

**LEVELS OF ETHNIC IDENTITY AND SUBJECTIVE
WELLBEING: A STUDY AMONG THE MIZO**

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(LALCHHANHIMI)

Aizawl:
The 24th August, 2013

MEIM

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: **Gorkhali, Mizo, Vai, Bru, etc.etc...**

Nangma chungchang ah khawngaihni hei hi dah khat rawh: Hnamthu ah chuan (surname nilovin)hnam niin ka inchhal.

A hnuaiia thu (Mizo tawng leh sap tawng a dah) te pawh hi i hnambil chungchanga I ngaihnan leh i bengkhawn dan chungchang an ni hlawm a. Heng thute hi i pawm lehpawmlodanazirin a hnuaianambarte 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.

1. Kan hnam chanchin kal tawh te, tihdan phung leh ziarangte hriatchian lehzuat tumin hun ka seng tawh thin. (I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs).

- (4) Hun seng tawh thin tehreng mai/Strongly Agree
- (3) Hun seng tawh thin e/Agree
- (2) Hun la seng lo/Disagree
- (1) Hun la seng teuh lo /Strongly Disagree

2. Pawl a, member te ka hnampui an nih deuh vekna ah ka tel taima hle. (I am active in organizations or social groups that include mostly members of my own ethnic group)

- (4) Tel taima tehreng mai/Strongly Agree
- (3) Tel taima e/Agree
- (2) Tel taima lo/Disagree
- (1) Tel taima teuh lo/Strongly Disagree

3. Kan hnam tobul leh ka tana a hlutna te ka hrechiang tawh ani. (I have a clear sense of my ethnic background and what it means to me)

- (4) Hrechiang tehreng mai/Strongly Agree
- (3) Hrechiang e/Agree
- (2) Hrechiang lo/Disagree
- (1) Hrechiang tawh teuh lo/Strongly Disagree

4. Kan hnam a member ka nihna hian ka nun a nghawng dan tur ka ngaihtuah fo thin. (I think a lot about how my life will be affected by my ethnic group membership)

- (4) Ngaihtuah fo thin tehreng mai/Strongly Agree
- (3) Ngaihtuah fo thin e/Agree
- (2) Ngaihtuah fo thin lo/Disagree
- (1) Ngaihtuah fo thin teuh lo/Strongly Disagree

5. Kan hnam mi ka ni hi ka lawm em em ani. (I am happy that I am a member of the group I belong to)

- (4) Lawm em em tehreng mai/Strongly Agree
- (3) Lawm em em e/Agree
- (2) Lawm em em lo/Disagree
- (1) Lawm em em teuh lo/Strongly Disagree

6. Kan hnam ah hian neitu nihna thinlung ka nei lian hle. (I have a strong sense of belonging to my own ethnic group)

- (4) Neitu nihna thinlung nei lian tehreng mai/Strongly Agree
- (3) Neitu nihna thinlung nei lian e/Agree
- (2) Neitu nihna thinlung nei lian lo/Disagree
- (1) Neitu nihna thinlung nei lian teuh lo/Strongly Disagree

7. Kan hnam a member ka nihna hian ka tan awmzia a neih dan hi ka hrechiang tawk hle. (I understand pretty well what my ethnic group membership means to me)

- (4) Hrechiang tawk tehreng mai/Strongly Agree
- (3) Hrechiang tawk e/Agree
- (2) Hrechiang tawk lo/Disagree
- (1) Hrechiang tawk teuh lo/Strongly Disagree

8. Kan hnam tobul hrechiang lehzual turin, kan hnam chungchang hi midangte pawh ka sawipui fo thin. (In order to learn more about my ethnic background, I have often talked to other people about my ethnic group)

- (4) Sawipui fo tehreng mai/Strongly Agree
- (3) Sawipui fo e/Agree
- (2) Sawipui fo lo/Disagree
- (1) Sawipui fo teuh lo/Strongly Disagree

9. Kan hnam hi ka chhuang hle ani. (I have a lot of pride in my ethnic group)

- (4) Chhuang tehreng mai/Strongly Agree
- (3) Chhuang e/Agree
- (2) Chhuang lo/Disagree
- (1) Chhuang teuh lo/Strongly Disagree

10. Hnam anga thiltikhawm chi hrang hrang heng- ruaitteh, rimawi, leh hnam hminga thiltih ah te hian ka tel ve thin. (I participate in cultural practices of my own group, such as special food, music, or customs)

- (4) Tel ve thin tehreng mai/Strongly Agree
- (3) Tel ve thin e/Agree
- (2) Tel ve lo/Disagree
- (1) Tel ve teuh lo/Strongly Disagree

11. Ka hnam ah hian ka hnambei hle. (I feel a strong attachment towards my own ethnic group)

(4) Hnambei tehreng mai/Strongly Agree

(3) Hnambei e/Agree

(2) Hnambei lo/Disagree

(1) Hnambei teuh lo/Strongly Disagree

12. Kan hnam tobul leh ziarang ah hian ka lungawi hle. (I feel good about my cultural or ethnic background)

(4) Lungawi tehreng mai/Strongly Agree

(3) Lungawi e/Agree

(2) Lungawi lo/Disagree

(1) Lungawi teuh lo/Strongly Disagree

13. Ka hnambik (surname vethung) chu _____

14. Ka pa hnambik (surname vethung) chu _____

15. Ka nu hnambik (surname vethung) chu _____

APPENDIX – II

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.

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

EIS

1. Kan hnam chungchanga ka ngaihdan hi a tlangpuiin a thalo zawng ani thin. (My feelings about my ethnicity are mostly negative)

- (1) He thu hian ka nihna a sawifiah lo tawp/ Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3)He thu hian ka nihna a sawifiah chiang/Describes me well.
- (4) He thu hian ka nihna a sawifiah chiang hle/Describes me very well.

2. Kan hnam chungchanga zirtirna min pe thei tur thiltihna ah reng reng ka la tel ngailo. (I have not participated in any activities that would teach me about my ethnicity)

- (1) He thu hian ka nihna a sawifiah lo tawp /Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3)He thu hian ka nihna a sawifiah chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah chiang hle/Describes me very well.

3. Kan hnam in keimah a awmzia a neihdan ah hian ka chiang tawh ani. (I am clear about what my ethnicity means to me)

- (1) He thu hian ka nihna a sawifiah lo tawp / Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3)He thu hian ka nihna a sawifiah chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah chiang hle/Describes me very well.

4. Kan hnam nihna tilang thei thil heng- chaw ei lam te, rimawi ngaihthlak lam te leh film en te hi ka ti ve tawh thin. (I have experienced things that reflect my ethnicity, such as eating food, listening to music, and watching movies.)

- (1) He thu hian ka nihna a sawifiah lo tawp / Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3)He thu hian ka nihna a sawifiah chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah chiang hle/Describes me very well.

5. Kan hnam chungchang min zirtir belh thin thiltihna ah te ka tel tawh. (I have attended events that have helped me learn more about my ethnicity.)

- (1) He thu hian ka nihna a sawifiah lo tawp / Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3)He thu hian ka nihna a sawifiah chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah chiang hle/Describes me very well.

6. Kan hnam chungchang min zirtir thin thil hrang hrang, heng- lehkhabu, chanchinbu leh thildang te pawh kachhiar tawh. (I have read books/magazines/newspapers or other materials that have taught me about my ethnicity.)

- (1) He thu hian ka nihna a sawifiah lo tawp / Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3)He thu hian ka nihna a sawifiah Chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah Chiang hle/Describes me very well.

7. Kan hnam chungchang ah hian rilru puthmang thalo ka nei. (I feel negatively about my ethnicity.)

- (1) He thu hian ka nihna a sawifiah lo tawp / Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3)He thu hian ka nihna a sawifiah Chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah Chiang hle/Describes me very well.

8. Kan hnam ziarang min chhim tir thei thiltihna ah te ka tel ve tawh. (I have participated in activities that have exposed me to my ethnicity.)

- (1) He thu hian ka nihna a sawifiah lo tawp / Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3)He thu hian ka nihna a sawifiah Chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah Chiang hle/Describes me very well.

9. Hnam dang daih ami ni ila ka ti. (I wish I were of a different ethnicity.)

- (1) He thu hian ka nihna a sawifiah lo tawp / Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3)He thu hian ka nihna a sawifiah Chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah Chiang hle/Describes me very well.

10. Ka hnam nihna ah hian ka lawm lem lo. (I am not happy with my ethnicity.)

- (1) He thu hian ka nihna a sawifiah lo tawp / Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3)He thu hian ka nihna a sawifiah Chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah Chiang hle/Describes me very well.

11. Lehkhabu leh chanchinbu chhiar te, internet atanga thil zawn emaw, tunhnai thilthleng ngaihven hmangte in kan hnam chanchin hi ka lo zir tawh ani. (I have learned about my ethnicity by doing things such as reading (books, magazines, newspapers), searching the internet, or keeping up with current events.)

- (1) He thu hian ka nihna a sawifiah lo tawp / Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3)He thu hian ka nihna a sawifiah Chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah Chiang hle/Describes me very well.

12. Kan hnam chungchanga ka rilru puthmang hi ka hrethiam ani. (I understand how I feel about my ethnicity.)

- (1) He thu hian ka nihna a sawifiah lo tawp / Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3) He thu hian ka nihna a sawifiah chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah chiang hle/Describes me very well.

13. Duhthlang thei ni ila chuan, hnam dang mi nih ka duh zawk ang. (If I could choose, I would prefer to be of a different ethnicity.)

- (1) He thu hian ka nihna a sawifiah lo tawp / Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3) He thu hian ka nihna a sawifiah chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah chiang hle/Describes me very well.

14. Kan hnam hian enge ka tan awmzia a neih tih ka hria ani. (I know what my ethnicity means to me.)

- (1) He thu hian ka nihna a sawifiah lo tawp / Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3) He thu hian ka nihna a sawifiah chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah chiang hle/Describes me very well.

15. Kan hnam chungchanga zirtirna min pe thei thiltihna ah te ka tel ve tawh. (I have participated in activities that have taught me about my ethnicity.)

- (1) He thu hian ka nihna a sawifiah lo tawp / Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3) He thu hian ka nihna a sawifiah chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah chiang hle/Describes me very well.

16. Kan hnam hi ka ngaina lo. (I dislike my ethnicity.)

- (1) He thu hian ka nihna a sawifiah lo tawp / Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3) He thu hian ka nihna a sawifiah chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah chiang hle/Describes me very well.

17. Kan hnam in ka tana awmzia a neih dan hi chiang takin ka hria ani. (I have a clear sense of what my ethnicity means to me.)

- (1) He thu hian ka nihna a sawifiah lo tawp / Does not describe me at all.
- (2) He thu hian tlem chuan ka nihna a sawifiah/Describes me a little.
- (3) He thu hian ka nihna a sawifiah chiang / Describes me well.
- (4) He thu hian ka nihna a sawifiah chiang hle/Describes me very well.

SWLS

A hnuaiia thu awmte hi i pawmzawng tak tur emaw, pawm vak loh tur emaw te an ni hlawm a. A hnuaiia tehna 1 atanga 7 hmang hian, a thu tin hmalam a awl ah hian i chhanna mil ber nambar dah zel tur a ni. Khawngaihinhawng tak leh tlang takin i chhang dawn nia.

1 = Strongly Disagree(Pawm lo tawp)

2 = Disagree (Pawm lo)

3 = Slightly Disagree (Pawm vak lo)

4 = Neither Agree or Disagree (Pawm leh pawm loh hrelo.)

5 = Slightly Agree (Pawm ve tho)

6 = Agree (Pawm)

7 = Strongly Agree (Pawm em em)

.....1. A tlangpui thu in ka nun hi ka duhthusam nen a inhnaih hle. (In most ways my life is close to my ideal.)

.....2. Ka hringnun hi duhthusam a tha ani. (The conditions of my life are excellent.)

.....3. Hringnun ah hian ka lungawi ani. (I am satisfied with life.)

.....4. Hringnun a thil pawimawh ka duh ang chu ka nei tawh ani. (So far I have gotten the important things I want in life.)

.....5. Ka nun hi a bul atang tan leh thei pawh ni ila, engvakmah hi ka thlak chuang lovang. (If I could live my life over, I would change almost nothing.)

YOUR DEMOGRAPHIC INFORMATION FORM

INTRODUCTION: Heng zawhna te hi M.Phil research a kan hnam chungchang zirchianna atana hmanraw hmante an ni a. Mimal chhanna te 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 DATA: 1) Male _____ Female_____

2) Kum: _____

3) Awmna Veng: _____

4) Mahni khua: _____

5) Mizoram pawnah i zin tawh em? I zin tawhna ram te ziaak rawh: _____

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The construct of ethnic identity may best be understood through an examination of its etymological origins (Trimble & Dickson, 2005). The term *ethnic* has Latin and Greek origins – *ethnicus* and *ethnikas* both meaning nation. It can and has been used historically to refer to people as heathens. *Ethos*, in Greek, means custom, disposition or trait. *Ethnikas* and *ethos* taken together therefore can mean a band of people (nation) living together who share and acknowledge common customs. The second part of the construct, *identity*, has Latin origins and is derived from the word *identitas*; the word is formed from *idem* meaning *same*. Thus, the term is used to express the notion of sameness, likeness, and oneness. More precisely, identity means “the sameness of a person or thing at all times in all circumstances; the condition or fact that a person or thing is itself and not something else” (Simpson & Weiner, 1989, p. 620). Combining the definitions and interpretations of identity and ethnicity it can be concluded that they mean, or at minimum imply, the sameness of a band or nation of people who share common customs, traditions, historical experiences, and in some instances geographical residence. (Trimble & Dickson, 2005)

Definitions of ethnic identity vary according to the underlying theory embraced by researchers’ and scholars’ intent on resolving its conceptual meanings. The fact that there is no widely agreed upon definition of ethnic identity is indicative of the confusion surrounding the topic. Typically, ethnic identity is an affiliative construct, where an individual is viewed by himself or herself and by others as belonging to a particular ethnic or cultural group. An individual can choose to associate with a group especially if other choices are available (i.e., the person is of mixed ethnic or racial heritage). Affiliation can be influenced by racial, natal, symbolic, and cultural factors (Cheung, 1993. Jean Phinney (1990), notes that there are "widely discrepant definitions and measures of ethnic identity, which makes generalizations and

comparisons across studies difficult and ambiguous" (p.500). Currently, the most widely used definition of the construct in psychology is the one developed by Phinney (1990, 2000, 2003). She maintains, that, "ethnic identity is a dynamic, multidimensional construct that refers to one's identity, or sense of self as a member of an ethnic group" (2003, p. 63). "Ethnic identity is not a fixed categorization, but rather is a fluid and dynamic understanding of self and ethnic background. Ethnic identity is constructed and modified as individuals become aware of their ethnicity, with in the large (sociocultural) setting" (2003, p. 63).

While Phinney (1990, 2000) views that subjective identity is a starting point of social identity formation with ethnic membership as its base, Peter Weinrich (1986) believes that identity formation entails varying identity conditions wherein the individual's behavior and actions will be effected by different social settings. He declares that "one's identity as situated in a specific social context is defined as that part of the totality of one's self-construal in which how one construes oneself in the situated present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one spires to be in the future." In addition, Weinreich holds that ethnic self-identity is not a process at rest but one that modifies and differs in accordance with specific societal contexts. For instance, individuals may escape from conditions where their identity is being competed or questioned, menacing, humiliated and criticized, and seek out and maintain by providing with necessities whenever probable available settings that back up the identity state. The practice of self expression, keeping up and regulating ethnic identity and situated identities tend to offer assurance for comprehending the complications and the forces that make up changes in ethnic orientations through Weinreich's Theory of Identity Structure Analysis. (Weinreich & Saunderson, 2003).

Ethnic identity is sometimes interchanged with, held distinct from, or considered as overlapping with racial identity. This disagreement in the distinction (or lack thereof) between these concepts may originate from the incongruity of definitions of race and ethnicity, as well as the historic conceptualization of models and research surrounding ethnic and racial identity. Research on racial identity development emerged from the experiences of African Americans during the civil rights movement, however expanded over time to include the experiences of other racial groups. (Wijeyesinghe, C. L., & Jackson, B. W. 2001). Ethnicity alludes to a type of classifying a “social group of people whose defining characteristics may be based upon physiology, language, ancestry, culture, and/or nationality” (Smith et al., 1999, p. 867). This differs from the term *race*, which generally refers to classifying individuals by phenotype characteristics, without regard to nationality, ancestry, or culture per se (Smith et al., 1999). Moreover, *race* is defined by society, and as such has social implications (Guthrie, 2003). Neither *race* nor *ethnicity* is neatly categorized; there are overlaps in the constructs. Some authors subsume race under ethnicity. Moreover, terms that have at one time been identified as race, are now considered ethnicity. (Phinney, 1996).

Much of the research on ethnic identity has been conducted within the framework of social identity as conceptualized by social psychologists. One of the earliest statements of the importance of social identity was made by Lewin (1948), who asserted that individuals need a firm sense of group identification in order to maintain a sense of well-being. This idea was developed in considerable detail in the social identity theory of Tajfel and Turner (1979). According the theory, simply being a member of a group provides individuals with a sense of belonging that contributes to a positive self-concept. However, ethnic groups present a special case of group identity (Tajfel, 1978). If the dominant group in a society holds the traits or

characteristics of an ethnic group in low esteem, then ethnic group members are potentially faced with a negative social identity. Identifying with a low-status group may result in low self-regard (Hogg, Abrams, & Patel, 1987; Ullah, 1985).

As individuals move through childhood and into adolescence, identity in general and ethnic identity in particular, becomes more salient (French, Seidman, Allen, & Aber, 2006). As a result of this, several theories and research studies concerning ethnic identity revolves round the stage of adolescence. Studies in this area is controlled by varying (Phinney, 1990). This may not essentially mean that ethnic identity is not applicable or relevant for adults, instead, since a large number of theorists tries to comprehend how ethnic identity develops, the center of attention of many research remains in the period in which identity is a key sources redirected from Erikson's theory of ego identity (1968), in which he emphasized that identity formation is a pivotal task of adolescence. Erikson put forward that as a consequence of exploration and experimentation, adolescents proceeds to an achieved ego identity, such as an identity leads to commitment to various salient areas in one's life (e.g., career). Marcia (1966) operationalized Erikson's theory into four statuses: *diffusion* (absence of search for or commitment to identity); *foreclosure* (commitment without search); *moratorium* (involved in active searching); and *identity achievement* (clear commitment following search). Although these statuses have its foundation on Erikson's work, both Marcia and Erikson held varying ideas about the characteristics of the statuses. While Marcia denoted that statuses are not essentially stabilized stages, Erikson hold identity formation as an apparent developmental process. (Phinney & Chavira, 1992).

Deriving from Erikson's identity development theory and social identity theory, Phinney (1989) emphasized a three stage progression from an unexplored ethnic identity through an exploration period toward an achieved identity. The key to this model is the presence of

exploration of one's ethnicity on the part of the individual. Phinney emphasizes that the emergence of ethnic identity can be comprehended by evaluating the status of a given person. The statuses are operationalized in parallel to the extent to which the person has experienced his/her ethnic identity/meaning. Her proposed statuses are *diffused*, *foreclosed*, *moratorium*, and *achieved*, parallel to Marcia's (1980, 1994) operationalization of Erikson's theory of identity formation. An individual in the *diffused* status is said to have not explored the meaning of their ethnicity, nor are they committed to any particular identity. *Foreclosed* individuals have defined what their ethnicity means, but the definition is influenced by individuals in the person's life and not by the individual's own exploration. When someone is described as being in the *moratorium* status, he or she is said to be actively exploring the meaning of one's ethnicity, but has not yet committed to an ethnic identity. Once an individual does explore and commit, he or she is said to have reached an *achieved* status. She stresses that the meaning of *achieved* is different for different people and for different groups. A person in this status has a secure sense of themselves as a member of an ethnic group. Other aspects associated with *achieved* status include a commitment to one's ethnic group and a personal sense of affiliation and belonging to the group. An achieved ethnic identity is associated with positive mental health functioning (Phinney, 1992; Roberts et al., 1999; St. Louis & Liem, 2001).

Tajfel (1981) maintains in his social identity theory that both of the two aspects- the individual's manner of affiliation to a specific group and the effective constituting parts in linear with that sense of affiliation together is responsible for the development of identity. He also emphasizes that the person's level of self-esteem is shaped by his sense of affiliation to a particular group, which is consequently followed by positive self-esteem. (Phinney, 1992; Phinney, Cantu, & Kurtz, 1997). Likewise, if the individual's social atmosphere does not endow

required favorable conditions to the ethnic group in which he belongs, it tends to develop negative self-esteem on the individual. Erikson's (1968) theory of identity formation postulates that identity development is generated with the individual's exploration to wider concepts and his sense of commitment to significant domains of identity. He further articulates that in consequence to his exploration, the individuals will determine the role of specific component identity in congruent with their broader social self.

Umaña-Taylor, Yazedjian & Bámaca-Gómez, (2004) postulated a new typology for inspecting ethnic identity states or conditions that is constant with Marcia's operationalization of Erikson's theory and also in accordance with Tajfel's social identity theory. In congruent with Marcia's essentially supporting structure, their typology utilizes the ethnic identity conditions such as diffuse, foreclosed, moratorium, and achieved. The Ethnic Identity Scale developed by Umaña-Taylor, Yazedjian, & Bamaca-Gomez (2004) has three distinct subscales of exploration (seven items), resolution (four items), and affirmation (six items). All items are rated on a four-point Likert scale ranging from 1 (*does not describe me at all*) to 4 (*describes me very well*). Responses are coded in a way that a higher score represents greater exploration, resolution, or affirmation. Using the individual's scores on affirmation as a base, a positive or negative label is designated to their diffuse, foreclosed, moratorium or achieved status respectively. Therefore, a person who have low scores on exploration and commitment but on the other hand scores high on affirmation dimension would be classified as diffuse positive, while an individual who has low scores on all the three integral parts would be classified as diffuse negative.

Studies have shown ethnic identity to be related with many psychological variables. A number of studies on the psychological correlates of the construct ethnic identity has been concentrated on children and adolescents due to the fact that the developmental process of ethnic

identity is assumed to start in the period of adolescence. Among adolescents, achieved identity has been found to be positively associated with self-esteem, coping, sense of mastery, and optimism; conversely, loneliness and depression have been negatively related to ethnic identity (Roberts et al., 1999). Many developmental and social psychologists regard ethnic identity as one of many facets of an individual's social identity (Sellers, Smith, Shelton, Rowley, & Chavous, 1998). Living in the United States, for example, where there are many different ethnic groups coexisting in society, makes one's ethnicity highly salient, especially as the numbers of ethnic "minorities" grow and move toward surpassing the European American "majority." Multiple models of ethnic identity development have been proposed for African Americans, Latino Americans, and European Americans (e.g., Arce, 1981; Cross, 1991; Helms, 1990, respectively).

Socialization in the settings where development of ethnic identity occurs is widely referred to the obtainance of behaviors, discernments or judgments, the things regarded as desirable or worthy, and attitudes of an ethnic group. This process identifies that one's concern about his ethnic group can be shaped by family, peer influences, communal patterns and more extensive society. These contextual networks of influence transited from ecological systems theory. These systems are known to exert a favorable amount of influence on children's sense of affiliation and also their pattern of attitudes to their ethnic group as a whole. There is a favorable chance that positive and negative communications or messages may be interpreted and taken into account by children and consequently develop internal conflicts about ethnicity. The process of socialization thus highlights the role played by early experiences and its importance in the development process of ethnic identity in children.

Jean Phinney's model of ethnic identity development is a multidimensional model, with theoretical underpinnings of both Erikson and Marcia. In line with Erikson's identity formation,

Phinney focuses on the adolescent, acknowledging significant changes during this time period, including greater abilities in cognition to contemplate ethnic identity, as well as a broader exposure outside of their own community, a greater focus on one's social life, and an increased concern for physical appearance. Before proceeding into the period of adolescence, children give a very little concern to ethnic identity (**unexamined ethnic identity**) or either thought to have obtained their sense of racial identification from significant others, rather than occupying oneself in personal inspection. This stage has a brief connection with Marcia's idea of foreclosed status. During the onset of adolescence, there is a questioning of accepted views of ethnicity and a greater understanding of ethnicity in a more abstract sense (**ethnic identity search**). Typically this stage is characterized as being initiated by a significant experience that creates heightened awareness of ethnicity, such as discrimination. Occupying oneself in some form of exploration contains a curiosity in gaining more knowledge about one's culture and traditions and energetically taking part in social activities such as discussing about ethnicity with others, reading books relating to ethnicity, and giving desirable thought on both the current and future effects of one's racial identity. This stage is linked with Erikson's 'Identity versus Role-confusion', and Marcia's moratorium. The stage of **achieved ethnic identity** is represented by an individual's state of being clear about his own ethnic identity. This stage of achievement consisted of senses of security, self-assurance, and firm sense of self. It is also represented as a practical evaluation of one's ethnic group in a broader societal context. Basically, the person has logically taken in their ethnicity. As stated earlier, this stage is essentially linked with Erikson's achieved identity, as well as the status of identity achievement proposed by Marcia. Identity achievement is also related to social identity theory in that this acceptance replaces one's negative ethnic self-image. Even though achievement is characterized by the most elevated level

of ethnic identity development, it should be understood that Phinney acknowledges that re-evaluation can happen in accordance with the degree of experiences overtime.

Self-identification (also called self-definition or self-labeling) refers to the ethnic label that one uses for oneself. Research with children has been concerned largely with the extent to which children "correctly" label themselves—that is, whether the label they choose corresponds to the ethnicity of their parents (Aboud, 1987). A related issue has been whether "incorrect" labeling is associated with a poor self-concept (Cross, 1978). Beyond childhood, the concerns are different. Adolescents and adults can be assumed to know their ethnicity; the issue is thus one of choosing what label to use for oneself. Although this appears to be a simple issue, it is in fact quite complex, in as much as one's ethnicity, as determined by descent (parental background), may differ from how one sees oneself ethnically. In countries settled by Europeans (where much of the research under review was conducted), the use of an ethnic label, for example, Polish American, is for the most part optional for people of European descent. Many Whites under these circumstances use no ethnic label and may in fact be unable to identify their country of origin (Singh, 1977). People may use an ethnic label when specifically asked for one and yet may not have a strong sense of belonging to the group chosen. Therefore, it is important to assess the feeling of belonging. In addition to their self-identification and a sense of a belonging, people can have both positive and negative attitudes toward their own ethnic group. Positive attitudes include pride in and pleasure, satisfaction, and contentment with one's own group.

Gender may be a variable in acculturation in those cultures in which men are more likely to get jobs in the mainstream culture while the women remain at home. There may also be different cultural expectations for men and women, such as the assumption that women are the carriers of ethnic traditions. The very little research that addresses this issue suggests a greater

involvement in ethnicity by women than by men. Research with Chinese-American college students revealed women to be more oriented to their ancestral culture than were men (Ting-Toomey, 1981), and a drawing study showed higher Black identification in women (Boiling, 1974). Among Irish adolescents in England, girls were significantly more likely than boys to adopt an Irish identity (Ullah, 1985). Japanese girls and women tended to score higher than boys and men on Japanese ethnic identity (Masuda et al, 1973). In contrast, Jewish boys in Canada were found to show greater preference for Jewish norms than did girls (Fathi, 1972), a fact that the author suggested may be related to the Jewish emphasis on male dominance. Among East Indian and Anglo- Saxon adolescents in England, girls were more inclined than boys to mix with their own group, but they were also more willing to invite home someone from a different group (Hogg et al, 1987). Gender was found to interact with ethnic identity on attitudes toward counseling (Ponterotto, Anderson, & Grieger, 1986) and on a measure of visual retention (Knuckle & Asbury, 1986). In the sparse literature on identity formation, Parham and Helms (1985b) found that Black men were more likely than Black women to endorse attitudes from the earliest stages and less likely to show evidence of the highest stage. A similar trend among Black adolescents was noted by Phinney (1989). These fragmentary results clearly allow no conclusions about sex differences in ethnic identity.

Adolescents report that their feelings of being ethnic vary according to the situation they are in and the people they are with (Rosenthal & Hrynevich, 1985). Ethnic identity is positively related to the ethnic density of the neighborhood (Garcia & Lega, 1979) and negatively to the occupational and residential mobility of subjects (Makabe, 1979); it varies among communities within the same state (Teske & Nelson, 1973). Some writers have suggested that ethnic identity is less likely to be maintained among middle-SES than among lower-SES ethnic group members.

Among second-generation Irish adolescents in England, those from lower socioeconomic backgrounds were significantly more likely to identify themselves as Irish than were middle-SES youth, perhaps because they lived in areas with a higher concentration of Irish immigrants. However, research based on the developmental model has revealed no relationship between stages of ethnic identity and social class among high school students (Phinney, 1989) or college students (Phinney & Alipuria, 1990), and racial identity attitudes were not predictive of socioeconomic status among Black college students (Carter & Helms, 1988).

In many families, women often serve as the family pillar of tradition and culture, especially in immigrant communities, which might lead girls' cultural assimilation to being more ethnic American than cosmopolitan or bicultural (Horowitz 1983; Collins 1992; Khan 1995; Kurien 1999; Suarez-Orozco and Suarez-Orozco 2001; Maira 2002). When ethnic communities look to maintain cultural heritage and traditions, often women carry those links to tradition by, for example, wearing ethnic clothing on special occasions, cooking food from the native country, and symbolizing the home and tradition in contrast to the male sphere of work and communication with the outside world. Kurien (1999) describes the ways in which Hindu Indian immigrant women in the US play the 'dominant role as cultural and religious producers', in part by dominating cultural and religious associations. In Trinidad, Verma (2000) finds that many Indo-Trinidadian leaders associate Indo-Trinidadian identity (distinct from Afro-Trinidadian identity) with traditional gender roles for women, and hence promote the wearing of ethnic clothing and learning classical Indian dance forms among women. Finally, girls are also often subject to tighter social control than their male peers, again creating a stronger link to the family for girls compared to their brothers who can spend more time in public spaces, away from the

family (Horowitz 1983; Gibson 1988; Bankston 1995; Mollenkopf et al. 1997; Sua´rez-Orozco 2000; Lopez 2002).

Studies correlating ethnic identity with self-esteem and positive well-being yielded average effect sizes twice as large as those from studies correlating ethnic identity with personal distress or mental health symptoms. Ethnic identity was thus more strongly related to positive well-being than to compromised well-being. One supportive example is an extensive study (N_5423) of young adolescents, which shows evidence of significant positive correlations between ethnic identity and varying positive characteristics like coping skills, mastery, self-esteem and optimism. 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, Cantu, & Kurtz, 1997; Ponterotto & Park-Taylor, 2007). Even though the buffering role of ethnic identity against distress have been extensively quoted in the literature, some scholars have argued that in some cases stronger ethnic identity may in fact heighten susceptibility to distress (e.g., Yip, Gee, & Takeuchi, 2008; Yoo & Lee, 2008).

The perspective of ethnic identity as being the connection between ethnicity and psychological consequences is on the basis of the supposition that ethnicity is a purposeful psychological variable to the extent that it possessed strong significance for the persons involved. (Phinney, 1996, p. 922). A well-known theoretical framework that may be connected to psychological well-being is Maslow's (1954) theory of self actualization which consisted of five levels. The uppermost level of need is self actualization. This level may be understood as an individual's essential inclination towards maximum realization of his/her capabilities. However, a person may arrive at self-actualization only when his/her fundamental needs have been met. These essential or basic needs consist of physical needs and needs of feelings of security,

belongingness to a group or to significant other and need for esteem, the need to know and comprehend (cognitive needs) and aesthetic needs. Specifically, the need of belongingness comprise of being a part of a community and esteem needs indicates the need to achieve, to be qualified and most significantly to acquire favorable consent and to be distinguished or identified. Ethnic adolescents who do not develop a strong identity may also fail to develop a positive self-esteem (Atkinson, Atkinson, Smith & Bem, 1993, p.547)

Some studies are revealing ethnic identity as a good predictor of the quality of life in general. These findings demonstrate that ethnic identity development is not only linked to self-concept, but also physical health, satisfaction with relations with someone, and social networks and life satisfaction. Some studies have shown the relationship between ethnic identity, happiness and well-being(Ramos de Oliveira, 2009; Paéz, Bilbao & Javaloy,2008; Yoo & Lee, 2005; Utsey, Chae, Bown & Kelly,2002; Phinney, Horenczyk, Liebkind & Vedder, 2001).Phinney (1989) demonstrated that among adolescents from four ethnic groups, those who had achieved a strong ethnic identity scored the highest on psychological adjustment, measures of self - evaluation, sense of mastery, social and peer interactions, and family relations . Similarly, an international study of immigrants in four countries (Phinney, Horenczyk, Liebkind, & Vedder, 2001) reported that a combination of a strong ethnic identity and a strong national identity promoted the best adaptation and the highest psychological well - being .A study involving adolescents from diverse ethnocultural groups living in the United States (Roberts et al., 1999) demonstrated that ethnic identity was related positively to measures of psychological well - being and negatively to measures of loneliness and depression . Studies such as these demonstrate that ethnic identity can be a significant factor in well - being and adjustment, variously measured, particularly for members of ethnic minority groups. However, this

association may be moderated by participant variables (e.g., socioeconomic status, age and level of acculturation, etc.), as well as by study characteristics (e.g., type of well – being measured, design type, and publication status) .Some empirical studies have also shown that ethnicity and gender have contradictory effects on measures of adolescent well being (Isajiw *et al.*, 1993; Marshall, 1995; Martinez and Dukes, 1991; Phinney, 1991).

Numerous studies show many positive outcomes associated with strong and stable ethnic identities, including increased self-esteem (Bautista De Domanico, Crawford, & De Wolfe, 1994; Chavira&Phinney, 1991; Dukes & Martinez, 1997; Phinney, 1992; Phinney&Chavira, 1992; Phinney, et al., 1993; Phinney&Chavira; 1995; Lay &Verkuyten, 1999; Smith, 1991; Stalikas&Gavaki, 1995), improved mental health, decreased self-destructive behaviors, and greater academic achievement Ortiz, & Santos, (2010). In contrast, empirical evidence suggests that ethnic identity exploration may be related to vulnerability to negative outcomes, such as depression (Torres, &Ong, 2010). It seems obvious, given that self-esteem is associated with subjective well-being and is one of the facets of psychological well-being, would be a strong and positive social identity constructs a factor of happiness and psychological adjustment. Indeed, studies with a variety of ethnicities and with different samples, have documented a positive link between ethnic identity and well-being (Gray-Little & Hafdahl, 2000; Ryff, Keys & Hughes, 2003; Tsai, Ying & Lee, 2001; Umaña-Taylor, 2004; Umaña-Taylor, Yazedijan & Hamaca-Gómez, 2004). It was found that individuals with high levels of ethnic identity manifest a high quality of life, general indicator of well-being (Utsey et al., 2002). The developmental research has shown that people with an advanced sense of ethnic identity, they had better fit than those in earlier stages of development (Phinney, 1990). Moreover, Kiang, Gonzales-Backen, Yip,

Witkow and Fuligni (2006) illustrate the protective effects of ethnic identity on psychological well-being.

As other research had shown, the *affirmation* of ethnic identity, *achievement of identity* and *cultural practices* reinforce the subjective well-being, particularly happiness. Similarly, some studies have tried to prove that discrimination could reinforce EI and to be a factor of well-being, as those who had an affirmation of ethnic identity were healthier than those who did not feel the pride of belonging to their group ethnicity (Cislo, 2008; DeOliveira, D.R., Pankalla, A., Cabecinhas, R., 2012). A study conducted by Lima and Novo (2006) reported significantly decreased level of well-being among Portuguese samples in comparison with other European countries, but at the same time it is similar with findings in other less developed countries such as Poland. Moreover, the findings revealed lowest degree of orientation towards future and life satisfaction in Poland (Luszczynska, Gutierrez-Doña & Schwarzer, 2005; Diana et al., 2012). On this line, Minkov (2009) argue the explanation that life satisfaction has mostly to do with a culture where people have a high average perception of being their own masters. In other words, life satisfaction stems from a sense of personal freedom. National wealth contributes to that feeling but is not a very strong direct predictor of it. There are societies, for example, in Latin America that are not at all rich but are characterized by high life satisfaction and perceptions of high personal freedom and life control.

Although ethnic discrimination has been associated with lower psychological well-being (e.g., Brody et al. 2006; Greene et al. 2006; Sellers et al. 2006), ethnic identity has been associated with greater self-esteem and well-being in diverse ethnic samples (e.g., Korean American, Asian American, African American, White, Latino, and American Indian adolescents; Kiang et al. 2006; Lee 2003, 2005; Lee and Yoo 2004; Martinez and Dukes 1997; Pahl and Way

2006; Phinney et al. 1997; Romero and Roberts 2003; Sellers et al. 2006; Whitesell et al. 2006), including Chinese American adolescents (Yip 2005; Yip and Fuligni 2002). Among Chinese American adolescents and college students, ethnic identity has been associated with fewer depressive symptoms and better mood (Pahl and Way 2006; Yip 2005), increased general well-being (Lee 2003, 2005; Yip and Fuligni 2002), and feelings of happiness (Kiang et al. 2006).

Accordingly, theorists have suggested that having positive affect toward one's ethnic group (private regard) may buffer, or protect, youth from negative outcomes that have been associated with discrimination (Romero and Roberts 2003; Wong et al. 2003; Greene et al. 2006).

Subjective well-being (SWB) comprises people's longer-term levels of pleasant affect, lack of unpleasant affect, and life satisfaction. It displays moderately high levels of cross situational consistency and temporal stability. Self-report measures of subjective wellbeing show adequate validity, reliability, factor invariance, and sensitivity to change. (Michalos, 1993.) Definitions of subjective well-being are often not made explicit in the literature, but are only implied by the measures which are used. Nonetheless, a current composite definition of subjective wellbeing can be gleaned from the major works in the field. Diener (1984) suggests that there are three hallmarks to the area of subjective wellbeing: First, it is subjective — it resides within the experience of the individual. Second, it is not just the absence of negative factors, but also includes positive measures. Third, it includes a global assessment rather than only a narrow assessment of one life domain. Although these hallmarks serve to delimit the area of study, they are not complete definitions of subjective well-being. Veenhoven (1984) defines subjective well-being as the degree to which an individual judges the overall quality of her or his life as a whole in a favorable way. In other words, subjective well-being is how well the person

likes the life he or she leads (p. 22).

Andrews and Withey (1976) define subjective well-being as "both a cognitive evaluation and some degree of positive or negative feelings, i.e., affect" (p. 18). Veenhoven (1984) follows their lead in asserting that individuals use two components in evaluating their lives: their affects and their thoughts (p. 25). The affective component is hedonic level, the pleasantness experienced in feelings, emotions, and moods. Campbell, Converse, and Rodgers (1976) define satisfaction, the cognitive component, as "the perceived discrepancy between aspiration and achievement, ranging from the perception of fulfillment to that of deprivation. Satisfaction implies a judgmental or cognitive experience while happiness suggests an experience of feeling or affect" (p. 8). 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) 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. Items relates to an individual's state of mental well-being (thoughts and feelings) and together they cover most, but not all, attributes of mental well-being including both hedonic and eudaimonic perspectives. Areas not covered include spirituality or purpose in life. These were deemed to extend beyond the general population's current understanding of mental well-being and their inclusion was thought likely to increase non response.

People with high subjective well-being are those who make a preponderance of positive appraisals of their life events and circumstances. People who are "unhappy" are those who appraise a majority of factors in their life as harmful or as blocking their goals. Life satisfaction is a global judgment that people make when they consider their life as a whole, whereas the

hedonic component of subjective well-being is the presence of ongoing pleasant affect (due to positive appraisals of ongoing events) much of the time and infrequent unpleasant affect (resulting from few on-line negative appraisals). Life satisfaction and hedonic level are likely to correlate because both are influenced by appraisals of one's life events, activities, and circumstances. At the same time, life satisfaction and hedonic level are likely to diverge to some degree because life satisfaction is a global summary of one's life as a whole, whereas hedonic level consists of ongoing reactions to events (and may also be influenced by unconscious goals and biological factors which may influence mood). In support of this reasoning, Campbell, Converse, and Rodgers *et al.* (1976) found that there is a strong general subjective wellbeing factor, but that there are also components of subjective wellbeing which may behave differently under some circumstances. Research shows that affect and cognitive satisfaction judgments can diverge (Andrews and Withey, 1976; Horley and Little, 1985; Judge, 1990; Lawton, 1983; Liang, 1985; Stock *et al.*, 1986), although many measures include both components (Chamberlain, 1988). Affective well-being and satisfaction sometimes move in different directions over time and have different correlates (Beiser, 1974; Campbell *et al.*, 1976; DeHaes *et al.*, 1987; Kushman and Lane, 1980). However, life satisfaction and affective well-being tend to fall together on a common well-being factor when a second order factor analysis is performed (Liang, 1985; McNeil *et al.*, 1986), although this second order structure may not be longitudinally invariant (McCulloch, 1991). Thus, subjective wellbeing is composed of partially separable affective and cognitive components, which nevertheless correlates at levels sufficient to say that they are parts of a higher order construct.

1.1.: Item-total coefficients of correlation, interscale relationships, Cronbach's Alphas, Mean, SD values, Skewness and Kurtosis for subscales and full scale of Multigroup Ethnic Identity Measure (MEIM-R) for adolescents (boys and girls) and adults (men and women).

MEIM	ADOLESCENT BOYS (n=100)			ADOLESCENT GIRLS (n=100)			ADULT MEN (n=100)			ADULT WOMEN (n=100)		
ITEMS	EISearch	EIAffirm1	EITT	EISearch	EIAffirm1	EITT	EISearch	EIAffirm1	EITT	EISearch	EIAffirm1	EITT
1	.629(**)	.241(*)	.511(**)	.697(**)	.090	.427(**)	.696(**)	.420(**)	.427(**)	.732(**)	.162	.465(**)
2	.448(**)	.107	.323(**)	.531(**)	.121	.358(**)	.635(**)	.245(*)	.358(**)	.563(**)	.207(*)	.418(**)
4	.736(**)	.348(**)	.641(**)	.586(**)	.444(**)	.592(**)	.312(**)	.596(**)	.592(**)	.388(**)	.679(**)	.680(**)
8	.562(**)	.276(**)	.496(**)	.744(**)	.466(**)	.690(**)	.707(**)	.289(**)	.690(**)	.555(**)	.204(*)	.412(**)
10	.534(**)	.101	.368(**)	.659(**)	.352(**)	.572(**)	.293(**)	.707(**)	.572(**)	.245(*)	.758(**)	.671(**)
3	.111	.470(**)	.363(**)	.136	.464(**)	.365(**)	.350(**)	.695(**)	.365(**)	.230(*)	.770(**)	.672(**)
5	.150	.598(**)	.467(**)	.286(**)	.638(**)	.556(**)	.360(**)	.690(**)	.556(**)	.217(*)	.620(**)	.556(**)
6	.443(**)	.567(**)	.614(**)	.459(**)	.626(**)	.640(**)	.590(**)	.215(*)	.640(**)	.550(**)	.224(*)	.424(**)
7	.297(**)	.642(**)	.578(**)	.454(**)	.649(**)	.652(**)	.312(**)	.715(**)	.652(**)	.196	.746(**)	.639(**)
9	.263(**)	.612(**)	.539(**)	.249(*)	.600(**)	.512(**)	.545(**)	.254(*)	.512(**)	.548(**)	.240(*)	.435(**)
11	.217(*)	.551(**)	.475(**)	.277(**)	.683(**)	.579(**)	.273(**)	.599(**)	.579(**)	.240(*)	.502(**)	.481(**)
12	-.017	.422(**)	.259(**)	.128	.577(**)	.433(**)	.180	.581(**)	.433(**)	.116	.667(**)	.543(**)
EISearch	1			1			1			1		
EIAffirm1	.372(**)	1		.474(**)	1		.453(**)	1		.348(**)	1	
EITT	.806(**)	.849(**)	1	.830(**)	.884(**)	1	.790(**)	.905(**)	1	.727(**)	.896(**)	1
Cronbach's Alpha	0.52	0.61	0.67	0.65	0.71	0.77	0.63	0.78	0.80	0.54	0.81	0.77
Mean	12.83	22.13	34.96	12.16	22.68	34.84	13.86	21.92	35.78	13.42	22.67	35.78
SD	2.00	2.25	3.53	2.24	2.67	4.23	2.47	3.55	5.17	1.99	3.07	4.20
Skewness/SE	.323/.241	.155/.241	.021/.241	-.116/.241	-.481/.241	-.305/.241	-.509/.242	-.603/.241	-.432/.241	.077/.242	-.785/.241	-.393/.241
Kurtosis/SE	.435/.478	.017/.478	.469/.478	-.552/.478	.050/.478	-.356/.478	.082/.478	.303/.478	.057/.478	-.549/.478	1.276/.478	-.028/.478

1.2: Item-total coefficients of correlation, interscale relationships, Cronbach's Alphas, Mean, SD values, Skewness and Kurtosis for subscales and full scale of Ethnic Identity Scale (EIS) for adolescent boys and girls and adult men and women.

ITEMS	ADOLESCENTS						ADULTS					
	BOYS (n=100)			GIRLS (n=100)			MEN (n=100)			WOMEN (n=100)		
	EIAffirm2	EIExplor	EIResolu	EIAffirm2	EIExplor	EIResolu	EIAffirm2	EIExplor	EIResolu	EIAffirm2	EIExplor	EIResolu
1	.477(**)	-.163	-.052	.271(**)	.031	-.144	.664(**)	-.149	-.193	.664(**)	-.149	-.193
7	.493(**)	.035	-.061	.461(**)	-.195	-.246(*)	.714(**)	-.129	-.067	.714(**)	-.129	-.067
9	.582(**)	.004	-.103	.701(**)	-.039	.150	.855(**)	-.149	-.067	.855(**)	-.149	-.067
10	.769(**)	.079	.090	.706(**)	-.078	-.046	.767(**)	-.031	-.035	.767(**)	-.031	-.035
13	.619(**)	.173	.086	.765(**)	-.175	.091	.703(**)	.014	-.036	.703(**)	.014	-.036
16	.566(**)	.047	.035	.704(**)	-.025	.213(*)	.867(**)	-.057	-.042	.867(**)	-.057	-.042
2	.173	.238(*)	-.064	-.005	.339(**)	-.114	.465(**)	.324(**)	-.120	.465(**)	.324(**)	-.120
4	-.114	.596(**)	.243(*)	-.099	.436(**)	.316(**)	.038	.546(**)	.304(**)	.038	.546(**)	.304(**)
5	-.014	.635(**)	.355(**)	-.022	.541(**)	.028	-.246(*)	.688(**)	.191	-.246(*)	.688(**)	.191
6	-.025	.759(**)	.283(**)	-.075	.520(**)	.123	.031	.564(**)	.394(**)	.031	.564(**)	.394(**)
8	.058	.716(**)	.309(**)	-.040	.673(**)	-.025	-.217(*)	.702(**)	.417(**)	-.217(*)	.702(**)	.417(**)
11	.155	.417(**)	.401(**)	-.046	.501(**)	.193	-.301(**)	.586(**)	.246(*)	-.301(**)	.586(**)	.246(*)
15	-.007	.757(**)	.364(**)	-.182	.661(**)	.132	-.252(*)	.606(**)	.346(**)	-.252(*)	.606(**)	.346(**)
3	-.174	.395(**)	.576(**)	.029	.004	.593(**)	-.061	.364(**)	.707(**)	-.061	.364(**)	.707(**)
12	.131	.282(**)	.684(**)	-.073	.260(**)	.658(**)	-.058	.395(**)	.655(**)	-.058	.395(**)	.655(**)
14	-.033	.281(**)	.793(**)	.068	.127	.771(**)	-.039	.255(*)	.678(**)	-.039	.255(*)	.678(**)
17	.045	.329(**)	.738(**)	.055	.152	.831(**)	-.100	.218(*)	.762(**)	-.100	.218(*)	.762(**)
EIAffirm2	1		.001	1			1			1		
EIExplor	.058	1		-.131	1		-.108	1		-.108	1	
EIResolu	.001	.454(**)	1	.033	.188	1	-.093	.432(**)	1	-.093	.432(**)	1
Cronbach's Alpha	0.62	0.68	0.65	0.66	0.56	0.69	0.86	0.65	0.66	0.84	0.71	0.61
Mean	20.38	16.95	9.69	20.55	16.47	9.54	19.87	17.46	10.61	20.91	16.79	10.48
SD	2.89	3.70	2.45	2.92	3.20	2.37	4.35	3.35	2.30	3.77	3.52	2.24
Skewness/SE	-.705/.241	.260/.241	.405/.241	-1.286/.241	.137/.241	.227/.241	1.039/.241	-.274/.241	.003/.241	-1.291/.241	-.190/.241	.090/.24
Kurtosis/SE	-.308/.478	-.045/.478	-.157/.478	1.886/.478	.104/.478	-.085/.478	.195/.478	-.204/.478	-.391/.478	.400/.478	-.341/.478	-.650/.478

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Appendix – 1: Specimen copy of Revised Multigroup Ethnic Identity Measure (MEIM-R; Phinney.J.S., 2004 Updated Version).

Appendix – 2: Specimen copy of Ethnic Identity Scale (EIS; Umaña-Taylor, A.J., Yazedjian, A & Bámaca-Gómez, B, 2004).

Appendix – 3: Specimen copy of 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).

Appendix – 4: Specimen copy of Satisfaction With Life Scale (SWLS; Diener, E., Emmons, R., Larsen, J., & Griffin, S. (1985).

Appendix – 5: Specimen copy of the Background Demographic Sheet.

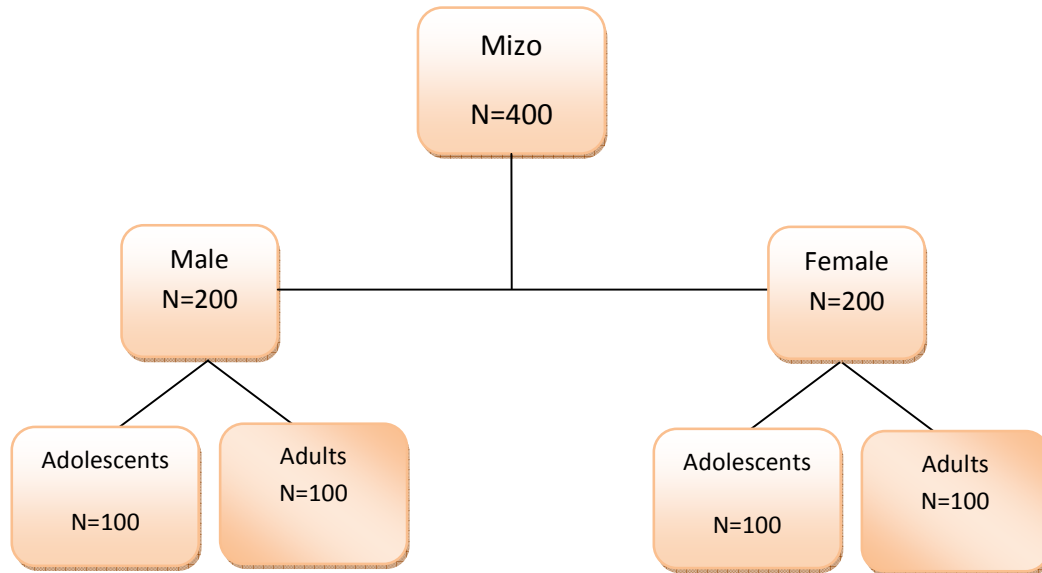
SAMPLE

The sample consisted of randomly selected 400 Mizo participants comprising of 200 adolescents and 200 adults with equal number of male and female participants in each group. The 200 (100 male and 100 female) Mizo adolescents, with their age ranging from 12 to 18 years (mean age = 15.12 years) and 200 (100 male and 100 female) Mizo adults, with their age ranging between 21 to 59 years (Mean age = 37.29 years) were randomly sampled from the different localities of Aizawl, the capital city of Mizoram where almost 30% of the Mizoram population resides. This produced participants hailing from 73 different villages spreading across the state of Mizoram with a representation from the rural (31.5 %) as well as urban (68.5%) areas, presently residing in 35 different localities of Aizawl city. 100% of the subjects identified themselves as Mizo. Among 200 adolescent participants, only 27.5% have had exposure outside the state of Mizoram while 72.5% out of 200 adult participants had explored environment outside Mizoram.

DESIGN OF THE STUDY

The study incorporated between group design in a 2X2 factorial design (2 sex X 2 age) as depicted in Figure.1 below to highlight the effects of 'sex' and 'age' on levels of ethnic identity on and subjective wellbeing among the populations under study: Mizo adolescent boys and girls, and Mizo adult men and women. Correlational inferences were also drawn to highlight the relationships between levels of ethnic identity and subjective wellbeing along the lines of 'sex' and 'age', and the predictability of subjective wellbeing from ethnic identity.

Figure – 1: 2x2 (2 sex x 2 age) factorial design depicting distribution of participants in each cell of the design.



PROCEDURE

The adolescent participants were randomly selected from randomly selected five schools in Aizawl, and the adult participants were randomly sampled in community gatherings in groups or individually in Aizawl, giving due consideration to representation from suburban and central city areas. After 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: Multigroup Ethnic Identity Measure (MEIM-R; Phinney.J.S, 2004 updated version), Ethnic Identity Scale (EIS; Umaña-Taylor, A.J., Yazedjian, A & Bámaca-Gómez, B, 2004), Warwick-Edinburgh Mental Well-being Scale (WEMWB; Tennant.R., Hiller.L., Fishwick.R., Platt.S., Joseph.S., Weich.S., Parkinson.J., Secker.J., & Brown.S.S., 2006) and Satisfaction With Life Scale (SWLS; Diener, E., Emmons, R., Larsen, J., & Griffin, S., 1985). The background demographic sheets were then

filled up by each subject with assured confidentiality. Each response session lasted for approximately 30 minutes.

PSYCHOLOGICAL TOOLS

1. Measurement of ethnic identity

Two measures of ethnic identity known to be parallel in the constructs they measure were selected for use in this study for the purpose of measurement of the constructs as well as for the purpose of cross-validation of the scales in the absence of local psychometrically sound measure of the constructs in the target population.

i) Multigroup Ethnic Identity Measure (MEIM-R; Phinney.J.S.,2004): Phinney's (1992) Multigroup Ethnic Identity Measure (MEIM) includes 14 items that assess individuals' degree of exploration, commitment, participation in cultural activities, and affirmation and belonging regarding their ethnic group. Items are summed and a composite score is used to determine degree of ethnic identity achievement. Recent work by Roberts *et al.*, (1999) suggested that a revised 12-item version of the MEIM should be utilized. The MEIM-R as used in this study is the MEIM updated version (Phinney, 2004) and is a 12 item 5 point Likert-type scale consisting of 2 subscales- 1) ethnic identity search 2) affirmation, belonging and commitment. The mean score of the 12 item scores given an overall score of ethnic identity. The higher the score on the full scale, the more achieved the ethnic identity, and the lower the score, the more diffused the ethnic identity. Sample items include “I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs”, which are rated on 5-point Likert- type scales. (1= *Strongly disagree* to 5= *Strongly disagree*).The preferred scoring is to use the mean of the item

scores; that is, the mean of the 12 items for an over-all score, and, if desired, the mean of the 5 items for search and the 7 items for affirmation. Thus the range of scores is from 1 to 4.

ii) *Ethnic Identity Scale (EIS; Umaña-Taylor, A.J., Yazedjian, A & Bámaca-Gómez, B, 2004)*: The EIS included 17 items, scored on a 4-point Likert scale, with responses ranging from 'Does not describe me at all' (1) to 'Describes me very well' (4). The 3 scales that comprise the EIS are Exploration, Resolution, and Affirmation. Thus, items assessed the degree to which individuals (a) had engaged in exploring their ethnicity (e.g., I have read books, magazines, newspapers, or other materials that have taught me about my ethnicity), (b) had resolved issues related to their ethnicity (e.g., I understand how I feel about my ethnicity), and (c) felt positively about their ethnicity (e.g., I dislike my ethnicity; item was reverse scored). Negatively worded items were reverse scored such that higher scores indicated higher levels of exploration, resolution, and affirmation.

Comparison of these two measures of ethnic identity indicated that the MEIM-*R* contains 2 (two) subscales for ethnic identity search and ethnic identity affirmation/belonging/commitment, with a total score to indicate achieved or diffused ethnic identity; whereas the EIS consists of 3(three) distinct subscales of exploration, resolution, and affirmation, without any full scale score. The content of the MEIM-*R*'s ethnic identity search subscale (EISearch) is equivalent to that of the EIS's ethnic identity exploration subscale (EIExplor); the content of the MEIM-*R*'s ethnic identity affirmation/belonging/commitment (EIAffirm1) is also parallel to that of the EIS's resolution (EIResolu and not EIAffirm2). This allows for a cross-validation of the scales for use in the population under study. However, a major difference between these two measures of ethnic identity is that the EIS includes a third

subscale of affirmation (EIAffirm2), but which is different from the MEIM-R's affirmation/belonging/commitment (EIAffirm1). The EIS separated affirmation (i.e., positive or negative evaluation) from resolution. As a result, in addition to capturing ethnic identity development in the two dimensions of exploration and affirmation/belonging/commitment, the MEIM-R can depict ethnic identity development across Marcia's statuses (i.e., diffusion to achievement) without indicating positive or negative affirmation by using the full scale score.

2. Measurement of subjective well-being

As with ethnic identity, two measures of subjective wellbeing known to be parallel in the constructs they measure were selected for use in this study for the purpose of measurement of the constructs as well as for the purpose of cross-validation of the scales in the absence of local psychometrically sound measure of the constructs in the target population.

i). 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 WEMWBS comprises 14 items that relates to an individual's state of mental well-being (thoughts and feelings). Responses are made on a 5 point scale ranging from "none of the time" to "all of the time". Each item is worded positively and together they cover most, but not all, attributes of mental well-being including both hedonic and eudaimonic perspectives.

ii).Satisfaction With Life Scale (SWLS); Diener, E., Emmons, R., Larsen, J., & Griffin, S. (1985).

The SWLS consists of five statements with which the participant may agree or disagree. Using the 1-7 scale, indicate the subject's agreement with each item by placing the appropriate

number on the line preceding that item. The 7-point scale is: 1 =strongly disagree, 2 = disagree,3= slightly disagree, 4 = neither agree nor disagree, 5 =slightly agree, 6 =agree, 7 =strongly agree. High scores indicates high level of life satisfaction and low scores indicates low level of life satisfaction. The Satisfaction With Life Scale (SWLS) was developed to assess satisfaction with the respondent's life as a whole. The scale does not assess satisfaction with life domains such as health or finances but allows subjects to integrate and weight these domains in whatever way they choose.

Comparison of these two scales as measures of subjective wellbeing would indicate that the WEMWBS items relate to an individual's state of mental wellbeing (thoughts and feelings) and they cover a wide range of attributes of mental wellbeing including both hedonic and eudaimonic perspectives, covering subjective wellbeing and psychological functioning. The Satisfaction With Life Scale (SWLS; Diener, Emmons, Larsen, & Griffin, 1985) was developed as a measure of the judgmental component of subjective wellbeing (SWB). The structure of subjective wellbeing has been conceptualized as consisting of the emotional or affective component and the judgmental or cognitive component (Diener, 1984; Veenhoven, 1984). Tennant *et al*,(2006) also found that WEMWBS correlates highly with SWLS (.72), indicating that WEMWBS and SWLS both well cover aspects of subjective wellbeing, and compatible measures for cross-validation.

The outcome of the overall analyses are presented in the chapter to follow.

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Psychometric properties of the behavioural measures

In order to achieve the objectives of highlighting the levels of ethnic identity of the Mizo along the lines of gender (male and female) and generation (adolescents and adults), and to examine the relationships between the levels of ethnic identity and subjective well being in the population of interest, subject-wise scores on the specific items of the two measures of ethnic identity (MEIM-Updated Version: Multigroup Ethnic Identity Measure - Updated Version by Phinney.J.S. 2004, and EIS: Ethnic Identity Scale by Umaña-Taylor, A.J., Yazedjian, A & Bámaca-Gómez, B, 2004), and the two measures of subjective well being (WEMWBS: Warwick-Edinburgh Mental Wellbeing by Tennant.R., Hiller.L., Fishwick.R., Platt.S., Joseph.S., Weich.S., Parkinson.J., Secker.J., & Brown.S.S., 2006, and SWLS: Satisfaction With Life Scale by Diener, E., Emmons, R., Larsen, J., & Griffin, S., 1985), were separately prepared and analysed to check their psychometric adequacy for measurement purposes among Mizo adolescent boys and girls and Mizo adults men and women respectively. The psychometric adequacy of the behavioral measures was analyzed by employing SPSS in a step-wise manner for Boys, for Girls, for Men, and for Women 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 and for cross validation of the measures. 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 sub scales to check the data distributions for further statistical analyses. This follows Miles & Shevlin (2001) that "If the skewness statistics is less than 1.0,

there should be little problem. If the skewness is greater than 1.0, but less than 2.0, it should be known that it might be having an effect on the parameter estimates but that it is probably OK. If the value of skew or kurtosis (ignoring any minus sign) is greater than twice the standard error, then the distribution significantly differs from a normal distribution". It may be noted that none of the skew and kurtosis presented in the ensuing tables were greater than twice the standard error.

1. Psychometric adequacy of Multigroup Ethnic Identity Measure-Revised (MEIM-R; Phinney, 2004)

The results of Item-total coefficient of correlation (and the relationship between the specific items as an index of internal consistency), reliability coefficients (Cronbach alpha), relationship between the scales, values of Mean, SD, Skewness and Kurtosis on MEIM-R sub-scales (EISearch= Ethnic Identity Search, EIAffirm1= Affirmation, Belonging and Commitment, EITT= Ethnic Identity Total) over the two levels of analyses (adolescent boys and girls and adult men and women) are given together in Table1.1. Results revealed substantial item-total coefficient of correlation (and relationships between the items of the specific scales) for the sub-scales (EISearch, EIAffirm1, and EITT), and order of reliability coefficients ranging from a low Cronbach's alpha of .52 to .65 for EISearch subscale, .61 to an adequate .81 for EIAffirm1, and .67 to a robust .80 for the full scale MEIM-R over the levels of analyses: adolescent boys and girls and adult men and women, yielding generally lower alphas than the original studies by Roberts et al. (1999), Phinney & Ong (2007) or Yoon(2011) **but which may be interpreted owing to the small sample sizes of the subgroups**. 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 (eg.

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 search/exploration, .78 for affirmation/commitment, and .81 for the combined full scale (Phinney & Ong, 2007).

2. Psychometric adequacy of Ethnic Identity Scale (EIS; Umaña-Taylor, A.J., Yazedjian, A & Bámaca-Gómez, B, 2004)

The results of Item-total coefficient of correlation (and the relationship between the specific items as an index of internal consistency), reliability coefficients (Cronbach alpha), relationship between the scales, values of Mean, SD, Skewness and Kurtosis on EIS sub-scales (EIAffirm2= Affirmation, EIExplor= exploration, EIResolu= resolution) over the two levels of analyses are given together in Table 1.2. for adolescent boys and girls and for adult men and women. Results revealed substantial item-total coefficient of correlation (and relationship between the items of the specific scales) for the sub-scales (EIAffirm2, EIExplor, EIResolu), and order of reliability coefficient ranging from Cronbach's alpha of 0.62 to .86 for EIAffirm2, .56 to .71 for EIExplor, and .65 to .69 for EIResolu over the levels of analyses: for boys, for girls, for men and for women. which may be interpreted for want of larger sample sizes in each group, and the robust nature of the scales in previous studies among many ethnic groups of American and European samples (Umaña-Taylor & Shin, 2007; Umana-Taylor *et al.*, 2004, 2008, 2009 and Yoon, 2011). Inter-scale coefficient of correlation emerged to be significantly positive between EIExplor and EIResolu for boys, for men and for women. These results of the study conform to the findings by Umana-Taylor, Yazedjian, Bamaca-Gomez (2009) wherein it was found that exploration was positively correlated with resolution in both university and high school students and in ethnic

minority students exploration, affirmation and resolution were all significantly positively correlated in both older and younger age groups. The study by Yoon (2011), Umaña-Taylor & Shin, (2007); Umaña-Taylor *et al.*, (2004, 2008) also supported the findings of positive relationships between exploration and resolution subscales of EIS.

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, reliability coefficients (Cronbach alpha), values of Mean, SD, Skewness and Kurtosis on WEMWBS over the two levels of analysis (adolescent boys and girls and adult men and women) are given together in Table 1.4. Results revealed substantial item-total coefficient of correlation and adequate order of reliability coefficient ranging from .66 to .84 Cronbach's alpha over all the levels of analysis: for boys, for girls, for men, and for women. Adaptation of the scale in Spanish (Lopez et al., 2012), Italian (Gremikni & Stuart-Brown, 2011) and studies in Ireland (Lloyd & Devine, 2012) and among English teenagers (Clarke et al. (2011)) all supported the finding that the WEMWBS is a psychometrically strong population measure of mental wellbeing. Maheswaran, Weich, Powell & Stewart-Brown (2012) also found the WEMWBS to be a valid measure responsive to changes occurring even in a wide range of mental health interventions undertaken in different populations.

1.3: Item-total coefficients of correlation, Cronbach's Alphas, Mean, SD values, Skewness and Kurtosis of WEMWBS for both adolescents (n=200) and adults (n=200)

ITEMS	WEMWBS			
	ADOLESCENTS		ADULTS	
	BOYS (n=100)	GIRLS (n=100)	MEN (n=100)	WOMEN (n=100)
	MWellB	MWellB	MWellB	MWellB
1	.604(**)	.508(**)	.453(**)	.453(**)
2	.440(**)	.217(*)	.451(**)	.451(**)
3	.463(**)	.504(**)	.442(**)	.442(**)
4	.461(**)	.496(**)	.580(**)	.580(**)
5	.272(**)	.457(**)	.604(**)	.604(**)
6	.470(**)	.462(**)	.587(**)	.587(**)
7	.639(**)	.618(**)	.570(**)	.570(**)
8	.434(**)	.601(**)	.562(**)	.562(**)
9	.319(**)	.418(**)	.678(**)	.678(**)
10	.483(**)	.478(**)	.652(**)	.652(**)
11	.476(**)	.468(**)	.541(**)	.541(**)
12	.228(*)	.469(**)	.671(**)	.671(**)
13	.317(**)	.470(**)	.590(**)	.590(**)
14	.518(**)	.616(**)	.646(**)	.646(**)
MWellB	1	1	1	1
Alpha	.66	.75	.84	.80
Mean	48.45	47.23	47.71	49.30
SD	5.45	6.13	7.90	6.60
Skewness/SE	.165/.241	.060/.241	-.298/.241	-.474/.241
Kurtosis/SE	-.220/.478	.381/.478	.053/.478	.053/.478

4. Psychometric Adequacy of Satisfaction With Life Scale (Diener, E., Emmons, R., Larsen, J., & Griffin, S., 1985)

The results of Item-total coefficient of correlation, reliability coefficients (Cronbach's alpha), values of Mean, SD, Skewness and Kurtosis on SWLS over the two levels of analyses (for boys, for girls, for men and for women) are given together in Table 1.5 **Results revealed substantial item-total coefficient of correlation and adequate order of reliability coefficient ranging from .61 to .75 Cronbach's alpha over all the levels of analysis.** These results find support from numerous studies using the popular SWLS (e.g. Aienza et al., 2003; Corrigan, 2000; Pavot

et al., 1991; Pavot & Diener, 1993 etc.) as a psychometrically sound measure of subjective wellbeing since its development by Diener, Emmons, Larsen & Griffin in 1985.

1.4: Item-total coefficients of correlation, Cronbach's Alphas, Mean, SD values, Skewness and Kurtosis of SWLS for adolescents (n=200) and adults (n=200)

ITEMS	ADOLESCENTS		ADULTS	
	BOYS	GIRLS	MEN	WOMEN
	SWLife	SWLife	SWLife	SWLife
1	.563(**)	.579(**)	.504(**)	.599(**)
2	.622(**)	.733(**)	.663(**)	.737(**)
3	.665(**)	.724(**)	.811(**)	.771(**)
4	.726(**)	.575(**)	.639(**)	.748(**)
5	.564(**)	.580(**)	.752(**)	.704(**)
SWLife	1	1	1	1
Cronbach's Alpha	0.61	0.63	0.70	0.75
Mean	18.33	16.49	18.47	18.39
SD	5.35	5.37	5.94	6.14
Skewness/SE	.500/.241	-.103/.241	.034/.241	.190/.241
Kurtosis/SE	.589/.478	-.418/.478	-.992/.478	-1.129/.478

Ethnic Identity and Subjective Wellbeing among Mizo Male and Female Adolescents and Adults

To study the effects of 'age' and 'sex' on levels of ethnic identity and subjective wellbeing, and the contributions of ethnic identity on subjective wellbeing among the Mizo male and female adolescent and adults, several Analyses of Variance and Regression analyses were envisaged. First, the relationships between the major variables of ethnic identity and subjective wellbeing along the lines of age (adolescents and adults) and gender (male and female) were analysed separately for adolescent boys and girls and adult men and women which are presented in Table – 2.6 and Table - 2.2 respectively.

Table- 2.1: Relationship Between the measures of ethnic identity and subjective wellbeing for Adolescent boys and girls.

	EISearch	EIAffirm1	EITT	EIAffirm2	EIExplor	EIResolu	MWellB	SWLS
EISearch	1	.372(**)	.806(**)	.123	.363(**)	.197(*)	.293(**)	.116
EIAffirm1	.474(**)	1	.849(**)	.378(**)	.382(**)	.388(**)	.477(**)	.433(**)
EITT	.830(**)	.884(**)	1	.311(**)	.450(**)	.359(**)	.471(**)	.342(**)
EIAffirm2	.167	.203(*)	.217(*)	1	.058	.001	.178	.183
EIExplor	.468(**)	.249(*)	.406(**)	-.131	1	.454(**)	.224(*)	.244(*)
EIResolu	.156	.356(**)	.308(**)	.033	.188	1	.135	.272(**)
MWellB	.310(**)	.188	.283(**)	.084	.125	.274(**)	1	.289(**)
SWLS	.024	.157	.112	.060	.072	.192	.392(**)	1

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

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

Note: Correlation coefficients above the diagonal pertains to boys, and girls below the diagonal

For boys (Table - 2.1, above the diagonal), EISearch was significantly positively correlated with EIAffirm1, EITT, AIExplor, EIResolu, and MWellB. EIAffirm1 was significantly positively correlated with EISearch, EITT, EIAffirm2, EIExplor, EIResolu, MWellB and SWLS. EITT was significantly positively correlated with EISearch, EIAffirm1, EIAffirm2, EIExplor, EIResolu, EISTT, MWellB and SWLS. EIExplor was significantly positively correlated with EIResolu, MWellB and SWLS. EIResolu was significantly positively correlated with SWLS; and MWellB was positively correlated with SWLS.

For girls (Table 2.1, below the diagonal), EISearch was significantly positively correlated with EIAffirm1, EITT, EIExplor, and MWellB. EIAffirm1 was significantly positively correlated with EITT, Affirm2, EIExplor, and EIResolu. EITT was positively correlated with EIAffirm2, EIExplor, EIResolu, and MWellB. EIResolu was positively correlated with MWellB; and MWellB was positively correlated with EISearch, EITT, EIResolu, EISTT and SWLS; and SWLS was positively correlated with only MWellB.

Table- 2.2: Relationship Between the measures of ethnic identity and subjective wellbeing for Adult men and women.

	EISearch	EIAffirm1	EITT	EIAffirm2	EIExplor	EIResolu	MWellB	SWLife
EISearch	1	.453(**)	.790(**)	.135	.339(**)	.200(*)	.191	.114
EIAffirm1	.348(**)	1	.905(**)	.475(**)	.112	.194	.322(**)	.051
EITT	.727(**)	.896(**)	1	.391(**)	.239(*)	.229(*)	.313(**)	.090
EIAffirm2	-.216(*)	.245(*)	.077	1	-.108	-.093	.035	-.144
EIExplor	.330(**)	.274(**)	.357(**)	-.051	1	.432(**)	.348(**)	.085
EIResolu	.036	.287(**)	.227(*)	.019	.462(**)	1	.404(**)	.221(*)
MWellB	.157	.323(**)	.311(**)	.123	.208(*)	.232(*)	1	.245(*)
SWLife	.193	.257(**)	.279(**)	.256(*)	.140	.122	.422(**)	1

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

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

Note: Correlation coefficients above the diagonal pertains to men, and women below the diagonal

For men (Table 2.2, above the diagonal), EISearch was significantly positively correlated with EIAffirm1, EITT, EIExplor, and EIResolu. EIAffirm1 was significantly positively correlated with EITT, EIAffirm2, and MWellB. EITT was positively correlated with EIAffirm2, EIExplor, EIResolu, and MWellB. EIExplor was significantly positively correlated with EIResolu, and MWellB. EIResolu was significantly positively correlated with MWellB and SWLife; and, MWellB was significantly positively correlated with SWLife.

For women (Table 2.2 below the diagonal), EISearch was significantly positively correlated with EIAffirm1, EITT and EIExplor, but significantly negatively with EIAffirm2. EIAffirm1 was significantly positively correlated with all other scales. EITT was significantly positively correlated with EIExplor, EIResolu, MWellB and SWLife. EIAffirm2 was significantly positively correlated with SWLife. EIExplor was significantly positively correlated with EIResolu and MWellB. EIResolu was significantly positively correlated MWellB; and MWellB was significantly positively correlated with SWLife.

An overview of the results of the relationships between the levels of ethnic identity (search or exploration, resolution, affirmation or achieved) and mental wellbeing and satisfaction with life indicated that all measures of levels of ethnic identity were positively correlated with each other and with the measures of psychological wellbeing, indicating that the higher the level of ethnic identity, the higher the psychological wellbeing of Mizo adolescents. However, adolescents girls' ethnic identity were not significantly correlated with subjective wellbeing as measured by SWLS and only with mental wellbeing which is significantly positively correlated with SWLS. In adult men, ethnic identity measures were positively correlated with each other and with mental wellbeing, and not with SWLS. Tennant et al,(2006) also found that WEMWBS correlates highly with SWLS (.72), indicating that WEMWBS covers both hedonic and eudaimonic aspects of mental wellbeing, and well refers to subjective wellbeing.

In adult women ethnic identity measures and wellbeing were generally positively correlated with each other except for a unique finding of significantly negative correlation between EISearch and EIAffirm2 in women indicating that the higher the ethnic search in women the lower the ethnic affirmation. This finding is in line with the study done by Umana-Taylor, Yazedjian, Bamaca-Gomez (2009) in which self esteem was significantly positively correlated with exploration and resolution in both older and younger groups of ethnic minority students whereas self esteem was significantly correlated with affirmation and resolution in high school students and not in University older students. The significantly positive correlations between the measures of ethnic identity (MEIM-R and EIS) with each other and that of wellbeing with each other (WEMWBS and SWLS) speaks for the validity of the scales for use in the population under study. The two subscales of MEIM-R were separate but highly correlated to

each other ($r = .74$). Phinney & Ong (2007) recommended using a total score of ethnic identity as well as subscale scores.

Effects of 'sex' (males versus females) and 'age' (adolescents versus adults) on Ethnic Identity

1. 2x2 ANOVA (2 sex x 2 age) on EITT (Ethnic Identity Total measured by MEIM-R)

Results of the 2x2 ANOVA (2sex x 2age) on Ethnic Identity Total are presented in Tables 3.1.a to 3.1.g. Diagnostic tests of assumptions that underlie the application of General Linear Model (ANOVA etc) were first checked. Levene's statistic indicated that homogeneity of error variance was violated. Tests of Normality suggested Square transformation, but the transformation did not solve the problem. Therefore, given the fact that ANOVA is robust to violations of the assumption of homogeneity of variance provided the ratio of the largest group variance is not more than 3 times the smallest group i.e. a rule of thumb of ratio less than ($<$) or equal to ($=$) 3.0, the analysis will be interpreted (Schwab, 2007). Otherwise, if the ratio is above 3.0, ANOVA will not be interpreted. **It may be noted that the largest variance (Table 3.1.e) is 26.677 and the smallest variance is 17.614.** We may interpret this ANOVA in spite of the violation of homogeneity of variance, as the ratio of the two variances is 1.515, less than the rule of thumb of 3.0.

Results (vide Tables 3.1.a to 3.1.g) revealed significant independent effect of 'age' on ethnic identity total. Post-hoc mean comparisons revealed greater mean score of ethnic identity in adults ($M=35.94$) than adolescents ($M=34.90$). These observations broadly find explanatory bases from literature, conforming to Phinney's (1989, 1992) conception of development of ethnic identity, culminating from the social identity theory of Tajfel (1981), and the operationalization

of Erikson's theory (1968) by Marcia (1980, 1994) about identity development during adolescence which tends to be diffused but that evolves into a more achieved ethnic identity in adulthood. This finding was also supported by the study on comparison of ethnic identity of older and younger age groups amongst Bulgarian sample wherein ethnic identity score was found to be higher in older age groups than younger age groups (Phinney&Ganeva, 2007).

3.1.a: Levene's Test of Equality of Error Variances(a)

Dependent Variable: EITT

F	df1	df2	Sig.
5.854	3	396	.001

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

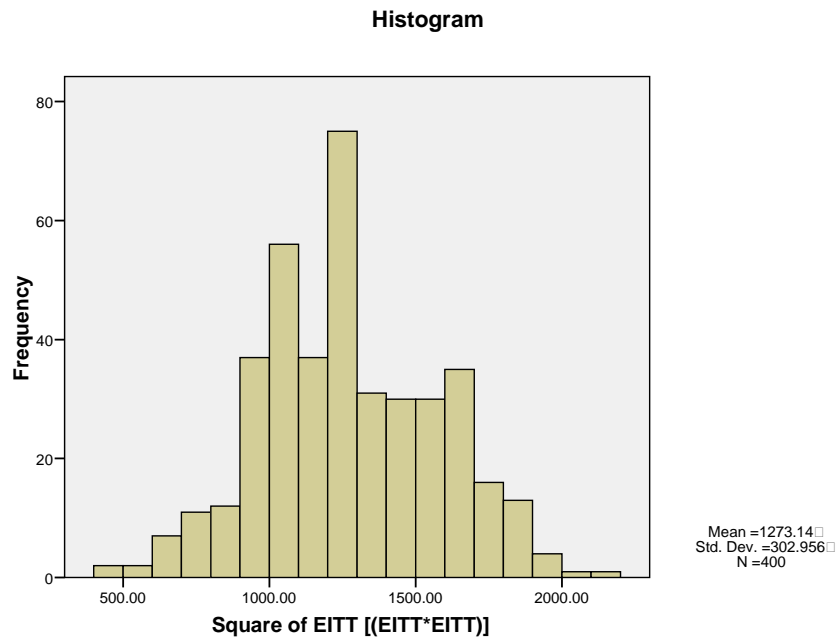
a Design: Intercept+Sex+Age+Sex * Age

3.1.b: Tests of Normality

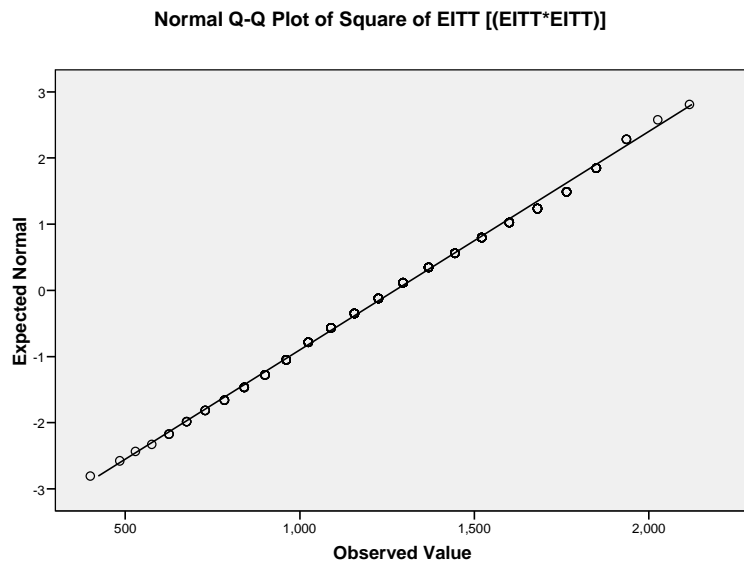
	Kolmogorov-Smirnov(a)			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
EITT	.058	400	.002	.989	400	.003
Logarithm of EITT [LG10(47-EITT)*-1]	.126	400	.000	.937	400	.000
Square Root of EITT [SQRT(47-EITT)*-1]	.084	400	.000	.988	400	.002
Inverse of EITT [-1/(47-EITT)*-1]	.217	400	.000	.578	400	.000
Square of EITT [(EITT*EITT)]	.067	400	.000	.992	400	.028

a Lilliefors Significance Correction

3.1.c: Histogram for Square of EITT



3.1.d: Normal Q-Q Plot of Square of EITT



3.1.e: Descriptive Statistics

Sex	Age	Mean	Std. Deviation	N	Variance calculated for ratios (Squared SD)	Ratio of largest to smallest variance
1.00	1.00	34.9600	3.52744	100	12.44	1.515
	2.00	35.7800	5.16511	100	26.677	
	Total	35.3700	4.43072	200	19.624	
2.00	1.00	34.8400	4.22527	100	17.850	
	2.00	36.0900	4.19739	100	17.614	
	Total	35.4650	4.24723	200	18.037	
Total	1.00	34.9000	3.88270	200		
	2.00	35.9350	4.69692	200		
	Total	35.4175	4.33476	400		

3.1.f: Tests of Between-Subjects Effects

Dependent Variable: EITT

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	112.647(a)	3	37.549	2.014	.111	.015
Intercept	501759.722	1	501759.722	26906.812	.000	.985
Sex	.902	1	.902	.048	.826	.000
Age	107.122	1	107.122	5.744	.017	.014
Sex * Age	4.623	1	4.623	.248	.619	.001
Error	7384.630	396	18.648			
Total	509257.000	400				
Corrected Total	7497.277	399				

a. R Squared = .015 (Adjusted R Squared = .008)

3.1.g: Post hoc mean comparison and Mean plot

Pairwise Comparisons

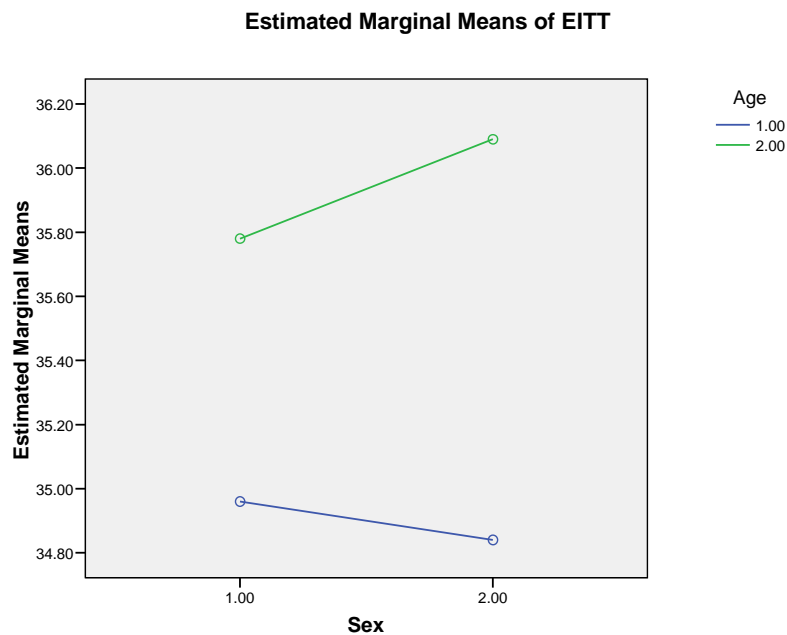
Dependent Variable: EITT

(I) Age	(J) Age	Mean Difference (I-J)	Std. Error	Sig. ^a	95% Confidence Interval for Difference ^a	
					Lower Bound	Upper Bound
1.00	2.00	-1.035*	.432	.017	-1.884	-.186
2.00	1.00	1.035*	.432	.017	.186	1.884

Based on estimated marginal means

*. The mean difference is significant at the .05 level.

a. Adjustment for multiple comparisons: Bonferroni.



2. 2x2 ANOVA (2sex x 2age) on EISearch (Ethnic identity search measured by MEIM-*Revised*)

The results of 2X2 ANOVA (2sex X 2age) on EISearch are given in Tables 3.2.a to 3.2.d. which indicated significant independent effects of 'sex' and 'age' on EISearch. Results revealed greater mean score in male (M=13.35) than in female (M=12.79) and greater mean score in adult (M=13.64) than in adolescents (M=12.49) on ethnic identity search. Ethnic identity search or exploration can involve a range of activities, such as reading and talking to people about ones own culture, learning cultural practices, and attending cultural events (Phinney & Ong, 2007). It may be noted that among the Mizo, attending cultural events and practices are more in tune with expected young male adult behaviour than adolescents. Although ethnic identity search or exploration is most common in adolescence, it is an ongoing process that may continue over time, possibly throughout life (Phinney, 2006).

The finding of higher ethnic identity search in men than in women in the Mizo sample contrasted the findings among African American samples (Carter, DeSole, Sicalides, Glass, and Tyler, 1997; Phinney and Tarver, 1988; Phinney, 1989) where women demonstrated more exploration of their ethnic background and tradition compared to their male counterparts. The impact of differential socialization by parents influences the way that boys and girls perceive themselves as well as their external realities. Such a view of socialization could easily apply to ethnicity's effect on identity development (Phinney, 1990). It may again be noted here that married Mizo male adults that comprise a bulk of the data are expected to participate more in cultural events than their female counterparts.

3.2.a: Descriptive Statistics

Dependent Variable: EISearch

Sex	Age	Mean	Std. Deviation	N
1.00	1.00	12.8300	2.00532	100
	2.00	13.8600	2.47010	100
	Total	13.3450	2.30271	200
2.00	1.00	12.1600	2.24157	100
	2.00	13.4200	1.98571	100
	Total	12.7900	2.20459	200
Total	1.00	12.4950	2.14780	200
	2.00	13.6400	2.24625	200
	Total	13.0675	2.26844	400

3.2.b: Levene's Test of Equality of Error Variances(a)

Dependent Variable: EISearch

F	df1	df2	Sig.
2.221	3	396	.085

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a Design: Intercept+Sex+Age+Sex * Age

3.2.c: Tests of Between-Subjects Effects

Dependent Variable: EISearch

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	163.227(a)	3	54.409	11.400	.000	.079
Intercept	68303.823	1	68303.823	14311.656	.000	.973
Sex	30.803	1	30.803	6.454	.011	.016
Age	131.103	1	131.103	27.470	.000	.065
Sex * Age	1.323	1	1.323	0.277	.599	.001
Error	1889.950	396	4.773			
Total	70357.000	400				
Corrected Total	2053.177	399				

a. R Squared = .079 (Adjusted R Squared = .073)

3.2.d: Post hoc Mean comparisons and corresponding plots

Pairwise Comparisons

Dependent Variable: EISearch

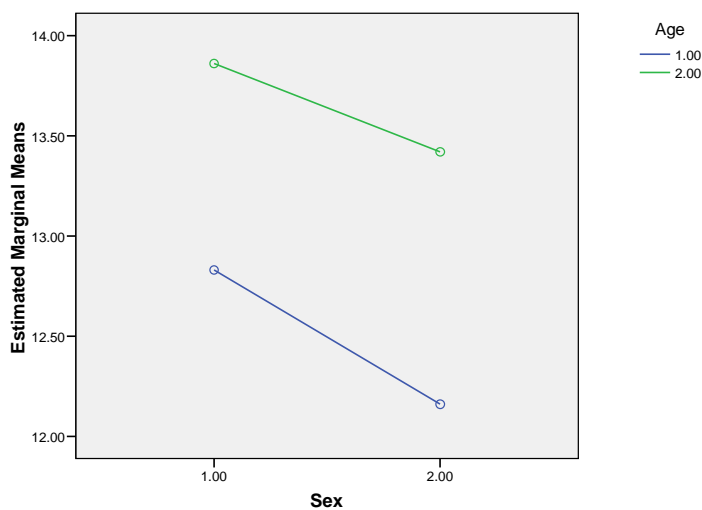
(I) Sex	(J) Sex	Mean Difference (I-J)	Std. Error	Sig. ^a	95% Confidence Interval for Difference ^a	
					Lower Bound	Upper Bound
1.00	2.00	.555*	.218	.011	.126	.984
2.00	1.00	-.555*	.218	.011	-.984	-.126

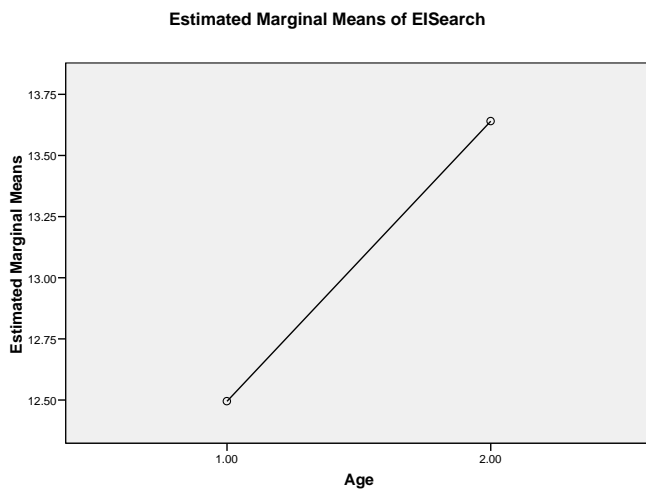
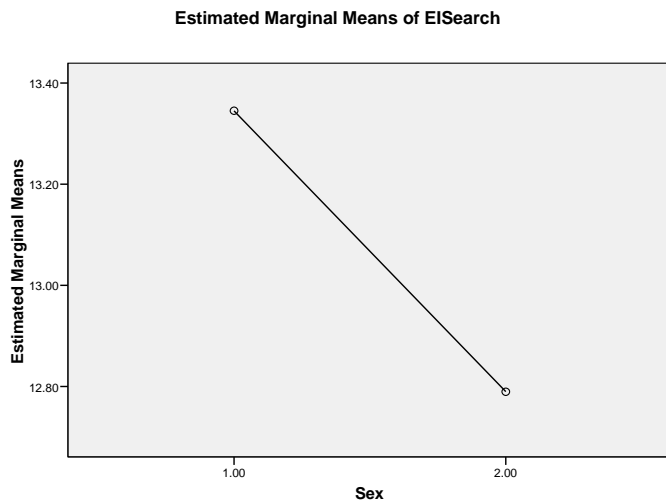
Based on estimated marginal means

*. The mean difference is significant at the .05 level.

a. Adjustment for multiple comparisons: Bonferroni.

Estimated Marginal Means of EISearch





3. 2x2 ANOVA (2sex x 2age) on EIAffirm1 (Ethnic identity affirmation measured by the MEIM-R)

Results of 2X2 ANOVA (2sex X 2age) on ethnic identity affirmation are given in Tables 3.3.a to 3.3.e. Levene's statistic indicated that homogeneity of error variance was violated (Table 3.3.b). Tests of Normality suggested Square transformation (Table 2.3.c), but the transformation did not solve the problem. However, as the ratio of the largest group variance is

not more than 3 times the smallest group, the ANOVA results may be interpreted with caution. Results (vide Tables 3.3.a to 3.3.e) revealed significant independent effect of 'sex' on EIAffirm1. Post-hoc mean comparisons indicated greater mean score in females (M=22.68) than males (M=22.03) on ethnic identity affirmation. Affirmation entails belonging and commitment to ones own ethnic group. Phinney (1989) also observed a similar trend in her African American participants where females had more achieved ethnic identity than males.

3.3.a: Dependent Variable: EIAffirm1

Sex	Age	Mean	Std. Deviation	N
1.00	1.00	22.1300	2.25027	100
	2.00	21.9200	3.55244	100
	Total	22.0250	2.96790	200
2.00	1.00	22.6800	2.67378	100
	2.00	22.6700	3.07172	100
	Total	22.6750	2.87239	200
Total	1.00	22.4050	2.48027	200
	2.00	22.2950	3.33370	200
	Total	22.3500	2.93497	400

3.3.b: Levene's Test of Equality of Error Variances(a)

Dependent Variable: EIAffirm1

F	df1	df2	Sig.
6.350	3	396	.000

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a. Design: Intercept+Sex+Age+Sex * Age

3.3.c: Tests of Normality

Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
EIAffirm1	.100	400	.000	.969	400	.000
Logarithm of EIAffirm1 [LG10(29-EIAffirm1)*-1]	.155	400	.000	.923	400	.000
Square Root of EIAffirm1 [SQRT(29-EIAffirm1)*-1]	.103	400	.000	.982	400	.000
Inverse of EIAffirm1 [-1/(29-EIAffirm1)*-1]	.247	400	.000	.604	400	.000
Square of EIAffirm1 [(EIAffirm1*EIAffirm1)]	.080	400	.000	.984	400	.000

a. Lilliefors Significance Correction

3.3.d: Tests of Between-Subjects Effects

Dependent Variable: EIAffirm1

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	44.460(a)	3	14.820	1.730	.160	.013
Intercept	199809.000	1	199809.000	23323.045	.000	.983
Sex	42.250	1	42.250	4.932	.027	.012
Age	1.210	1	1.210	.141	.707	.000
Sex * Age	1.000	1	1.000	.117	.733	.000
Error	3392.540	396	8.567			
Total	203246.000	400				
Corrected Total	3437.000	399				

a. R Squared = .013 (Adjusted R Squared = .005)

3.3.e: Post hoc Mean comparisons and corresponding Mean plots

Pairwise Comparisons

Dependent Variable: EIAffirm1

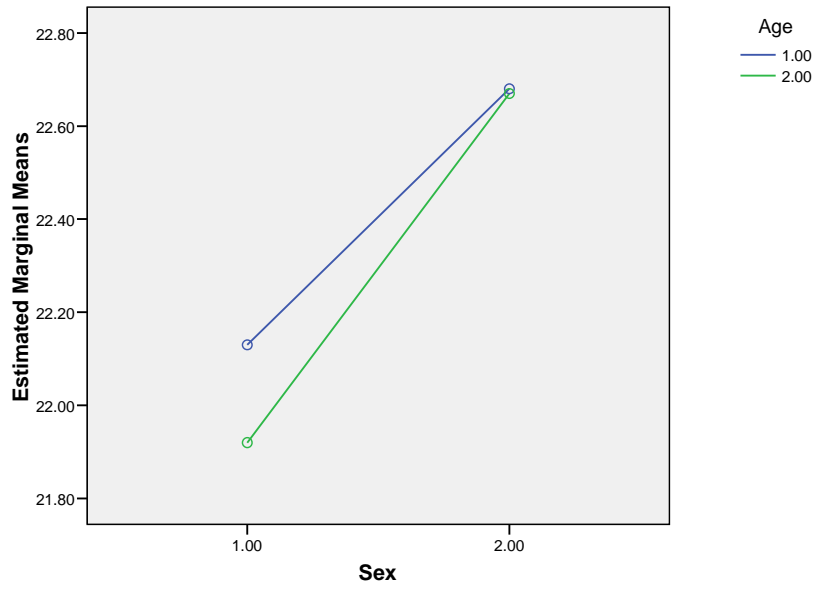
(I) Sex	(J) Sex	Mean Difference (I-J)	Std. Error	Sig. ^a	95% Confidence Interval for Difference ^a	
					Lower Bound	Upper Bound
1.00	2.00	-.650*	.293	.027	-1.225	-.075
2.00	1.00	.650*	.293	.027	.075	1.225

Based on estimated marginal means

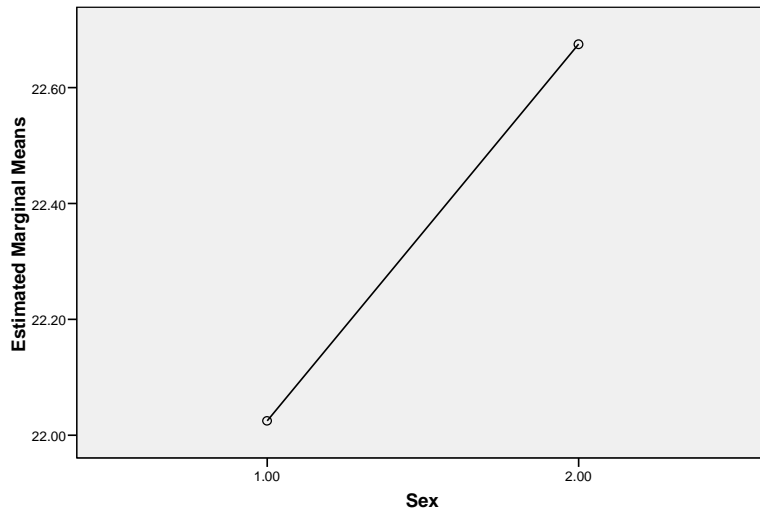
*. The mean difference is significant at the .05 level.

a. Adjustment for multiple comparisons: Bonferroni.

Estimated Marginal Means of EIAffirm1



Estimated Marginal Means of EIAffirm1



4. 2x2 ANOVA (2sex X 2age) on EIAffirm2 (ethnic identity affirmation as measured by EIS):

2x2 ANOVA (2sex X 2age) on EIAffirm2 results did not show any significant mean differences between the subjects on EIAffirm2. Further, it may be noted that there was serious violations of diagnostic tests of assumptions that underlie the application of General Linear Model that renders this result not interpretable.

5. 2x2 ANOVA (2sex x2age) on EIExplor (ethnic identity exploration measured by EIS).

Results of 2x2 ANOVA (2sex X 2age) on EIExplor did not show any significant mean differences between the subjects on Ethnic Identity Exploration as may be seen in Tables 3.4.a to 3.4.c below.

3.4.a: Descriptive Statistics

Dependent Variable: EIExplor

Sex	Age	Mean	Std. Deviation	N
1.00	1.00	16.9500	3.70197	100
	2.00	17.4600	3.34670	100
	Total	17.2050	3.52920	200
2.00	1.00	16.4700	3.20181	100
	2.00	16.7900	3.52278	100
	Total	16.6300	3.36149	200
Total	1.00	16.7100	3.46060	200
	2.00	17.1250	3.44364	200
	Total	16.9175	3.45406	400

3.4.b: Levene's Test of Equality of Error Variances(a)

Dependent Variable: EIExplor

F	df1	df2	Sig.
.800	3	396	.495

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a Design: Intercept+Sex+Age+Sex * Age

3.4.c: Tests of Between-Subjects Effects

Dependent Variable: EIExplor

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	51.188(a)	3	17.063	1.435	.232	.011
Intercept	114480.723	1	114480.723	9626.991	.000	.960
Sex	33.063	1	33.063	2.780	.096	.007
Age	17.222	1	17.222	1.448	.230	.004
Sex * Age	.903	1	.903	.076	.783	.000
Error	4709.090	396	11.892			
Total	119241.000	400				
Corrected Total	4760.278	399				

a. R Squared = .011 (Adjusted R Squared = .003)

6. 2x2 ANOVA (2sex x 2age) on EIResolu (ethnic identity resolution as measured by EIS)

Results of 2X2 ANOVA (2sex X 2age) on EIResolu are given in Tables 3.5.a to 3.5.d.

Results revealed significant independent effect of 'age' on Ethnic Identity Resolution. Post hoc mean comparison indicated greater mean score in adults (M=10.55) than in adolescents (M=9.62). Based on existing theoretical and empirical work on ethnic identity formation, the EIS works on the premise that ethnic identity is comprised of three distinct components: (a) the degree to which individuals have explored their ethnicity, (b) the degree to which they have resolved what their ethnic identity means to them, and (c) the affect (positive or negative) that they associate with that resolution. Higher score in adults than in adolescents as found in this study is an expected pattern in ethnic identity resolution (Umana Taylor et al., 2004; Yoon, 2011).

3.5.a: Descriptive Statistics

Dependent Variable: EIResolu

Sex	Age	Mean	Std. Deviation	N
1.00	1.00	9.6900	2.45235	100
	2.00	10.6100	2.30018	100
	Total	10.1500	2.41592	200
2.00	1.00	9.5400	2.37163	100
	2.00	10.4800	2.24499	100
	Total	10.0100	2.35107	200
Total	1.00	9.6150	2.40744	200
	2.00	10.5450	2.26797	200
	Total	10.0800	2.38176	400

3.5.b: Levene's Test of Equality of Error Variances(a)

Dependent Variable: EIResolu

F	df1	df2	Sig.
.309	3	396	.819

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a Design: Intercept+Sex+Age+Sex * Age

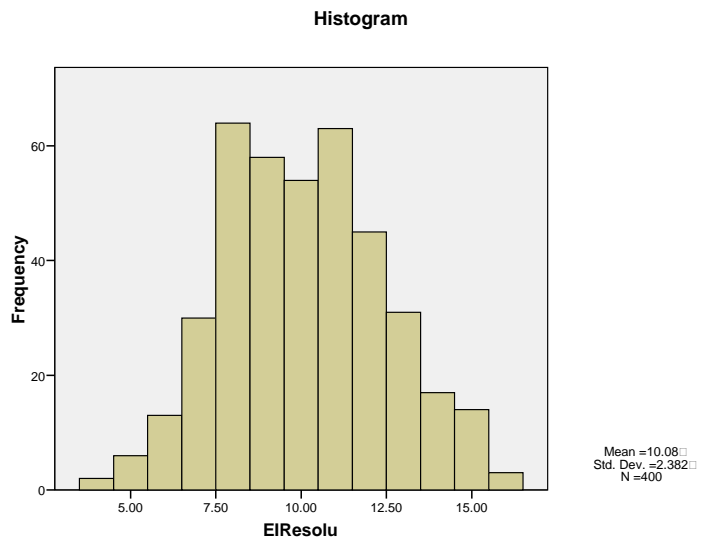
3.5.c: Tests of Between-Subjects Effects

Dependent Variable: EIResolu

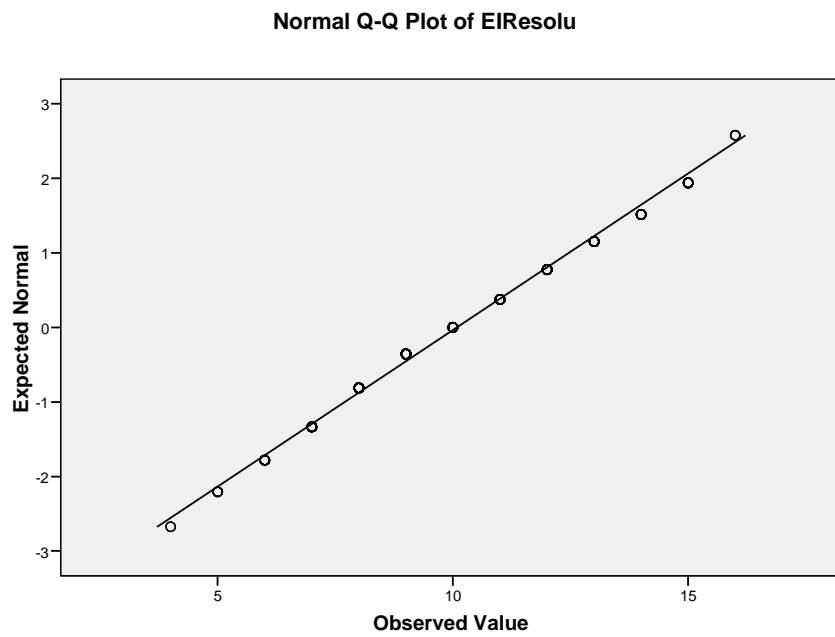
Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	88.460(a)	3	29.487	5.369	.001	.039
Intercept	40642.560	1	40642.560	7399.817	.000	.949
Sex	1.960	1	1.960	.357	.551	.001
Age	86.490	1	86.490	15.747	.000	.038
Sex * Age	.010	1	.010	.002	.966	.000
Error	2174.980	396	5.492			
Total	42906.000	400				
Corrected Total	2263.440	399				

a R Squared = .039 (Adjusted R Squared = .032)

3.5.d: Histogram for EIResolu



3.5.e: Normal Q-Q plot of EIResolu.



3.5.f: Post hoc Mean comparisons and corresponding Mean plots by age on EIResolu

Pairwise Comparisons

Dependent Variable: EIResolu

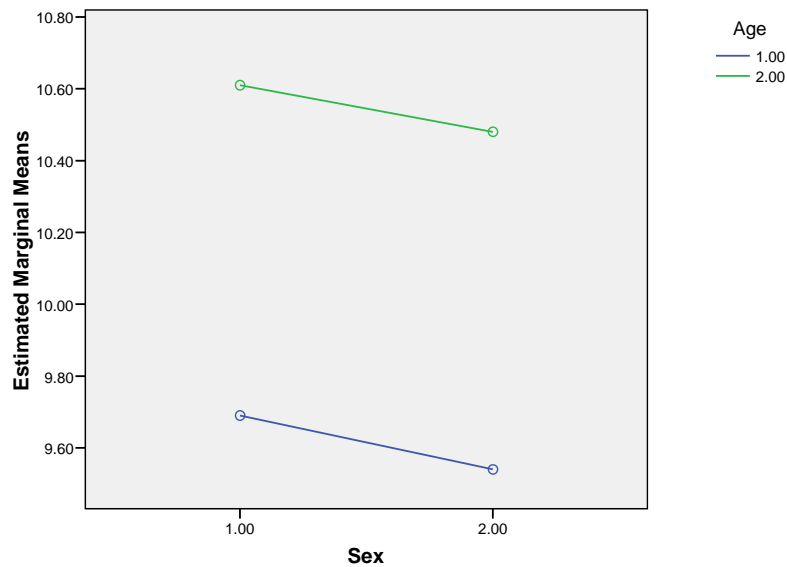
(I) Age	(J) Age	Mean Difference (I-J)	Std. Error	Sig. ^a	95% Confidence Interval for Difference ^a	
					Lower Bound	Upper Bound
1.00	2.00	-.930*	.234	.000	-1.391	-.469
2.00	1.00	.930*	.234	.000	.469	1.391

Based on estimated marginal means

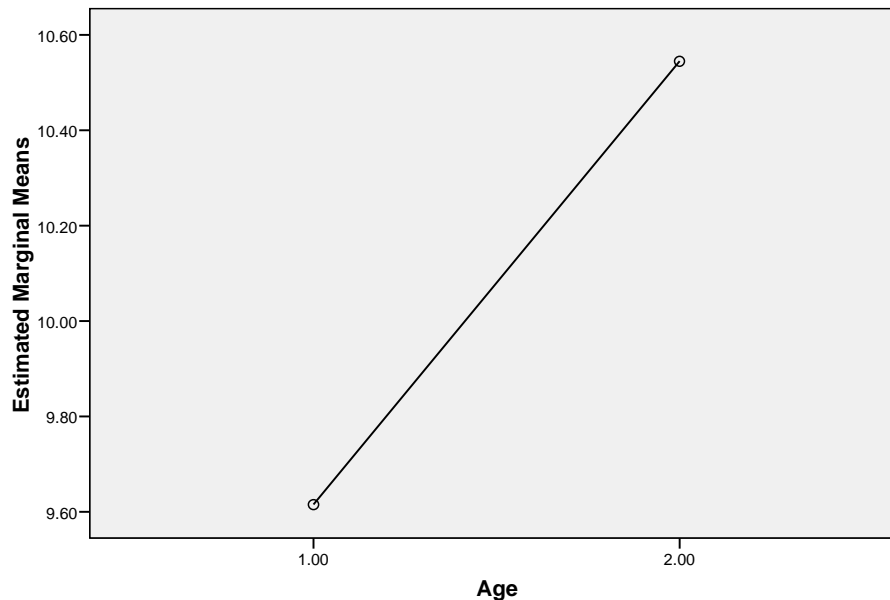
*. The mean difference is significant at the .05 level.

a. Adjustment for multiple comparisons: Bonferroni.

Estimated Marginal Means of EIResolu



Estimated Marginal Means of EIResolu



Effects of "age" (Adolescents versus Adults) and "sex" (Males versus Females) on Subjective Wellbeing

7. 2x2 ANOVA (2sex x 2age) on subjective wellbeing as measured by WEMWBS

Results of 2X2 ANOVA (2sex X 2age) on Mental Well Being are given in tables 3.6.a to 3.6.d. Results manifested significant 2Sex X 2Age interaction effects on mental well being. Scheffe Tests of significance of post hoc mean comparisons indicated that in male, adolescents (M=48.45) scored higher on mental wellbeing than adults (M=47.71) whereas among female, adult women scored higher than adolescent girls on mental wellbeing. Tennant et al., (2006) also found that in the general population samples, a u-shaped relationship was found for age where adolescents and older adults scored higher than young adults; and no significant differences were found between males and females. Some studies also found that compared to married men, married women are happier and more satisfied with their lives (Nolen-Hoeksema, 1990; Wood, Rhodes, & Whelan, 1989). Li & Fung (2013) also found that compared with their younger

counterparts, subjective wellbeing was better for older wives but poorer for older husbands. The results suggest that marital relationship may play different roles in different life stages for the two genders. In later adulthood, males may become more dependent on the marital relationship to maintain subjective wellbeing, whereas females can be relatively independent.

Among adolescents, Simeoni *et al.* (2000) found that girls scored lower on psychological wellbeing domain. Studies by Baird, Lucas, & Donellan (2010) showed that life satisfaction does not decline over much of adulthood, and that there is a steep decline in life satisfaction among those older than 70. Their data also showed a relatively large increase in satisfaction from the 40s to the early 70s. Thus, age differences in wellbeing can be quite large and deserve increased empirical and theoretical attention. Differential age experiences among the Mizo and access to available resources may help to explain the results (Horley & Lavery, 1995).

3.6.a: Descriptive Statistics

Dependent Variable: MWellB

Sex	Age	Mean	Std. Deviation	N
1.00	1.00	48.4500	5.45389	100
	2.00	47.7100	7.89616	100
	Total	48.0800	6.77889	200
2.00	1.00	47.2300	6.12802	100
	2.00	49.3000	6.59737	100
	Total	48.2650	6.43520	200
Total	1.00	47.8400	5.81839	200
	2.00	48.5050	7.30113	200
	Total	48.1725	6.60164	400

3.6.b: Levene's Test of Equality of Error Variances(a)

Dependent Variable: MWellB

F	df1	df2	Sig.
5.487	3	396	.001

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a Design: Intercept+Sex+Age+Sex * Age

3.6.c: Tests of Between-Subjects Effects

Dependent Variable: MWellB

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	245.048(a)	3	81.683	1.887	.131	.014
Intercept	928235.903	1	928235.903	21440.757	.000	.982
Sex	3.422	1	3.422	.079	.779	.000
Age	44.222	1	44.222	1.021	.313	.003
Sex * Age	197.403	1	197.403	4.560	.033	.011
Error	17144.050	396	43.293			
Total	945625.000	400				
Corrected Total	17389.098	399				

a. R Squared = .014 (Adjusted R Squared = .007)

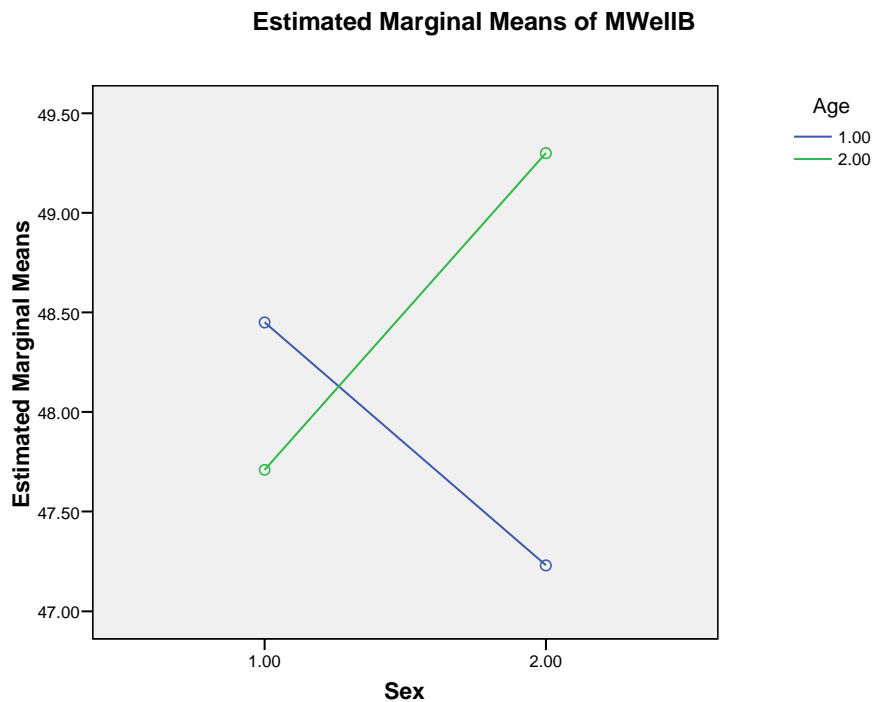
3.6.d: Tests of Normality

Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
MWellB	.050	400	.016	.993	400	.063
Logarithm of MWellB [LG10(66-MWellB)*-1]	.117	400	.000	.911	400	.000
Square Root of MWellB [SQRT(66-MWellB)*-1]	.074	400	.000	.986	400	.001
Inverse of MWellB [-1/(66-MWellB)*-1]	.249	400	.000	.411	400	.000
Square of MWellB [(MWellB*MWellB)]	.063	400	.001	.994	400	.098

a. Lilliefors Significance Correction

3.6.e: Mean plots of interaction between sex and age on mental wellbeing



9. 2x2 ANOVA (2Sex x 2Age) on SWLS (subjective wellbeing as measured by Satisfaction With Life Scale)

2X2 ANOVA (2Sex X 2Age) on SWLS did not show any significant effect of 'sex' or 'age' as may be seen in Tables 3.7.a to 3.7.d.

3.7.a: Descriptive Statistics

Dependent Variable: SWLS

Sex	Age	Mean	Std. Deviation	N
1.00	1.00	18.3300	5.35046	100
	2.00	18.4700	5.93646	100
	Total	18.4000	5.63728	200
2.00	1.00	16.4900	5.37389	100
	2.00	18.3900	6.14455	100
	Total	17.4400	5.83581	200
Total	1.00	17.4100	5.42763	200
	2.00	18.4300	6.02633	200
	Total	17.9200	5.75033	400

3.7.b: Levene's Test of Equality of Error Variances(a)

Dependent Variable: SWLS

F	df1	df2	Sig.
4.084	3	396	.007

Tests the null hypothesis that the error variance of the dependent variable is equal across groups

a Design: Intercept+Sex+Age+Sex * Age

3.7.c.: Tests of Between-Subjects Effects

Dependent Variable: SWLS

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	273.640(a)	3	91.213	2.796	.040	.021
Intercept	128450.560	1	128450.560	3937.090	.000	.909
Sex	92.160	1	92.160	2.825	.094	.007
Age	104.040	1	104.040	3.189	.075	.008
Sex * Age	77.440	1	77.440	2.374	.124	.006
Error	12919.800	396	32.626			
Total	141644.000	400				
Corrected Total	13193.440	399				

a R Squared = .021 (Adjusted R Squared = .013)

Predictability of subjective wellbeing from ethnic identity among the Mizo

To study the contributions of ethnic identity on subjective wellbeing among the Mizo male and female adolescent and adults, regression analyses were computed taking the total ethnic identity score from the measure of ethnic identity by MEIM-R (Phinney, 2004) alone as the predictor since total ethnic identity score is not prescribed in the use of EIS (Umana Taylor et al., 2004). Further the predictability of subjective wellbeing from ethnic identity was computed only along the age lines as gender effect on subjective wellbeing was not significant. Moreover, subjective wellbeing as measured by WEMWBS only was accounted for in this analysis as the results of the relationships between the SWLS and EITT did not show consistent significant results.

Results of the regression analyses to check the predictability of psychological wellbeing from ethnic identity are given in Tables 4.1.a to 4.1.g for adolescents, and for adults in Tables 4.2.a to 4.2.g below. Results revealed that for adolescents, EITT explained 13% of the variance in mental wellbeing. For adults, EITT explained 9% of the variance in mental wellbeing. WEMWBS covers both hedonic and eudaimonic aspects of mental wellbeing, and well covers to subjective wellbeing and correlates highly with Satisfaction With Life Scale as found in the original development of the scale (Tennant et al. (2006) and in this study.

Tables 4.1.a to 4.1.f: Regression analysis predicting subjective wellbeing from ethnic identity in Mizo adolescents (boys plus girls)

4.1.a:

Descriptive Statistics

	Mean	Std. Deviation	N
MWellB	47.8400	5.81839	200
EITT	34.9000	3.88270	200

4.1.b:

Correlations

		MWellB	EITT
Pearson Correlation	MWellB	1.000	.363
	EITT	.363	1.000
Sig. (1-tailed)	MWellB	.	.000
	EITT	.000	.
N	MWellB	200	200
	EITT	200	200

4.1.c:

Variables Entered/Removed^b

Model	Variables Entered	Variables Removed	Method
1	EITT ^a	.	Enter

a. All requested variables entered.

b. Dependent Variable: MWellB

4.1.d:

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.363 ^a	.132	.127	5.43575	1.596

a. Predictors: (Constant), EITT

b. Dependent Variable: MWellB

4.1.e:

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	28.868	3.485		8.284	.000
	EITT	.544	.099	.363	5.477	.000

a. Dependent Variable: MWellB

4.1.f:

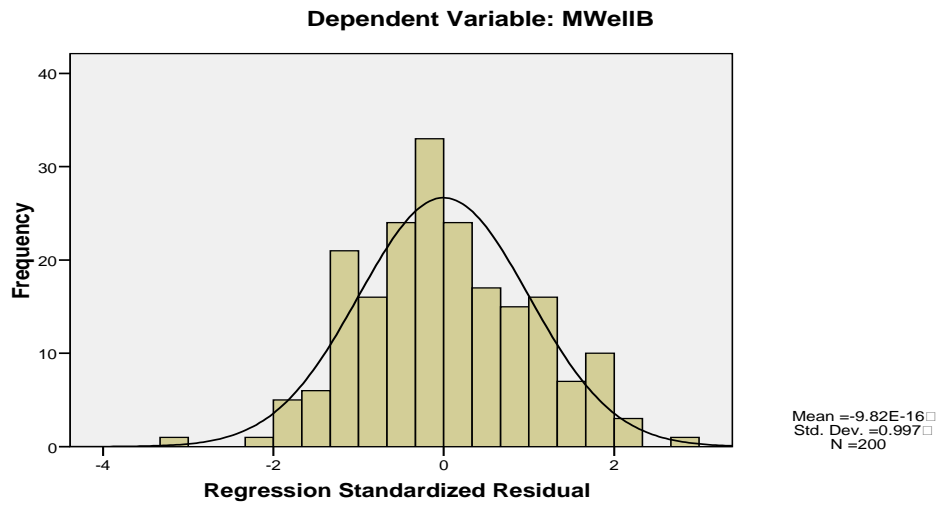
Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	42.4584	52.7868	47.8400	2.11064	200
Residual	-16.71996	16.28004	.00000	5.42207	200
Std. Predicted Value	-2.550	2.344	.000	1.000	200
Std. Residual	-3.076	2.995	.000	.997	200

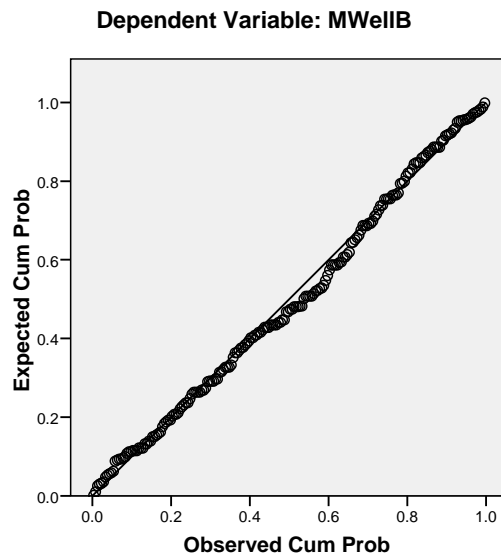
a. Dependent Variable: MWellB

4.1.g: CHARTS

Histogram



Normal P-P Plot of Regression Standardized Residual



Tables 4.2.a to 4.2.f: Regression analysis predicting subjective wellbeing from ethnic identity in Mizo adults (men plus women)

4.2.a:

Descriptive Statistics

	Mean	Std. Deviation	N
MWellB	48.5050	7.30113	200
EITT	35.9350	4.69692	200

4.2.b:

Correlations

		MWellB	EITT
Pearson Correlation	MWellB	1.000	.314
	EITT	.314	1.000
Sig. (1-tailed)	MWellB	.	.000
	EITT	.000	.
N	MWellB	200	200
	EITT	200	200

4.2.c:

Variables Entered/Removed^b

Model	Variables Entered	Variables Removed	Method
1	EITT ^a	.	Enter

a. All requested variables entered.

b. Dependent Variable: MWellB

4.2.d:

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.314 ^a	.098	.094	6.95050	1.508

a. Predictors: (Constant), EITT

b. Dependent Variable: MWellB

4.2.e:

ANOVA^b

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1042.728	1	1042.728	21.584	.000 ^a
	Residual	9565.267	198	48.309		
	Total	10607.995	199			

a. Predictors: (Constant), EITT

b. Dependent Variable: MWellB

4.2.f:

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	30.992	3.801		8.153	.000
	EITT	.487	.105	.314	4.646	.000

a. Dependent Variable: MWellB

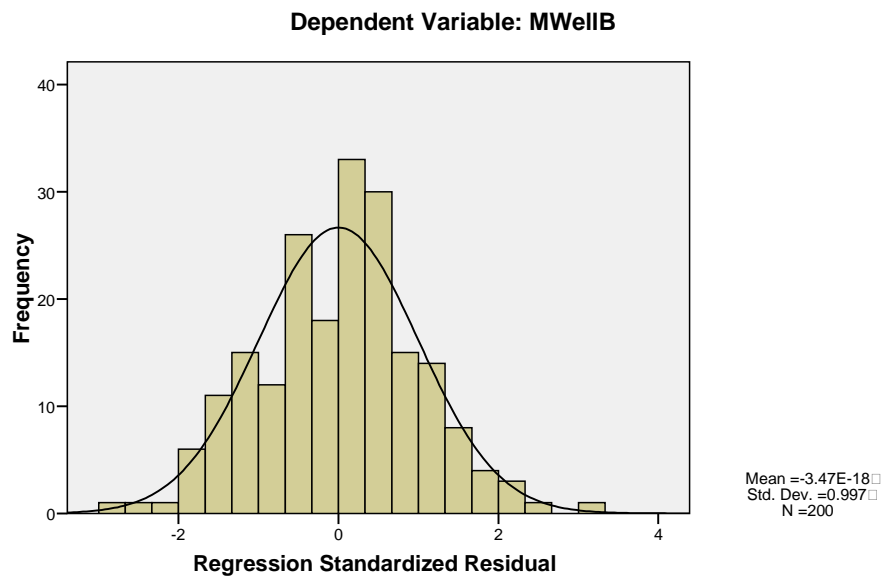
Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	40.7390	53.4102	48.5050	2.28907	200
Residual	-19.09990	21.28629	.00000	6.93301	200
Std. Predicted Value	-3.393	2.143	.000	1.000	200
Std. Residual	-2.748	3.063	.000	.997	200

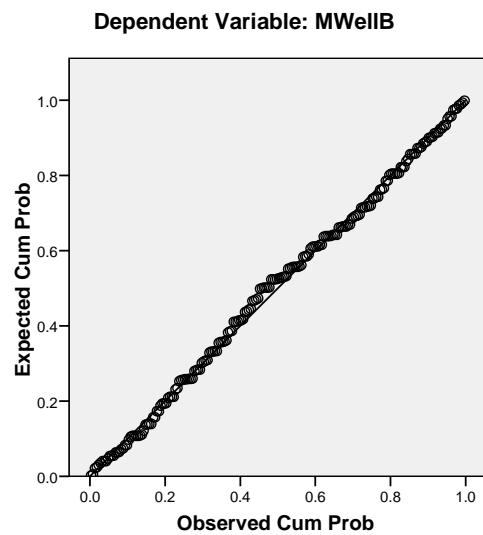
a. Dependent Variable: MWellB

4.2.g: Charts

Histogram



Normal P-P Plot of Regression Standardized Residual



To recapitulate, the psychological measurements used in the study stood the test of psychometric tests. Results revealed substantial item-total coefficients of correlation, and acceptable levels of Cronbach alphas given the small sample sizes of the groups, especially for the full scales. The significantly positive correlations between the measures of ethnic identity (MEIM-R and EIS) with each other and that of wellbeing with each other (WEMWBS and SWLS) speaks for the validity of the scales for use in the population under study. An overview of the results of the relationships between levels of ethnic identity and mental wellbeing and subjective wellbeing indicated that the measures of ethnic identity were generally positively correlated with the measures of psychological wellbeing indicating that the higher the level of ethnic identity the higher the psychological wellbeing among the Mizo.

Results of 2x2 ANOVA (2sex x 2age) on ethnic identity and subjective wellbeing revealed i) greater mean score of ethnic identity in adults (M=35.94) than adolescents (M=34.90), ii) greater mean score in male (M=13.35) than in female (M=12.79) and greater mean score in adult (M=13.64) than in adolescents (M=12.49) on ethnic identity search, iii) greater mean score in females (M=22.68) than males (M=22.03) on ethnic identity affirmation, iv) greater mean score in adults (M=10.55) than in adolescents (M=9.62) on ethnic identity resolution v) 'sex' x 'age' interaction effects on subjective wellbeing, indicating that among males, adolescents (M=48.45) scored higher on subjective wellbeing than adults (M=47.71) whereas among females, adult women scored higher than adolescent girls on subjective wellbeing. Results of the regression analyses to check the predictability of psychological wellbeing from ethnic identity revealed that for adolescents, ethnic identity explained 13% of the variance in subjective wellbeing; whereas for adults, ethnic identity explained 9% of the variance

in mental wellbeing. These overall results conformed to the hypotheses put forth for the study which is summarized and concluded in the chapter to follow.

A major concern of psychology, as a science and as a practice, is mental health and psychological well-being. Psychological studies of ethnic identity are no exception, for they have also extensively explored the relationship between ethnic identity and psychological well-being. In general, most of these studies have focused on adolescents, for, as many developmental psychologists have asserted, adolescence to be a critical period in the development of an individual, with so many diverse changes taking place at the moral, mental, physical, and psychological levels. Adolescents who do not resolve their identity crisis, particularly ethnic identity, may be vulnerable to psychological health including low self-esteem (Erikson, 1950; 1964, 1968; as cited in Oshagan, 1997; Rosenberg, 1979).

Identity development involves the process of defining oneself as a group member within a broader social context and also serves as the framework that provides individuals with a coherent sense of self (Grotevant, 1992; Josselson, 1994). Researchers argue that identity formation is a critical developmental task faced during adolescence, the resolution of which serves as a guiding framework in adulthood (Josselson, 1994; Spencer, Swanson, & Cunningham, 1991; Swanson, Spencer, & Petersen, 1997). Importantly, individuals distinguish themselves from one another based on a wide range of categories. For some, ethnicity may be a useful categorization when dealing with the experiences of daily living. An ethnic group represents a group of people who maintain a subjective belief in their common descent and shared history, and who share certain cultural traits such as dress, art, music, food, literature, and language (Branch, 1999; Levine, 1997). Existing research suggests that ethnic identity is positively associated with important outcome variables such as individuals' strategies for coping with discrimination (Chavira&Phinney, 1991; Phinney&Chavira, 1995) and their psychological well-being (see Umaña-Taylor, Diversi, & Fine, 2002, for a review).

On the basis of Marcia's (1980) conceptualization of Erikson's (1968) theory of identity development, Phinney (1989) proposed a model of ethnic identity development for members of all ethnic groups in which individuals progress through three stages: (a) *unexamined ethnic identity*—individuals have unexamined positive or negative views of their ethnic group; (b) *ethnic identity search (or exploration)*—individuals have begun a search into what it means to be a group member, and (c) *achieved ethnic identity*—individuals have explored their ethnic group membership and are clear as to the meaning of ethnicity in their life. Although a positive group-esteem is not part of the definition of the third stage, having a positive sense of ethnic group membership is often expected of individuals who have an achieved ethnic identity and is highly correlated with ethnic identity achievement (Phinney, 1992).

Parham (1989) suggested that the process of ethnic identity development does not end with ethnic identity achievement but may continue in cycles that involve further exploration or rethinking of the role or meaning of one's ethnicity. Phinney (1990) purported that the meaning of ethnic identity achievement is undoubtedly different for different individuals and groups because of their distinct historical and personal experiences. In the wake of ethnic questioning and discussions about the Mizo, in internet blogspots, social network sites, social gatherings, debates, seminars etc., it would be interesting to determine the level of ethnic identity amongst the adolescents and adults which would lend better understanding of the people of Mizoram and their levels of ethnic identity. This may also have far reaching implications of ethnic identity and the inculcation of it for better psychological health for the people as a player in a globalized world where jobs and employment opportunities takes one far off from one's homeland.

The **Mizo** are an ethnic group native to the state of Mizoram, and its surrounding areas in North East India, western Burma (Myanmar) and eastern Bangladesh. Historically speaking, it is generally accepted that Mizo are a part of the great waves of the Mongoloid races who, much further on, moved out to India to their present habitat around the 18th century AD. The term Mizo is a combination of two words – Mi and Zo, ‘Mi’ meaning humans/people while ‘Zo’ means hill or highland. Therefore the term Mizo literally means ‘Hill people’ or ‘Highlander’. Some writers would have it that the term might have a deeper meaning and history. Mizoram (literally Mizo-land) came into being on 21st January, 1972 as a Union Territory; and became a full fledged state on 20th February, 1987.

For the purpose of this study, and due to the anomaly of the encompassment of the term Mizo to the people who choose or do not choose to affiliate with the people referred to as the Mizo, the Mizo people in this study will be sampled from those permanent residents of Mizoram who refer to themselves as Mizo. Nonetheless, this study acknowledges the memorandum relating to the Mizo people submitted to his majesty’s government, Government of India and its constituent assembly through the advisory sub-committee by the Mizo Union in 1947, pursuant to the resolution passed by the General Assembly of the Mizo Union at Aijal in September 1946, subsequently supported by the Mizo Conference at Lakhipur (Cachar) in November 1946, which was prepared by the Mizo Union and supported by the Mizos outside the Lushai Hills (http://www.zogam.org/documents.asp?article=documents_241).

“The Mizos are a numerous family of tribes, closely knitted together by common tradition, custom, culture, mode of living, language and rites. They are spread over a wider area extending far beyond Manipur State, Cachar, Tripura State, Chittagong Hill Tracts and Burma contiguous with the boundaries of the present Lushai-Hills District which was

carved out arbitrarily for administrative purpose.....“ “.....Again, it was wrong that the word Lushai should be used as covering all the Mizo tribes since it is misreading of the Lusei, only sub-tribe of the Mizo race. Hence though perhaps, not originally intended, it has created a division. Only the word ‘Mizo’ stand for the whole group of them all :Lusei, Hmar, Ralte, Paite, Zo, Darlawng, Kawm, Pawi, Thado, Chiru, Aimol, Khawl, Tarau, Anal, Puram, Tikhup, Vaiphei, Lakher, Langrawng, Chawrai; Bawng, Baite, Mualthuam, Kaihpen, Pangkhua, Tlangau, Hrangkhawl, Bawmzo, Miria, Dawn, Kumi, Khiangte, Khiang, Pangte, Khawlhring, Chawngthu, Vanchiau, Chawhte, Ngente, Renthlei, Hnamte, Tlau, Pautu, Pawite, Vangchhia, Zawngte, Fanai, etc, all closely related to one another culturally, socially, economically and physically thus forming a distinct ethnical units”.

Historically speaking, Mizo people are a part of the great waves of the Mongoloid races spilling over into the eastern and southern India from Tibet and Yunnan province in the 18th century. Their sojourn in western Burma, into which they eventually drifted around the 7th century, lasted about ten centuries. (R.L Thanzawna, 1997). Mizo people came under the influence of the British missionaries in the 19th century. The spread of education by Christian missionaries led to the high percentage of 91.58% literacy, the second highest literacy rate in India. As per reports of Census of India, 2011, the population of Aizawl was 291,822, of which male and female are 143,803 and 148,019 respectively. Average literacy rate of Aizawl city is 98.80 percent of which male and female literacy was 99.30 and 98.31 percent. The sex ratio of Aizawl city was 1029 per 1000 males.

Past research on ethnic identity has been conducted under the assumption that an *achieved* ethnic identity implies a positive identification with the group. In such research, the

critical component has centered around one's positive response to one's ethnic group, rather than focusing on the process (e.g., ways in which individuals have explored their identity and developed an understanding of how they feel about that group membership). Although Phinney's theoretical postulation does not assume a positive commitment to the group, the measurement tool based on that theoretical model does. Therefore, in using the Phinney's (2004) measure only individuals whose commitment to their ethnic identity is positive are characterized as having an achieved identity.

Umaña-Taylor, Yazedjian & Bámaca-Gómez, (2004) proposed a new typology for examining ethnic identity statuses that is consistent with Marcia's operationalization of Erikson's theory and also consistent with Tajfel's social identity theory. Consistent with Marcia's framework, their typology uses the statuses diffuse, foreclosed, moratorium, and achieved. Furthermore, this typology adds a third dimension that is in line with social identity theory. Based on individuals' scores on affirmation, a positive or negative label is assigned to their diffuse, foreclosed, moratorium, or achieved status. Thus, an individual who scores low on exploration and commitment but high on affirmation would be categorized as diffuse positive, whereas an individual who scores low on all three components would be categorized as diffuse negative.

Based on existing theoretical and empirical work on identity formation and, more specifically, ethnic identity formation, Umaña-Taylor (2004) argues that ethnic identity is comprised of three distinct components: (a) the degree to which individuals have explored their ethnicity, (b) the degree to which they have resolved what their ethnic identity means to them, and (c) the affect (positive or negative) that they associate with that resolution (Umaña-Taylor, A.J., Yazedjian, A & Bámaca-Gómez, B, 2004). Furthermore, when the three components are

measured independently of one another, it is suggested that we can more accurately understand individuals' statuses within the ethnic identity formation process and to be able to relate those statuses to important social and psychological outcomes such as subjective well being, the research interest here that would relate the levels of ethnic identity of Mizo adolescents and adults.

Indeed, research has shown ethnic identity to be associated with a number of psychological variables. Much of the previous research on the psychological correlates of ethnic identity has focused on children and adolescents because the process of developing an ethnic identity is thought to typically begin in adolescence. Among adolescents, achieved identity has been found to be positively associated with self-esteem, coping, sense of mastery, and optimism; conversely, loneliness and depression have been negatively related to ethnic identity (Roberts et al., 1999). Research examining ethnic identity development across the life-span suggests that an achieved ethnic identity may serve as a protective factor against psychological distress among adults as well (Veling *et al.*, 2010).

Empirical work has supported these 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 (Phinney, 1990; Phinney&Ong, 2007, Yoon, 2011). Although emerging literature suggests that a strong sense of ethnic identity positively influences psychological well-being, several areas remain largely unexplored. For instance, ethnic identity has been shown to predict a number of stable and enduring outcomes reflecting overall well-being (e.g., Gray-Little &Hafdahl, 2000; Umana-Taylor, 2004; Utsey et al., 2002)

Understanding how an individual relates to his or her culture of origin should be an important factor to understand psychological health. Since ethnic identity is defined as one's psychological sense of belonging to their ethnic group, along with their feelings and attitudes about the group, it would follow that ethnic identity is related to psychological health. Indeed, research has shown a positive relationship between ethnic identity and many different indicators of psychological health. The most commonly used psychological health outcomes utilized in ethnic identity research include self-esteem, self-concept, self-efficacy, coping, satisfaction, quality of life, willingness to seek help, depression, anxiety, eating disorders, and problem behaviors.

OBJECTIVES: Given the theoretical and methodological foundations pertaining to the research problem, the present study is concerned with the following objectives:

- 1) To highlight the levels of ethnic identity and subjective wellbeing among the two age groups of Mizo adolescents and adults.

2) To highlight gender difference in levels of ethnic identity and subjective wellbeing among the sample of Mizo adolescent boys versus girls and adult men versus women.

3) To examine the relationship between levels of ethnic identity and psychological well-being among the samples.

HYPOTHESIS: Following the review of literature pertaining to ethnic identity and psychological well-being as well as the research objectives put forth, it is hypothesized that:-

1) The adult group will show achieved ethnic identity as compared to the adolescents, who are expected to show more diffused ethnic identity.

2) Males are expected to have more achieved ethnic identity as compared to females.

3) It was expected that people with achieved ethnic identity will show better psychological well-being in the two age groups.

Given the theoretical and empirical background and underpinnings of ethnic identity and subjective wellbeing, the main concern of the present study is to highlight the levels of ethnic identity and subjective wellbeing of the Mizo along the lines of gender and age, and the relationships between ethnic identity and subjective wellbeing among the Mizo. It was hypothesized that there will be a higher level of achieved ethnic identity among the adult groups as compared to the adolescent groups, in whom ethnic identity was expected to be more diffused. Males were expected to have higher achieved ethnic identity as compared to females. Moreover, it was expected that ethnic identity will have a predictable positive relationship with subjective wellbeing, that is, the higher the ethnic identity, the better the subjective wellbeing.

To achieve the research objectives, 200 (100 male and 100 female) Mizo adolescents, with their age ranging from 12 to 18 years (mean age = 15.12 years) and 200 (100 male and 100 female) Mizo adults, with their age ranging between 21 to 59 years (Mean age = 37.29 years) were randomly sampled from the different localities of Aizawl, the capital of Mizoram where almost 30% of the Mizoram population resides. This produced participants hailing from 73 different villages spreading across the state of Mizoram with a representation from the rural (31.5 %) as well as urban (68.5%) areas, presently residing in 35 different localities of Aizawl, the capital city of Mizoram. 100% of the subjects identified themselves as Mizo. Among 200 adolescent participants, only 27.5% have had exposure outside the state of Mizoram while 72.5% out of 200 adult participants had explored environment outside Mizoram.

Two measures of ethnic identity viz., Multigroup Ethnic Identity Measure (MEIM-*Revised*; Phinney.J.S, 2004 updated) and Ethnic Identity Scale (EIS; Umaña-Taylor, A.J., Yazedjian, A & Bámaca-Gómez, B, 2004) and two measures of subjective wellbeing viz., 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) and Satisfaction With Life Scale (SWLS; Diener, E., Emmons, R., Larsen, J., & Griffin, S., 1985)were selected to measure the variables of interest and for cross-validation of the measures. 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 Mizo adolescents and adults. The psychometric adequacies of the behavioral measures were analyzed by employing *SPSS*. Analyses 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 coefficients (Cronbach alpha of 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 (Miles &Shevlin; 2004).

Results of the psychometric checks of the behavioural measures of ethnic identity(MEIM-*R* and EIS)and subjective wellbeing (WEMWBS and SWLS) generally stood fast the test of psychometric checks of reliability for use in the population under study i.e male and female Mizo adolescents and adults. The MEIM-*R*and the EIS subscales yielded generally lower alphas than the original studies (Phinney&Ong, 2007; Roberts *et al.*,1999; Umana-Taylor *et al.*, 2004, 2009 and Yoon, 2011) but which may be accepted owing to the small sample sizes of the subgroups. Inter-scale coefficients of correlation emerged to be significantly positive between the subscales of MEIM-*R*and EIS over the levels of analyses, conforming to the results found in various other studies on the MEIM-*R* (eg. Phinney&Ganeva, 2010, Phinney&Ong, 2007; Yoon, 2011) and EIS(Umana-Taylor *et al.*, 2004, 2008, 2009 and Yoon, 2011).Phinney and Ong (2007)

also found the two subscales of MEIM-*R* were separate but highly correlated to each other, and recommended using a total score of ethnic identity as well as subscale scores. On the full scale of MEIM-*R*, higher score would indicate more achieved ethnic identity whereas lower scores would reflect a more diffused ethnic identity, and serve better the interest of this present study.

The EIS consists of three distinct subscales of exploration, resolution, and affirmation. The content of the MEIM-*R*'s ethnic identity search subscale (EISearch) is equivalent to that of the EIS's ethnic identity exploration subscale (EIExplor); the content of the MEIM-*R*'s ethnic identity affirmation/belonging/commitment (EIAffirm1) is also parallel to that of the EIS's resolution (EIResolu and not EIAffirm2). This allows for a cross-validation of the scales for use in the population under study. Results of the relationships between the two pairs of parallel measures of levels of ethnic identity (MEIM-*R* and EIS) as found in this study corroborate the validity of the measures. However, a major difference between these two measures of ethnic identity is that the EIS includes a third subscale of affirmation (EIAffirm2), but which is different from the MEIM-*R*'s affirmation/belonging/commitment (EIAffirm1). The EIS separated affirmation (i.e., positive or negative evaluation) from resolution. As a result, in addition to capturing ethnic identity development in the two dimensions of exploration and affirmation/belonging/commitment, the MEIM-*R* can depict ethnic identity development across Marcia's statuses (i.e., diffusion to achievement) without indicating positive or negative affirmation by using the full scale score. On the other hand, the EIS does not recommend the use of a full scale score (Ponterotto & Park-Taylor, 2007).

Results of the psychometric checks of the behavioural measures of subjective wellbeing (WEMWBS and SWLS) also stood fast the test of psychometric checks of reliability for use in the population under study given the sample sizes. Results revealed substantial item-total

coefficient of correlation and adequate order of reliability coefficient, especially for the WEMWBS than the SWLS, conforming to the results obtained in various other studies using the WEMWBS (Clarke *et al.*, 2011; Gremikni& Stuart-Brown, 2011; Lloyd & Devine, 2012; Lopez *et al.*, 2012; Tennant *et al.*, 2006) and SWLS (Aienza *et al.*, 2003; Corrigan, 2000; Diener, *et al.*, 1985; Pavot *et al.*, 1991; Pavot&Diener, 1993 etc.). WEMWBS items relate to an individual's state of mental wellbeing (thoughts and feelings) and they cover a wide range of attributes of mental wellbeing including both hedonic and eudaimonic perspectives, covering subjective wellbeing and psychological functioning. The Satisfaction With Life Scale (SWLS; Diener, Emmons, Larsen, & Griffin, 1985) was developed as a measure of the judgmental component of subjective wellbeing (SWB). The structure of subjective wellbeing has been conceptualized as consisting of the emotional or affective component and the judgmental or cognitive component (Diener, 1984; Veenhoven, 1984). Tennant *et al.*, (2006) also found that WEMWBS correlates highly with SWLS (.72), indicating that WEMWBS and SWLS both well cover aspects of subjective wellbeing. Results of the relationships between the two measures of subjective wellbeing (WEMWBS and SWLS) as found in this study also corroborate the validity of the measures.

An overview of the results of the relationships between the levels of ethnic identity and mental wellbeing and satisfaction with life indicated that generally all measures of ethnic identity and the sub scales (EITT, EISearch, EIAffirm1, EIAffirm2, EIExplor, EIResolu, EISTT) were positively correlated with each other and with the measures of psychological wellbeing (MWellB and SWLS) indicating that the higher the level of ethnic identity, the higher the psychological wellbeing of Mizo adolescents. However, adolescent girls measure of ethnic identity were not significantly correlated with subjective wellbeing as measured by SWLS and only with mental

wellbeing which is significantly positively correlated with SWLS. In adult men, ethnic identity measures were positively correlated with each other and with mental wellbeing, and not with SWLS. In adult women ethnic identity measures and wellbeing were generally positively correlated with each other except for a unique finding of significantly negative correlation between EISearch and EIAffirm2 in women indicating that the higher the ethnic search (diffused ethnic identity) in women the lower the ethnic affirmation (negative evaluation). However, it may also be highlighted that the higher the EIAffirm1(achieved ethnic identity), the higher the EIAffirm2 (positive evaluation). This finding is in conformity with the theoretical background and has high face value, also supported by a study done by Umana-Taylor, Yazedjian, Bamaca-Gomez (2009) in which self esteem was significantly positively correlated with exploration and resolution in both older and younger groups of ethnic minority students whereas self esteem was significantly correlated with affirmation and resolution in high school students and not in University older students.

The overall results of Analysis of Variance (ANOVA) to highlight the effect of 'sex and 'age' on ethnic identity revealed ;

1) significant independent effect of 'Age' on ethnic identity total, indicating greater mean score of ethnic identity in adults (achieved EI; M=35.94) than adolescents (M=34.90). These observations broadly find explanatory bases from literature, conforming to Phinney's (1989, 1992) conception of development of ethnic identity, culminating from the social identity theory of Tajfel (1981), and the operationalization of Erikson's theory (1968) by Marcia (1980, 1994) about identity development during adolescence which tends to be diffused but that evolves into a more achieved ethnic identity in adulthood. This finding was also supported by the study on comparison of ethnic identity of older and younger age groups amongst Bulgarian sample

wherein ethnic identity score was found to be higher in older age groups than younger age groups (Phinney&Ganeva, 2007);

2) significant independent effects of 'Sex' and 'Age' on ethnic identity search (EISearch), indicating greater EI search in male (M=13.35) than in female (M=12.79) and greater EI search in adult (M=13.64) than in adolescents (M=12.49). The parallel measure of ethnic identity search ie exploration (EIExplor subscale of EIS) was however not significant. Ethnic identity search or exploration can involve a range of activities, such as reading and talking to people about ones own culture, learning cultural practices, and attending cultural events (Phinney&Ong, 2007). It may be noted that among the Mizo, attending cultural events and practices are more in tune with expected young male adult behaviour than adolescents. Although ethnic identity search or exploration is most common in adolescence, it is an ongoing process that may continue over time, possibly throughout life (Phinney, 2006).The finding of higher ethnic identity search in men than in women in the Mizo sample contrasted the findings among African American samples (Carter, DeSole, Sicalides, Glass, and Tyler, 1997; Phinney and Tarver, 1988; Phinney, 1989) where women demonstrated more exploration of their ethnic background and tradition compared to their male counterparts. The impact of differential socialization by parents influences the way that boys and girls perceive themselves as well as their external realities. Such a view of socialization could easily apply to ethnicity's effect on identity development (Phinney, 1990). It may again be noted here that married Mizo male adults that comprise a bulk of the data are expected to participate more in cultural events than their female counterparts.

3) significant independent effect of 'sex' on ethnic identity affirmation/belonging/commitment(EIAffirm1 by MEIM-R), indicating greater mean score in

females (M=22.68) than males (M=22.03) on ethnic identity affirmation/belonging/commitment. Affirmation entails belonging and commitment to ones own ethnic group. Phinney (1989) also observed a similar trend in her African American participants where females had more achieved ethnic identity than males .A parallel measure of ethnic affirmation/belonging/commitment is the resolution subscale (EIResolu) of EIS which showed significant independent effect of 'age' indicating greater ethnic identity resolution in adults (M=10.55) than in adolescents (M=9.62). Based on existing theoretical and empirical work on ethnic identity formation, the EIS works on the premise that ethnic identity is comprised of three distinct components: (a) the degree to which individuals have explored their ethnicity, (b) the degree to which they have resolved what their ethnic identity means to them, and (c) the affect (positive or negative) that they associate with that resolution. Higher score in adults than in adolescents as found in this study is an expected pattern in ethnic identity resolution (Umana Taylor et al., 2004; Yoon, 2011).

The overall results of Analysis of Variance (ANOVA) to highlight the effect of 'sex' and 'age' on subjective wellbeing revealed Significant 2 sex X 2 age interaction effects on subjective wellbeing, indicating that in male, adolescents (M=48.45) scored significantly higher on subjective wellbeing than adults (M=47.71) whereas among female, adult women scored higher than adolescent girls on subjective wellbeing. Tennant *et al.*, (2006) also found that in the general population samples, a u-shaped relationship was found for age where adolescents and older adults scored higher than young adults; and no significant differences were found between males and females. Some studies also found that compared to married men, married women are happier and more satisfied with their lives (Nolen-Hoeksema, 1990; Wood, Rhodes, & Whelan, 1989). Li & Fung (2013) also found that compared with their younger counterparts, subjective wellbeing was better for older wives but poorer for older husbands. The results suggest that

marital relationship may play different roles in different life stages for the two genders. In later adulthood, males may become more dependent on the marital relationship to maintain subjective wellbeing, whereas females can be relatively independent. Among adolescents, Simeoni *et al.* (2001) found that girls scored lower on psychological wellbeing domain. Differential age experiences among the Mizo and access to available resources may help to explain the results (Horley&Lavery, 1995).

To study the contributions of ethnic identity on subjective wellbeing among the Mizo male and female adolescents and adults, regression analyses were computed taking the total ethnic identity score from the measure of ethnic identity by MEIM-R (Phinney, 2004) alone as the predictor since total ethnic identity score is not prescribed in the use of EIS (Umaña Taylor et al., 2004). Further the predictability of subjective wellbeing from ethnic identity was computed only along the age lines as gender effect on subjective wellbeing was not significant. Moreover, subjective wellbeing as measured by WEMWBS only was accounted for in this analysis as the results of the relationships between the SWLS and EITT did not show consistent significant relationships. Results of the regression analyses to check the predictability of psychological wellbeing from ethnic identity revealed that for adolescents, total ethnic identity (EITT) explained 13% of the variance in subjective wellbeing. For adults, total ethnic identity (EITT) explained 9% of the variance in mental wellbeing. WEMWBS covers both hedonic and eudaimonic aspects of mental wellbeing, and well covers the subjective wellbeing of Satisfaction With Life Scale as found in the original development of the scale (Tennant et al. (2006) and in this study.

It was hypothesized that there will be a higher level of achieved ethnic identity among the adult groups as compared to the adolescent groups, in whom ethnic identity was expected to be

more diffused. Males were expected to have higher achieved ethnic identity as compared to females. Moreover, it was expected that ethnic identity will have a predictable positive relationship with subjective wellbeing, that is, the higher the ethnic identity, the better the subjective wellbeing. These observations provided corroborative evidences that levels of ethnic identity play an important role in subjective well being, irrespective of whether a person is younger or older, conforming to several earlier studies(Yip & Fuligni, 2002a, 2002b; Yip, 2004; Phinney, 1989; Phinney&Kohatsu, 1997; Liebkind, 1996; Nesdale, Rooney & Smith, 1997; Phinney et.al,1997).

In conclusion, these results attained the main concern of the present study to highlight the levels of ethnic identity and subjective wellbeing of the Mizo along the lines of gender and age, and to highlight the relationships between ethnic identity and subjective wellbeing among the Mizo. The results of the study confirmed the hypotheses set forth for the study that there will be a higher level of achieved ethnic identity among the adult groups as compared to the adolescent groups, in whom ethnic identity was expected to be more diffused. Males were expected to have higher achieved ethnic identity as compared to females. However, males were found to have higher ethnic identity in terms of search and exploration only whereas women were found to have more ethnic identity affirmation/belonging/commitment than men. The hypothesis that ethnic identity will have a predictable positive relationship with subjective wellbeing, that is, the higher the ethnic identity, the better the subjective wellbeing was well proven, supported by a significant proportion of variance in subjective wellbeing explained by levels of ethnic identity, whether younger or older. These observations broadly find explanatory bases from literature, conforming to Phinney's (1989, 1992) conception of development of ethnic identity, culminating from the social identity theory of Tajfel (1981), and the operationalization of Erikson's theory

(1968) by Marcia (1980, 1994) about identity development during adolescence which tends to be diffused but that evolves into a more achieved ethnic identity in adulthood. The study also highlights the importance of gender and age in ethnic identity and wellbeing, which deserve increased empirical and theoretical attention. Differential age experiences among the Mizo and access to available resources may help to explain some of the results of this study (Horley&Lavery, 1995).It is suggested that the psychological constructs of ethnic identity and its measurement be further refined and replicated with more sample sizes in each pocket of the samples in an effort to bring about a deeper understanding of the effects of ethnic identity on psychological wellbeing of individuals, especially in the modern age when one needs to migrate far and wide where ethnic identity may be called into question, with far reaching consequences on the individual and society as a whole.