a.Hun tam zawka i awm dan a zirin,heng thute hi i pawmpui dan a zirin a zawna number inziak hi,pakhat zelin tlar tinah I thai bial dawn nia.Mi pakhat ngaihdan a tawmpui vek theih loh angin,chhan na dik leh diklo a awm chuang lo.

		<i>Completely Disagree</i> (Teuhlo)	<i>Disagree</i> (Aih)	<i>Agree</i> (Aw)	<i>Completely Agree</i> (Tehreng mai)
1.	I have control over my own life. ( <i>Ka nunah thuneihna ka nei</i> )	0 1	2 3	4 5	6 7
2.	I'm easy to like. ( <i>Ngainat ka awl</i> )	0 1	2 3	4 5	6 7
3.	I never feel down in the dumps for very long. ( <i>Hun reitak chaurau in ka awm ngailo</i> )	0 1	2 3	4 5	6 7
4.	I can never seem to achieve anything worthwhile. ( <i>Ka tana thil hlu tak tur hi ka sual chhuak thei thin lo</i> )	0 1	2 3	4 5	6 7
5.	There are lots of things I'd change about myself if I could. ( <i>Theih nita se,keimahah hian thil tamtak thlak danglam tur ka nei</i> )	0 1	2 3	4 5	6 7
6.	I am not embarrassed to let people know my opinions. ( <i>Ka ngaihdan hi midangte hrilh ka hrehlo</i> )	0 1	2 3	4 5	6 7
7.	I don't care what happens to me. ( <i>Ka chung a thil thleng hi ka pawisa ngailo</i> )	0 1	2 3	4 5	6 7
8.	I seem to be very unlucky. ( <i>Vannei ngailo ve tak ka ni</i> )	0 1	2 3	4 5	6 7
9.	Most people find me reasonably attractive. ( <i>Mi tam zawk hian hmuh ka nuam min ti ve thin</i> )	0 1	2 3	4 5	6 7
10.	I'm glad I'm who I am. ( <i>Keimah ka ni hi ka lawm</i> )	0 1	2 3	4 5	6 7
11.	Most people would take advantage of me if they could. ( <i>Theih se chuan mi tam zawk hian an hlawknaatan min hmang ang</i>	0 1	2 3	4 5	6 7
12.	I am a reliable person. ( <i>Mi rintlak tak ka ni</i> )	0 1	2 3	4 5	6 7

		<b>Completely Disagree (Teuhlo)</b>	<b>Disagree (Aih)</b>	<b>Agree (Aw)</b>	<b>Completely Agree (Tehreng mai)</b>
13.	It would be boring if I talked about myself. ( <i>Midang bulah ka chungchang sawi ta ila ahneawm ang</i> )	0 1	2 3	4 5	6 7
14.	When I'm successful, there's usually a lot of luck involved.( <i>Ka hlawhtlin chang hian ka vanneih vang ani fothin</i> )	0 1	2 3	4 5	6 7
15.	I have a pleasant personality. ( <i>Mizia duhawm tak ka nei</i> )	0 1	2 3	4 5	6 7
16.	If a task is difficult, that just makes me all the more determined. ( <i>Tihtur harsa tak ka neih hian ,ka tumruh zual sauh thin</i> )	0 1	2 3	4 5	6 7
17.	I often feel humiliated. ( <i>A chang hi chuan ka zak ngawih ngawih thin</i> )	0 1	2 3	4 5	6 7
18.	I can usually make up my mind and stick to it. ( <i>Ka rilru ka siam fel thei in,ka dinna ngaiah ka ding reng thin.</i> )	0 1	2 3	4 5	6 7
19.	Everyone else seems much more confident and contented than me.( <i>Midang zawng zawng hi keimah aiin an mahni an inrintawk hmelin an induhtawk hmel zawk vek</i> )	0 1	2 3	4 5	6 7
20.	Even when I quite enjoy myself, there doesn't seem much purpose to it all. ( <i>Keimah a nuam ka tih ve viau pawh hian,awmzia nei tak tak chuangin ka hrelo</i> )	0 1	2 3	4 5	6 7
21.	I often worry about what other people are thinking about me.( <i>Midang in min thlir dan tur hi ka lungkham fo thin</i> )	0 1	2 3	4 5	6 7
22.	There's a lot of truth in the saying "What will be, will be". ( <i>"Anih dawn chuan,ani mai ang " tih thu hian thudik a pai ani</i> )	0 1	2 3	4 5	6 7
23.	I look awful these days. ( <i>Tunlai chu ka bawrchhawr riau</i> )	0 1	2 3	4 5	6 7
24.	If I really try, I can overcome most of my problems. ( <i>Ka tum tak tak chuan ,ka buaina tam zawk hi ka chingfel thei ang</i> )	0 1	2 3	4 5	6 7

		<b>Completely Disagree (Teuhlo)</b>	<b>Disagree (Aih)</b>	<b>Agree (Aw)</b>	<b>Completely Agree (Tehreng mai)</b>
25.	It's pretty tough to be me. ( <i>Keimah nih hi a harsa ve thin khawp mai</i> )	0 1	2 3	4 5	6 7
26.	I feel emotionally mature. ( <i>Ka rilru hi a puitling ani</i> )	0 1	2 3	4 5	6 7
27.	When people criticise me, I often feel helpless and second-rate. ( <i>Midang ten min sawisel hian ,thil tithei miah lo leh lak tlak lohah ka inngai thin</i> )	0 1	2 3	4 5	6 7
28.	When progress is difficult, I often find myself Thinking it's just not worth the effort. ( <i>Hma ka sawn theihloh chang hian,han thawhhah vak hian awmzia a neilo ah ka ngai thin</i> )	0 1	2 3	4 5	6 7
29.	I can like myself even when others don't. ( <i>Midang ten min ngaina lo mahse,keimah ka in ngaina tho</i> )	0 1	2 3	4 5	6 7
30.	Those who know me well are fond of me. ( <i>Min hrechiang tute chuan min ngaina hle thin</i> )	0 1	2 3	4 5	6 7

## WEMWBS

Heng a hnuaiia thu te hi ngaihtuahna leh rilru puthmang chungchang an ni a. Dinglama chhanna bawm zawn thla ah hian **tunkar hnih** liam ta chhunga i nuna i tawnhriat sawifiah bertu zel i thai dawn nia.

<u>Tunkar hnih</u> vel liam ta chhungin.....	None of the time (Engtiklai mah)	Rarely (Ngai mang lo) 2	Some of the time (A chang chang)	Often (Fo thin) 4	All of the time (Englai pawh in)
1. I've been feeling optimistic about the future. (Hmalam hun hi a eng zawnng in ka thlir thin.)	1	2	3	4	5
2. I've been feeling useful. (Tangkai ve tak niin ka inhre thin.)	1	2	3	4	5
3. I've been feeling relaxed. (Hahdam takin ka awm thin.)	1	2	3	4	5
4. I've been feeling interested in other people. (Midangte ka bengkhawn thin.)	1	2	3	4	5
5. I've had energy to spare. (Ka thothang tha in tha chuangliam ka nei bawk ani.)	1	2	3	4	5
6. I've been dealing problems well. (Tha takin harsatna ka sukiang thin.)	1	2	3	4	5
7. I've been thinking clearly. (Ngaihtuahna thiang tak hmangin thil ka ngaihtuah thin.)	1	2	3	4	5
8. I've been feeling good about myself. (Keimah ah ka lawm tawk viau thin.)	1	2	3	4	5
9. I've been feeling close to other people. (Midangte hnaih riaua inhriatna thinlung ka pu thin)	1	2	3	4	5
10. I've been feeling confident. (Keimah ka inringtawk thin.)	1	2	3	4	5
11. I've been able to make up my own mind about things. (Thil reng reng ah ka rilru ka siam fel zung zung thei.)	1	2	3	4	5
12. I've been feeling loved. (Hmangaih niin ka inhre thin.)	1	2	3	4	5
13. I've been feeling interested in new things. (Thilthar ka ngaihven thin.)	1	2	3	4	5
14. I've been feeling cheerful. (Ka hlim sarh thin.)	1	2	3	4	5

**DEMOGRAPHIC FORM**

**INTRODUCTION:** Heng zawhna tehi M.phil research a kan hnam chungchang zirchianna atana hmanraw hmante an ni a. Mimal chhannate hi confidential vek niin research atan chauh a hman tur an ni a. Hming pawh ziah a ngai lem lova, khawngaihtakin min lo chhan sak ve ta che.

Hetieng zawhna chhan anih hian mahni tha tih ang leh thil mawihawih zawng chung a chhan a awl thin a. Chutieng nilovin rilru inhawng tak leh, mahni nihdan diktak milin i chhang hram dawn nia.

**DEMOGRAPHIC INFORMATION FORM**

1.Kum zat: \_\_\_\_\_ 2.Pawl zat: \_\_\_\_\_ 3.Sex: Mipa  Hmeichhia

4. Employment status : Hna hming \_\_\_\_\_

5.Lekhka zirna/Hnathawhna Khua: \_\_\_\_\_ 6.Pianna Khua: \_\_\_\_\_

7.Parents:

Nu leh pate inthen:

Nu or Pa boral tawh:

8.Family Type:

Nuclear Family (Mahni chungkaw bik - nu, pa, leh unau te nen chauh a awm)

Joint Family (mahni chungkaw bik leh pi,pu,ni,patea etc. te nena awm)

9.Pa hnathawh: \_\_\_\_\_

10.Nu hnathawh: \_\_\_\_\_

11. I pa Surname : \_\_\_\_\_

12. I nu Surname : \_\_\_\_\_

13. Unau engzatnge in nih?: \_\_\_\_\_

14.Lekhka zirna/Hnathawhna Khua a Gorkha Welfare a inhman dan:

Tel Ngailo  Tel ve zeuh zeuh  Tel ve fo mai  Tel ziah

15. Engtia rei nge Aizawl ah hian I awm tawh?: \_\_\_\_\_

16.Aizawl ah in leh lo in nei em ? Aw  Aih



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Degree : Master of Philosophy  
Department  
Title of Dissertation : "Ethnic Identity and Self Concept in Relation to  
Mental Well-being: A Study Among the Indian Gorkhas  
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Date of Admission : 29.7.2015  
Approval of Research Proposal  
1. BOARD OF STUDY :19.04.2016  
2.SCHOOL BOARD: 22.04.2016  
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3. Academic Council :28.04.2016  
4. DATE OF COMPLETION OF  
M Phil. COURSE WORK : 17.02.2016  
Extension (if any) : Nil

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	MALES						FEMALES					
ITEMS	ctnwor _	attap p	detsig	cfldvoe	rslc	scqtt	ctnwor_w	attapp	Detsig	cfldvoe	Rslc	scqtt
scq5	.297**	-.140	-0.014	.081	-.009	.099	.416**	-.062	.181	.183	-.108	.236*
scq17	.454**	-.194	0.167	.079	-.126	.157	.515**	.115	.253**	.084	-.049	.308**
scq18	.359**	.424**	-0.118	.324**	.465*	.453**	.417**	.370	-.017	.254*	.537**	.469**
scq19	.580**	.033	.212	.289**	.006	.392**	.619**	.134	.360**	.288*	.077	.484**
scq21	.522**	-.001	.044	.220*	.007	.295**	.549**	.050	.225*	.227*	.056	.377**
scq26	.509**	.399**	-.158	.324**	.293**	.459**	.333**	.274**	-.077	-.002	.272**	.242*
scq27	.600**	.453**	-.151	.482**	.435**	.604**	.533**	.268**	.292**	.451**	.114	.541**
scq29	.523**	.401**	-.006	.281	.282**	.476**	.430**	.167	-.010	.091	.350**	.318**
scq2	.032	.610**	-.034	.122	.374**	.299**	-.041	.577**	-.125	.026	.200*	.157
scq9	.080	.532**	-.064	-.076	.093	.148	.049	.677**	.049	.140	.306**	.329**
scq15	.159	.711**	-.136	.148	.346**	.357**	.249*	.617**	.036	.088	.349**	.378**
scq23	.330**	.412**	.015	.477**	.319**	.506**	.412**	.328**	.196	.447**	.151	.496**
scq30	.355**	.746**	-.232	.395**	.573**	.568**	.302**	.606**	-.026	.210*	.543**	.469**
scq11	.019	-.141	.515**	.177	-.064	.143	.133	.001	.596**	.148	.262**	.298**
scq13	.095	.017	.555**	.064	-.108	.166	.355**	.287**	.650**	.193	.168	.473**
scq14	-.054	-.129	.600**	.061	.014	.103	.133	-.158	.476**	.008	-.168	.081
scq22	-.074	-.084	.504**	-.036	-.148	.014	.089	-.010	.385**	-.048	-.191	.064
scq1	.225*	.213*	-.029	.361**	.348**	.358**	.047	.339**	-.053	.316**	.273**	.272**
scq3	.222*	.280**	-.087	.413**	.462**	.408**	-.270**	.135	-.357**	.110	.009	-.108
scq4	-.173	-.117	-.131	-.488**	-.240*	-.382**	-.459**	-.131	-.346**	-.556**	-.141	-.536**
scq7	.008	.217*	.072	.308**	.155	.243*	.123	-.069	.233*	.407**	.088	.260**
scq8	.270**	-.004	.246	.482**	.093	.377**	.048	-.043	-.014	.442**	.024	.183
scq10	.294**	.446**	-.320	.522**	.536**	.492**	.257**	.361	-.121	.379**	.567**	.436**
scq20	.373**	-.035	.350	.437**	.093	.409**	.385**	.194	.144	.585**	.045	.468**
scq24	.448**	.499**	-.057	.641**	.613**	.686**	.140	.193	-.173	.275**	.083	.191
scq25	.205*	-.049	.100	.383**	-.094	.231*	.044	.042	.285**	.323**	.129	.242*
scq28	.151	.054	.087	.416**	.117	.292**	.478**	.032	.265**	.552**	.067	.482**
scq12	.335**	.652**	-.183	.456**	.742**	.604**	.180	.508**	.017	.342**	.766**	.507**
scq16	.244*	.409**	-.060	.395**	.761**	.507**	.439**	.466**	.181	.324**	.748**	.620**
scq6	.140	.212*	-.058	.359**	.669**	.382**	.115	.252**	-.057	.141	.693**	.296**
ctnwor_w	1						1					
attapp	.331**	1					.343**	1				
detsig	-.002	-.153	1				.329**	.052	1			
cfldvoe	.530**	.374**	.127	1			.428**	.331**	.148	1		
rslc	.327**	.578**	-.136	.555**	1		.323**	.547**	.056	.358**	1	
scqtt	1	.639**	.201	.866**	.684**	1	.786**	.653**	.437**	.748**	.633**	1
Cronbach's alpha	.696	.728	.786	.647	.736	.646	.707	.751	.779	.704	.767	.741
Mean	31.6667	22.304	11.5714	41.5810	15.4857	122.6095	30.1441	21.8051	12.6441	42.4746	14.7203	121.8136
SD	6.39060	4.9499	3.79741	7.71210	7.71210	17.66161	7.01193	4.50879	3.74970	7.01246	3.56115	18.94614
Skewness/SE	.684/.236	.092/.236	-.478/.236	.046/.236	.008/.236	.161/.236	1.11/.223	.002/.223	.194/.223	.574/.223	.020/.223	1.02/.223
Kurtosis/SE	.521/.467	-.154/.467	.343/.467	.060/.467	-.571/.467	-.468/.467	1.73/.442	.435/.442	.547/.442	1.09/.442	-.458/.442	1.73/.442



**(ABSTRACT)**

**ETHNIC IDENTITY AND SELF CONCEPT IN RELATION TO  
MENTAL WELL-BEING: A STUDY AMONG THE INDIAN GORKHAS  
IN MIZORAM.**

**Lalparmawii Khiangte  
(Regn.No-MZU/M.Phil./330 of 22.04.2016)**

Dissertation Submitted for the Degree of Master of Philosophy in Psychology

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Ethnic identity is the awareness of a person's affiliation with a certain ethnic group (Tajfel, 1981). It is a recognition of which ethnic group one belongs to by observing the language, customs and beliefs associated with that group and determining if one's own language, customs and beliefs correspond with those of that specific group. It can be both symbolic and influential (La Belle & Ward, 1996). Ethnic identity is that part of an individual's self-concept which derives from their knowledge of their membership in a social group (Tajfel, 1981, p. 255). A commitment, or sense of belonging, is perhaps the most important component of ethnic identity. Attachment or affective commitment was included by Ashmore, Deaux, & Volpe (2004) as a key component of group identity. According to developmental models (Marcia, 1980; Phinney, 1989, 1993), commitment alone does not define a confident, mature, achieved identity; that is, commitment may result from identifications with one's parents or other role models that have not been fully internalized by the individual. In contrast, the secure and stable sense of self that defines an achieved identity reflects knowledge of and an understanding about ethnicity that is based on a process of exploration. Exploration, defined as seeking information and experiences relevant to one's ethnicity can involve a range of activities, such as reading and talking to people, learning cultural practices, and attending cultural events (Phinney & Ong, 2006).

Raimy (1943) was the first person who defined self-concept, "the self-concept is the more or less organized perceptual object resulting from present and past self observation... (i.e.,) what a person believes about himself. The self-concept is the map which each person consults in order to understand himself, especially during moment of crises or choice". Shavelson, Hubner, and Stanton (1976) developed a multidimensional, hierarchical model of self-concept based on 14 relatively distinct components of self-concept (e.g., emotional, social, academic, physical, etc.). They defined self-concept as "a person's perceptions of him/herself, formed through experience with the environment, interactions with significant others and attributions of his/her own behavior, p.411". Shavelson *et al.*, (1976) argued that self esteem is the global, hierarchical component of a multidimensional hierarchy of specific components of self, and both self-esteem and specific components of self-concept (e.g., academic, social, and physical). Self-concept is both descriptive and evaluative (Shavelson *et al.*, 1976).

The World Health Organization (WHO, 2014) defined mental well-being as a state in which individuals realize their own capacities, can cope with everyday stressors, can work productively and fruitfully and can contribute to their community. Well-being is a complex

construct that concerns optimal experience and functioning. The term positive mental health is often used interchangeably with the term mental well-being. Positive mental health is recognised as having major consequences for health and social outcome (Huppert & Wittington, 2004; Linley & Joseph, 2004).

Subjective well-being was coined by Ryan and Deci (2001) as composed of perception of pleasure, displeasure, satisfaction and happiness which runs along the hedonic approach. Another way is the eudaimonic approach or the psychological well-being model that takes into account the mechanisms of healthy functioning and adjustment. Subjective well-being is also defined as 'a person's cognitive and affective evaluations of his or her life' (Diener, Lucas, & Oishi, 2002, p. 63). Numerous studies have looked at the implications of positive ethnic or racial identification on ethnic minorities' mental health. In particular, researchers have shown that attachment to one's ethnic group, or feeling a strong sense of connection to one's ethnic group, is one dimension of ethnic identity that may play a key role in maintaining psychological health as well as in managing different forms of ethnic devaluation. For example, social psychological research indicates that feeling a sense of relatedness to one's ethnic group is associated with higher self-esteem and better mental health for Asian Americans, Hispanic/Latinos, and African Americans (Crocker, Luhtanen, Blaine, & Broadnax, 1994).

Way, Santos, Niwa and Kim-Garvey (2008) discovered that a strong attachment towards one's ethnic group correlated significantly with high self-esteem, low levels of depressive symptoms, good grades, high quality of friendships, as well as several other indicators of adjustment in cross-sectional and longitudinal studies of adolescents. In addition, Brook and Pahl (2005) revealed that the internalization of a positive Black identity was related to healthy psychological functioning and higher levels of personal self-esteem. When African Americans were able to feel positive about their racial/ethnic group membership, they displayed higher levels of self-esteem (Brook & Pahl, 2005). In addition, Phinney (1992) demonstrated that **minorities** had a statistically significant correlation between ethnic identity and a positive self-esteem. Furthermore, when looking at various subgroups sorted by ethnicity and gender, African American males and females did not differ in their self-esteem. However, research with adolescents has often found females to have a lower self-esteem when compared to their male counterparts (Phinney *et al.*, 1997). Given that ethnic identity is one aspect of global self-concept (Charlesworth, 2000; Samuels, 1977), it would seem reasonable to expect that a person with a positive self-concept, experiencing high

self-esteem would have a strong and favorable ethnic identity. Other researches in the area of ethnic identity and self-identity has supported a strong relationship between the two (Gray-Little & Hafdahl, 2000; Phinney and Rotheram, 1987; Phinney, 1990, ; Umana-Taylor, 2004; Umana-Taylor *et al.*, 2002).

Indian Gorkhas are citizens of India as per the Gazette notification of the Government of India on the issue of citizenship of the Gorkhas of India (*The Gazette of India Extraordinary*, 1988). According to Singh (2012), the history of the Gorkha settlement in the present state of Mizoram began in the latter part of the nineteenth century. They first arrived in Mizoram in 1891. According to Pradhan (2011), the Gorkhas initially migrated from the Kingdom of Nepal with affinity to the Gorkha district and later from different parts of the British India. It is said that the migratory waves from Nepal were caused by the increasing fragmentation of land holding, indebtedness, rising population and declining land availability and unemployment of skilled labours.

Pradhan (2011) states that before 1980, there was no restriction for them with regard to trade, employment, higher education, allotment of Post-Matric Scholarship, land settlements etc in Mizoram. It was around the 1980s that the permanent Gorkha settlers began to face the problem of their identity, mainly due to the influx of other Gorkhas from elsewhere, who were engaged as labourers, cowherders, lumberjacks etc. However, the Cabinet Meeting of 20th Dec., 1991 resolved to extend certain facilities to the Gorkhas of Mizoram who have been residing in Mizoram prior to 26th Jan.,1950 (Sunar, Kawar & Subba, 2000) Subsequently, an Extra-Ordinary Gazette of Mizoram was published in 1992, stating that, the Government was pleased to extend certain benefits to the Gorkha permanent settlers and their descendents who were permanently residing in Mizoram prior to 26th Jan.,1950. The Gazette notification included granting of Post-matric Scholarships, extension of facilities in the matter of education, land settlements certificates including transfer of ownership, employment and trade and commerce on par with their Mizo counterpart, and Issue of Permanent Residential Certificates ( *The Mizoram Gazette, Extra Ordinary, 1992*). According to Pradhan (2011), before the Independence of India, the Gorkha population in and around Aizawl (Aijal) was relatively large. It is recorded that in Aizawl sub-division, 25 percent of the taxed houses belonged to the Gorkha settlers. The Gorkhas in Mizoram are close-knit community. They are highly conscious about the welfare and well-being of their community. Though they constantly mix with the native people, they have preserved their language, culture and identity as Gorkhas. At present, there are over 5000 descendants of

Gorkhas who are long-term residents of Aizawl (Mizoram Legislative Assembly, 2015) and approximately 700 recent Gorkha settlers identifiable in Mizoram.

Following the review of literature pertaining to ethnic identity, self concept, migration and mental well-being, and some status and history of the Indian Gorkhas in Mizoram, **the principal concern of the study is to examine how ethnic identity and self concept play out towards the mental well-being of a minority group specifically of the Indian Gorkhas in Mizoram**, a population that lends feasibility for such a study. It is believed that as one possesses stronger ethnic identity, one would achieve clearer self concept and will also possess greater sense of well-being. This study would also contribute valuable knowledge to the less studied pocket of the minority populations in Mizoram. The main **objectives** of the present study are to determine the strength of ethnic identity, self-concept and mental well-being of the Indian Gorkhas of Aizawl along the lines of gender, to examine the relationships between ethnic identity, self-concept and mental well-being, to determine the relative contributions of ethnic identity and self-concept in mental well-being and to elucidate the moderating role of demographic variables in the relationships among ethnic identity, self-concept and mental well-being.

After screening the data for incomplete responses, age (only 18 to 40 years old young adults) and ethnicity (only Indian Gorkhas), the present study retained randomly selected **sample** of 211 second and third generation Indian Gorkhas comprising of 104 male and 107 female young adults in each group with their age ranging from 18- 40 years (mean age = 26 years). The subjects were randomly sampled from the different localities in which the Gorkhas usually resides. From the present sample, 42.2% of the subjects were employed while 57.8% of them were unemployed. 53% of the subject's father were working in the Government sector, 20.7% were unemployed and 23.6% of them were running their own business and were engaged in agricultural works. 7.9% of the subject's mother were employed in the Government sector and 77.9% of them were housewives, 10.2% of the subject's mother were involved in business and agricultural works. 89.6% of the subjects were raised by both parents and a small percentage of 10.4 were raised up by single parent. This produced 88.5% of the participants hailing from Nuclear family and 11.6% hailing from Joint family. 55.5% of the subjects were actively involved in welfare organisation while 44.5% of them were not involved. 68.7% of the sample claims that they possess permanent residences while 31.3% do not own permanent residences.

One **measure** of ethnic identity viz., Revised Multigroup Ethnic Identity Measure (MEIM-R; Phinney & Ong, 2007), and measure of self-concept viz., Self-Concept Questionnaire (SCQ; Robson, 1989), measure of mental well-being viz., Warwick-Edinburgh Mental Well-being Scale (WEMWBS) (Tennant.R., Hiller.L., Fishwick.R., Platt.S., Joseph.S., Weich.S., Parkinson.J.,Secker.J., &Brown.S.S.,2006) were selected to measure the variables of interest. Subject-wise scores on the specific items of the scales were separately prepared and analyzed to check their psychometric adequacy for measurement purposes across the samples: both male and female Indian Gorkhas of Aizawl. The psychometric adequacies of the behavioural measures were analyzed by employing *SPSS*. Analyses included (i) item-total coefficients of correlation (and the relationship between the specific items of the sub-scales as an index of internal consistency), (ii) reliability coefficients (Cronbach alpha of the sub-scales and full scales), and (iii) relationships between the scales to relate the constructs in the target population and for cross validation of the measures. Further, values of Mean, SD, Skewness and Kurtosis were included for comparison of the test scores between the groups, and to check the data distributions for further statistical analyses.

Before analyses was conducted, diagnostic tests of assumptions that underlie the application of **parametric** tests were first checked. Linearity, normality (skewness/kurtosis), homogeneity of variance (Levene's test) and independence of errors (Durbin Watson test) were found to be adequate and therefore no transformation was needed. There were three extreme outliers which were winsorized for further use . Results of the psychometric checks of the behavioural measures of ethnic identity (MEIM-R), self-concept (SCQ) and mental well-being (WEMWBS) stood fast the test of psychometric checks of reliability for use in the population under study i.e. male and female young adult Indian Gorkhas of Aizawl. The MEIM-R sub-scales yielded substantial trustworthy results similar to the original studies (Phinney & Ganeva, 2010; Phinney & Ong, 2007; Yoon, 2011). The SCQ also stood fast the test of psychometric checks of reliability for use in the population under study, resembling the findings of the factor analyses by the developer of the SCQ (Robson, 2002). The behavioural measure of mental well-being (WEMWBS) also stood fast the test of psychometric checks of reliability for use in the population under study, conforming to the results obtained in various other studies using the WEMWBS (Clarke *et al.*, 2011; Gremikni & Stuart-Brown, 2011; Lopez *et al.*, 2012; Tennant *et al.*, 2006).

An overview of the results of the strength of ethnic identity, self-concept and mental well-being indicated that generally majority of the subjects i.e the young adult Gorkhas of



Mizoram possessed a strong ethnic identity as expected, an average level of self-concept and high mental well-being. There has been mixed findings regarding impact of ethnic identity on constructs such as self concept, self-esteem and well being. Previous social psychological research indicates that feeling a sense of relatedness to one's ethnic group is associated with higher self-esteem and better mental health amongst Asian Americans, Hispanic/Latinos, and African Americans (Crocker, Luhtanen, Blaine, & Broadnax, 1994). However, Phinney & Rotheram (1987) cautioned against overgeneralization of this concept and stated that with respect to ethnic group membership, members of the low-status ethnic group may be faced with negative identity and low self-regard. The Indian Gorkhas being one of the ethnic minorities in Mizoram may also face lower self-regard and hence, resulting in lower self-concept than expected.

In order to examine the hypotheses of gender differences, independent sample *t* test was used on each of the measures of ethnic identity, self-concept and mental well-being. Significant gender differences was expected in ethnic identity, self-concept and mental well-being. However, non-significant gender differences was found in all the three measures. Although the mean differences between males and females on the total and subscales of ethnic identity, self-concept/self-esteem and mental well-being were hardly significant in this study, mean trends did reveal generally stronger ethnic identity, self-concept and higher well-being in males than in females. With respect to the possible influence of gender on ethnic identity, data contrasted across gender yielded either minimal differences or mixed findings (e.g., Phinney & Alipuria, 1990; Phinney, Cantu, & Kurtz, 1997; Tatman, 1996). In contrast with the present research, findings by Phinney and Tarver (1988), indicated that African American women were more likely to explore their ethnic background and tradition compared to their male counterparts. Similarly, research on Asian American finds that, in general, female Asian American are more oriented towards their ethnicity than are their male counterparts (TingToomey, 1981; Yip & Fuligni, 2002). In line with the mean trends present findings, a robust finding reveals a significant gender gap in which males tend to report higher levels of self-esteem than females do (Kling *et al.*, 1999; Robins *et al.*, 2002; Zeigler-Hill & Myers, 2012). When looking at various subgroups sorted by ethnicity and gender, African American males and females did not differ in their self-esteem. However, research with adolescents has often found females to have a lower self-esteem when compared to their male counterparts (Phinney, Cantu, & Kurtz, 1997). Recent researches also reported that gender difference in self-esteem ranged only from small to medium effect sizes (Kling, Hyde,

Showers, & Buswell, 1999; Twenge & Campbell, 2001). Diener (1984) also gives similar findings that compare the level of subjective well-being among men and women and find that there is no difference in reported mean levels of positive well-being.

It was hypothesized that ethnic identity, self-concept and mental well-being will be significantly positively correlated with each other among the Indian Gorkhas of Aizawl. It was found that for males, ethnic identity was positively correlated with self-concept and mental well-being and self-concept was positively correlated with ethnic identity and mental well-being. However, one of the self-concept subscales, Determinism & Significance, was not significantly related to any other scales except for its Total Self-Concept scale with which it is significantly correlated (only at .05 level of significance). The mental well-being scale (WEMWBS) was positively correlated with all other subscales except for Determinism & Significance subscale of Self-Concept. For females, it was found that ethnic identity was positively correlated with self-concept and mental well-being. Self-concept was also found to be positively correlated with mental well-being and Mental Well-being was found to be positively correlated with all other subscales except with the Self-Concept subscale of Determinism and Significance as was found for the male sample.

Regarding the fourth hypothesis where it was expected that both ethnic identity and self-concept independently will significantly contribute to mental well-being, results indicated that controlling for the demographic variables such as welfare participation and property ownership, ethnic identity was a significant predictor of Mental well-being. This result finds support from research by Roberts *et al.*, (1999) who also found that strong ethnic identity results in a variety of positive attributes, such as coping ability, mastery, self-esteem, and optimism. Positive link between ethnic identity and well-being has also been found for immigrants (e.g., Sam, Vedder, Ward, & Horenczyk, 2006). Studies on ethnic minority students, found that engaged participation in activities that contribute to one's ethnic identity development was positively related to well-being, whereas more ambivalent attempts to learn about one's ethnic identity were negatively related (Syed, Walker, Lee, Umana-Taylor, Zamboanga, Schwartz & Huynh, 2013)

The predictability of mental well-being from self-concept was separately analyzed and results revealed that self-concept was also a significant predictor of mental well-being. Studies indicates that self-esteem is of general psychological importance (Brown, Cai, Oakes, & Deng, 2009). Positive self-esteem can be a protective factor that contributes to positive

social behaviour and act as a buffer against the impact of negative influences (Mann, Hosman, Schaalma, de Vries, 2004). It has also been found that positive self-esteem is associated with mental well-being, adjustment, happiness, productivity, coping, success, and satisfaction (Baumeister, Campbell, & Krueger, 2003). It may be noted that the scale used in this study to tap self-concept (i.e. The Self-concept Scale Robson, 1989) actually measures global self-esteem as well.

In the fifth hypothesis, the moderating role of welfare participation and property ownership in the relationships between (1) ethnic identity and mental well-being and (2) between self concept and mental well-being were computed for moderation analyses. Results indicated that only property ownership moderated the relationship between self concept and well-being. There was a positive relationship between self concept and mental well-being in those participants who owned property but not for those without property i.e. the higher the self concept, the higher the well-being amongst those who own property but not in those without property. It may be noted that among the Gorkhas in Mizoram, the ones that own property can only be the descendents of those who have migrated to Mizoram prior to 26th January, 1950 as property ownership is no more possible among the people who migrated in recent years (*The Mizoram Gazette, Extra Ordinary, 1992*).

Researchers have shown that attachment to one's ethnic group, or feeling a strong sense of connection to one's ethnic group, is one dimension of ethnic identity that may play a key role in maintaining psychological health as well as in managing different forms of ethnic devaluation. For example, feeling a sense of relatedness to one's ethnic group is associated with higher self-esteem and better mental health for ethnic minorities (Crocker, Luhtanen, Blaine, & Broadnax, 1994). Property ownership may also contribute to higher self-esteem. Rohe and Stegman (1994) suggest three distinct mechanisms by which homeownership can contribute to a person's self-esteem. First, self-esteem may be influenced by how he or she is viewed by others. Second, self-esteem may be influenced by how individuals see themselves as compared to others. Homeowners may take their housing tenure as an indication that they are doing better than many, particularly renters. Third, self-esteem may be influenced by self-assessments of their own actions and their outcomes.

In conclusion, these results attained the main concern of the present study to highlight the strength of ethnic identity, self-concept and mental well-being for male and female young adult Indian Gorkhas of Aizawl, to examine the relationship between ethnic identity, self-

concept and mental well-being, to highlight the relative contributions of ethnic identity and self-concept in mental well-being and to elucidate the role of demographic variables such as welfare participation and property ownership in the prediction of mental well-being from ethnic identity and self-concept among the young adult Indian Gorkhas. The results of the study confirmed the hypotheses set forth for the study that the young adult Indian Gorkhas of Aizawl possessed a strong ethnic identity, an average level of self-concept and a good mental well-being. Significant gender differences was expected, however, no significant gender differences was found on ethnic identity, self-concept and mental well-being among the young adult Indian Gorkhas. The hypothesis that ethnic identity, self-concept and mental well-being will be positively correlated was well proven, which shows that a strong attachment towards one's group correlated significantly with high self-concept and higher mental well-being. The hypothesis that ethnic identity and self-concept will have a predictive contributions towards mental well-being was also proven, that is, the higher the strength of ethnic identity, one would achieve clearer self-concept and will also possess greater sense of well-being. The hypothesis put forth, to elucidate the role of welfare participation and property ownership in the prediction of mental well-being from ethnic identity and self-concept, reveals that only property ownership moderated the relationships, indicating that positive relationship between self concept and mental well-being was found for those who own property and not for those who did not own property.

In view of the literature and observations regarding ethnic identity, self-concept and mental well-being amongst the young adult Indian Gorkhas of Mizoram, it was believed that the present study would contribute valuable knowledge of the less studied pocket of minorities in Mizoram. As ethnic minorities increase as a proportion to the population of Mizoram, the importance of how individuals' develop an ethnic identity is likely to become more salient for all members of ethnic minority groups. It has been found that the young adult Gorkhas exhibit a strong ethnic identity and a high mental well-being, but a little lower than expected self-concept was found. Thus, in order to boost the self-concept / self-esteem of the young adult Indian Gorkhas, intervention programs implicating the salient importance of Gorkha culture and their various organizations is suggested. Young adults should be taught to participate more on their welfare organization in order to achieve clearer self-concept and hence, better well-being. Syed *et al.*, (2013) also found that engaged participation in activities that contribute to one's ethnic identity development was positively related to well-being, whereas more ambivalent attempts to learn about one's ethnic identity were negatively

related. These observations broadly find explanatory bases from literature, conforming to Way *et al.*, (2008) discovery that a strong attachment towards one's ethnic group correlated significantly with high self-esteem, low levels of depressive symptoms, good grades, high quality of friendships etc, in other words, a greater sense of well-being.

There are, of course, some limitations pertaining the present study, due to small population of the target population, age effects could not be taken into account and three extreme outliers could not be deleted instead they were winsorized for further use due to limited sample intake. Perceived discrimination could have been included in the variables to be studied, in order to examine the buffering effects of self-esteem and ethnic identity and well-being on ethnic discrimination. Studies of different ethnic minority for comparisons with more sample sizes would be desirable in order to gain deeper understanding of ethnic identity in relation to other different psychological constructs among migrant and minority groups in the globalized world of today.

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