

**THE ROLE OF ETHNIC IDENTITY ON THE  
WELL-BEING, SELF-CONSTRUAL, AND  
PSYCHOLOGICAL ADJUSTMENT OF PEOPLE  
WITH PERCEIVED ETHNIC  
DISCRIMINATION**

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**Dated: 16<sup>th</sup> May, 2018**

**CERTIFICATE**

**This is to certify that the present piece of research titled “THE ROLE OF ETHNIC IDENTITY ON THE WELL-BEING, SELF-CONSTRUAL, AND PSYCHOLOGICAL ADJUSTMENT OF PEOPLE WITH PERCEIVED ETHNIC DISCRIMINATION” is the bonafide research conducted by Ms. Melody Laltanpuii under my supervision. Ms. Melody Laltanpuii worked methodically for her dissertation being submitted for the Degree of Doctor of Philosophy in Psychology of the Mizoram University.**

**This is to further certify that the research conducted by Ms. Melody Laltanpuii has not been submitted in support of an application of this or any other university or an institute of learning.**

**(Dr. H.K. LALDINPUII FENTE)**

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## DECLARATION

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

This is being submitted to Mizoram University for the Degree of Doctor of Philosophy in Psychology.

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(MELODY LALTANPUII)

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**Chapter – I**  
**INTRODUCTION**



According to Baumeister&Leary(1995) people need to feel a sense of belonging or else they suffer psychologically and physically. We need to be recognized as existing sentient humans to fight against purposelessness(Solomon, Greenberg, & Pyszczynski, 1991). Most likely, these needs have strong evolutionary roots for maintaining the success of the individual and the group (Spoor & Williams, 2007). Failure to satisfy one's need to belong can have damaging effects on behavioural, cognitive, emotional, and health outcomes (Baumeister, DeWall, Ciaracco, &Twenge, 2005; Buckley, Winkel, & Leary, 2004; Cacioppo, Hawkey, &Berntson, 2003; Twenge, Baumeister, Tice, &Stucke, 2001).

**Ethnic identity** refers to a “sense of belonging to an ethnic group and the part of one's thinking, perceptions, feelings, and behaviour that is due to ethnic group membership” (Rotheram&Phinney, 1987). Phinney (1992) states that there are three key elements of ethnic identity, which include 1) self-identification or the label one uses for oneself, 2) a sense of belonging, which assesses ethnic pride, positive feelings about one's background, and feelings of belonging and attachment to the group, and 3) attitudes towards one's group. Individuals that are high on ethnic identity have explored their options and committed to an ethnic identity (Ontai-Grzebik&Raffaelli, 2004), thus they self-identify as members of the group, endorse positive evaluations of their group, feel good about their membership in the group, and engage in ethnic traditions. In contrast, individuals low on ethnic identity are said to have little ethnic interest, they endorse negative evaluations of the group and of their membership in the group, and lack knowledge of, commitment to, or involvement in their group (Phinney, 1991).

The construct, ethnic identity, can best be understood through an examination of its etymological origins. 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).

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. At one level of interpretation the combined definition is sufficient to capture the manner in which the identity is generally conceptualized and used to understand ethnocultural influences on its formation and development. At another level identity is almost synonymous with ethnicity prompting some sociologists like Gans (2003) to suggest that identity is no longer a useful term. Additionally, because of its increasing popularity identity is rapidly becoming a cliché and therefore more and more difficult to understand (Gleason, 1996).

Phinney (1990) notes that there are "widely discrepant definitions and measures of ethnic identity, which makes generalizations and comparisons across studies difficult and ambiguous". 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” (Phinney, 2003). From her perspective one claims an identity within the context of a subgroup that claims a common ancestry and shares at least a similar culture, race, religion, language, kinship, or place of origin. She goes on to add that,

“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” (Phinney, 2003).

Tajfel (1982) basically maintains that one's social identity strongly influences self-perception and consequently should be the central locus of evaluation. The strength and weakness of the self is largely determined from our status with our reference groups and how we assess outgroup members. When ethnicity and race form the nexus of an ingroup, then self-identity will be correspondingly influenced. One's distinctive ethnic characteristics, however, can be restrictive as one may reject external judgments and opinions of their own ethnic group and in turn establish their own criterion to challenge and refute those of the dominant outgroup. Other responses are possible: individuals might withdraw or choose to dissociate with the referent thereby creating added psychological complications for themselves. Tajfel's social identity theory has generated considerable influence on ethnic identity research, some prefer to carry out the work under the ethnic self-identification rubric.

Within a racial/ethnic group, variation may exist because members do not necessarily share the same levels of ethnic identity. **Ethnic identification** involves a sense of ethnic pride, involvement in ethnic practices, and cultural commitment to one's racial/ethnic group (Phinney, 1991). A **commitment**, or sense of belonging, is perhaps the most important component of ethnic identity. Attachment or affective commitment was included by Ashmore, Deaux & McLaughlin-Volpe (2004) as a key component of group identity. The term commitment has been used in both social psychology (e.g., Ellemers, Spears, & Doosje, 1999) and developmental psychology (Roberts, Phinney, Masse, Chen, Roberts, & Romero, 1999) to refer to a strong attachment

and a personal investment in a group. When the term ethnic identity is used in everyday language, what is most often meant, among the various meanings of the construct, is this idea of commitment. It should be noted that the strength of commitment is not necessarily related to the content of the identity, that is, to the specific attitudes or worldviews held by the individual (Cokley, 2005). In contrast, the secure and stable sense of self that defines an achieved identity reflects knowledge of and an understanding about ethnicity that is based on a process of exploration.

**Exploration**, defined as seeking information and experiences relevant to one's ethnicity, was not discussed by Ashmore *et al.*(2004), but it is essential to the process of ethnic identity formation. Exploration can involve a range of activities, such as reading and talking to people, learning cultural practices, and attending cultural events. Although exploration is most common in adolescence, it is an ongoing process that may continue over time, possibly throughout life (Phinney, 2006), depending on individual experiences. Exploration is important to the process, because without it, one's commitment may be less secure and more subject to change with new experiences (Phinney&Ong, 2007).Erikson (1968), and Marcia (1966) emphasize the underlying processes of exploration and commitment. Ethnic identity exploration pertains to the process of investigating and learning more about the meaning of one's ethnic background, whereas commitment is the process of deriving a sense of membership and affective connection to ones' ethnic group.

Social rejection occurs when an individual is deliberately excluded from a social relation or an interpersonal relationship or social relation. The experience of rejection can lead to a number of adverse psychological consequences such as loneliness, low self-esteem, depression and aggression, (McDougall, Hymel, Vaillancourt, &Mercer, 2001) to name a few. The term social exclusion is a broad, encompassing term, insofar as it denotes all phenomena in which one person is put into a condition of being alone or is denied

social contact, including **ostracism, stereotype, prejudice, discrimination, racism, stigmatization**. The difference lies principally in how specifically the excluded person has sought the connection. Although each of these phenomena/terms may have distinctive features, all involve the implied exclusion of an individual by another individual or group.

Exclusion and inclusion can happen at many different levels - transnational level, societal level, institutional level and intergroup level. Social exclusion appears to be defined as being excluded, alone, or isolated, sometimes with explicit declarations of dislike, but other times not (Twenge *et al*, 2001). Typically, the exclusion manipulation occurs either after interaction and separation from the others or as a hypothetical consequence in the future.

### **Social Exclusion and Its Effects On Well- Being**

There is evidence for the prediction that perceptions of status-based rejection elicit intense negative reactions (Crocker, Major, & Steele 1998; Jones, 1997). For example, perceptions of devaluation on the basis of one's race or ethnicity have been shown to elicit anger and dejection (McNeilly, Anderson, Robinson, McManus, Armstead, & Clark, 1996). Several other studies support the prediction that anxious expectations of status-based rejection, presumably rooted in personal or vicarious devaluing experiences, may ultimately disrupt the pursuit of valued goals. Expectations of rejection among those labelled mentally ill were found to undermine well-being and social functioning, irrespective of psychiatric symptomatology (Link, Cullen, Frank, & Wozniak, 1987). Likewise, the expectation of being stigmatized regardless of one's own behaviour, termed stigma consciousness, predicted women's avoidance of situations in which gender stigmatization might occur (Pinel, 1999). According to Stephan & Stephan (1996) Among low status groups, intergroup anxiety, presumably activated by the anticipation of negative interactions with out-group members, predicted more wariness toward out-group members

during initial interactions Terrell & Terrell, (1981) found that among African Americans, mistrust of Whites was correlated with poorer academic test performance and a reduced likelihood of institutional support system use in predominantly White colleges.

Allen & Badcock(2003) in a review of the literature on depression proposed a social risk theory of depression, which suggests that when individuals have experienced ample social exclusion, they perceive their value to others as low and their presence to others as a burden. In such cases, it becomes especially risky to engage in social interactions because if rejected further, the individual risks total exclusion. They argues that avoiding losing all possible connections is critical to fitness from an evolutionary perspective. Thus, chronically excluded individuals will be hypersensitive to signals of social threat and will send signals to others that they do not wish to chance risky interactions. In this sense, depression is viewed as functional, an interesting but controversial proposition. This argument suggests a strong link between long-term exclusion and depression. A similar argument is made for highly lonely people: rather than attempting to fortify thwarted needs, they appear more likely to exhibit learned helplessness and alienation (Cacioppo&Hawkley 2005).

According to different studies (Baumeister, Twenge & Nuss, 2002; Baumeister & De Wall, 2005; Baumeister, De Wall, Ciaroc & Twenge, 2006) social exclusion is much like the blow of a blunt instrument, and it causes a temporary state of cognitive deconstruction, much like the affectively flat stage that precedes suicide attempts. Numerous theorists have speculated that humans are motivated to seek inclusion and avoid exclusion (Ainsworth, 1989; Baumeister & Leary, 1995; Bowlby, 1969; Brewer, 1997; Maslow, 1968; Rosenberg, 1979; Tajfel & Turner, 1986; Williams & Sommer, 1997), and empirical research has supported the contention that exclusion is painful. Social exclusion has been found to result in anxiety (Baumeister&Tice, 1990; Bowlby, 1973), depression

(Frable,1993), and lowered self esteem(Leary, Tambor, Terdal, & Downs, 1995; Solomon, Greenberg, &Pyszczynski, 1991). Feelings of rejection due to cultural estrangement or feeling like a cultural misfit is correlated with lower levels of self esteem, general life satisfaction, depression and anxiety (Cozzarelli&Karafa, 1998). Williams, Shore and Grahe(1998) found that being excluded by receiving the "silent treatment" reduced self esteem, feelings of control, sense of belonging, and perceptions of a meaningful existence. Indeed, Durkheim (1897) said that extreme forms of perceived rejection and alienation are predictive of suicide.

A number of studies have found that minimizing the degree to which one is discriminated against protects well being in devalued group members (Crosby,1982,1984). For example, the more that women (Kobrynowicz&Branscombe, 1997; Landrine, Klonoff, Gibbs, Manning, & Lund, 1995) or African Americans (Landrine&Klonoff, 1996) perceive themselves to be victims of either gender or racial prejudice, respectively, the more they exhibit debilitating psychiatric and physical health symptoms. Dion & Earn (1975) also showed that, among Jewish participants, attributions to prejudice were positively related to feelings of stress and negative effect. One experiment showed that when participants contemplated the disadvantages that they have received because of their gender group membership, women's self-esteem was reliably lower compared with men's; however, when they were asked to think about their gender group's benefits, the reverse pattern was obtained in women and men(Branscombe,1998).

Ruggiero and Taylor (1995, 1997) did several studies and have supported the hypothesis that devalued group members are motivated to avoid making attributions to prejudice and only do so in the presence of strong situational factors. In a series of studies, they found that devalued group members were rather reluctant to attribute negative outcomes to prejudice; in fact, unless participants were told that it was a virtual certainty

that they had been discriminated against, they preferred to attribute failure to their own personal inadequacies. Furthermore, making attributions to prejudice harmed participants' social self esteem and feelings of control which is the major markers of psychological adjustment (Lachman&Weaver, 1998).

### **Prejudice and Minority Group**

According to Tajfel& Turner (1986) identification according to social identity theory, recognizing that the powerful majority is prejudiced and discriminates against one's in-group will lead to increased identification with the ingroup. More generally, Turner, Hogg, Turner, & Smith (1984) found that failure that threatens the status of the group can increase ingroup cohesion and group identification., Ellemers (1993) using experimentally created groups found that when individual social mobility was seen as impossible, identification among low-status group members was higher compared with when participants felt that they could move to a higher status on their own. In other words, recognizing barriers to individual mobility — and expectations of prejudice should be a powerful such barrier—can increase levels of identification among devalued individuals. Jetten, Branscombe, Spears, & Schmitt (1999) also found that manipulations of future expectations concerning the likelihood of discrimination in a socially devalued group (in their experiment, people with body piercings) caused an increase in identification with that cultural group.

Several studies using a variety of groups have found the more that devalued group members recognize prejudice against their group, the more highly identified they are with that group. Studies of Jews (Dion & Earn, 1975; Radke, Trager, & Davis, 1949; Rollins, 1973), women (Dion, 1975; Gurin& Townsend, 1986), African Americans (Gurin, Gurin, Lao, & Beattie, 1969; Sanders Thompson, 1990), Hispanics (Chavira&Phinney, 1991), lesbians (Crosby, Pufall, Snyder, O' Connell, &Whalen, 1989), and non mainstream



college groups (e.g., punks, hippies, nerds; Cozzarelli&Karafa, 1998) have found that recognition of prejudice is associated with higher levels of group identification and suggests that attributions to prejudice are especially likely to increase minority group identification when prejudice is seen as pervasive. Abelson, Dasgupta, Park,&Banaji (1998) also found that when perpetrators of discrimination are seen as isolated individuals, targets of discrimination respond in an individualistic fashion, but when the discrimination comes from multiple out-group members, it evokes more collectivistic responses.

The converse possibility that minority group identification increases the likelihood of making attributions to prejudice was suggested by Crocker &Major (1989). They argued that high levels of minority group identification might facilitate the use of self protective strategies such as attributing negative outcomes to prejudice. Indeed, there is considerable evidence that highly identified group members are likely to interpret outcomes in intergroup terms (Ellemers, Spears, &Doosje, 1997; Smith, Spears, &Oyen, 1994) and, as a result might be more likely to perceive discrimination against the ingroup and engage in collective action (Guimond&DubeSimard, 1983; Klandermans, 1997).

## **DISCRIMINATION**

**Discrimination** is a negative or positive behaviour directed toward a person or a group based on race, nationality or sex (Colman, 2001; Murrell, 2000; Wolman, 1989). Discrimination originally derived from Latin words *discriminare*, *discrimen* and *discernere*, which all generally mean to divide or division (Colman, 2001). Unlike prejudice, discrimination is a negative behaviour toward the group as a whole or one of its members. Prejudice is an attitude that can lead to discrimination. There are three types of discrimination: classic discrimination, overt discrimination and aversive racism (Murrell, 2000). Classic discrimination occurs when one can clearly determine who is discriminate against a person and what they are doing. Overt discrimination is when someone wants to

keep superiority over a group through power of the group. Groups experience overt discrimination because of sex, race or nationality. Aversive racism is an unintentional form of discrimination based on one's values and bad attitudes about certain people. There are three levels of discrimination: individual, institutional and structural (Murrell, 2000; Myers, 2002). Examples of institutional discrimination are racism and sexism. These are institutional practices (even if not motivated by prejudice) that subordinate people of a given race or gender. Racism is the belief that one race is superior to another (Gall, 1996), and sexism is the belief that one gender is better than another (Myers, 2002). Discrimination can be acted out by either avoiding the person or, to the extreme, attacking the person (Cardwell, 1996). Prejudice and discrimination are universal problems (Myers, 2002).

### **Contributing factors to the perception of discrimination**

Tajfel & Turner (1986) talk about how other variables, such as social mobility, will influence intergroup relations. Specifically, when social stratification is based on unequal division of scarce resources, there should be higher rates of ethnocentrism and out-group antagonism between both over-privileged and under-privileged groups (Tajfel & Turner, 1986). Therefore, individuals who perceive that they are of lower socio economic status maybe likely to perceive more discrimination and have more negative attitudes toward out-groups.

Furthermore, Tajfel & Turner (1986) stated that for lower social class groups an active and new search for a positive group identity will reawaken claims to scarce resources. Therefore, it is likely that individuals with stronger ethnic exploration will be more likely to perceive discrimination and have negative attitudes toward other groups. Additionally, Tajfel & Turner (1986) address the importance of internalization of group membership to the understanding of social identity in naturally existing social

groups. Therefore, it is likely that elements of acculturation may determine social identity to the extent that acculturation reflects how much individuals retain their culture when exposed to other cultures.

Allport (1954) said that ingroup favoritism plays a fundamental role in intergroup relations, taking psychological precedence over outgroup antipathy. He noted that ‘ingroups are psychologically primary. We live in them, and sometimes, for them’, and proposed that ‘there is good reason to believe that this love-prejudice is far more basic to human life than is ... hate-prejudice. When a person is defending a categorical value of his own, he may do so at the expense of other people’s interests or safety. Hate prejudice springs from a reciprocal love prejudice underneath’. In the 50 years since Allport’s observation, a substantial body of research has confirmed that intergroup bias in evaluations (attitudes) and resource allocations (discrimination) often involves ingroup favoritism in the absence of overtly negative responses to outgroups (Brewer, 1979, 1999; Otten&Mummendey, 2000).

Many investigators argue that the constraints normally in place that limit intergroup bias to ingroup favoritism are lifted when outgroups are associated with stronger emotions (Brewer, 2001, Doosje, Branscombe, Spears,*et al.*, 1998; Mackie & Smith, 1998; Mummendey&Otten, 2001). There is ample scope for these emotions in the arousal that often characterizes intergroup encounters, which can be translated into emotions such as hatred, fear, or disgust (Smith, 1993; Stephan & Stephan, 2000), and emotions experienced in specific encounters with groups can be an important cause of people’s overall reactions to groups (e.g., Esses, Haddock, &Zanna, 1993).

### **Ethnic and Race Based Discrimination**

Ethnic and race-based discrimination refers to processes of discrimination founded upon ethnicity, perceived ‘racial’ distinctions, religion, culture or language. Ethnicity is a

social construct of group affiliation and identity. An ethnic group is a social group whose members share a sense of common origins; claim a common and distinctive destiny and history, possess one or more dimensions of collective cultural individuality; and feel a sense of unique collective solidarity (Ministry of Economic Development, 2003).

Direct discrimination is the unfair or unequal treatment of a person or a group, which results in unequal opportunities. In the case of ethnic and race-based discrimination an example would be an individual not being employed because of their ethnicity/race. This type of discrimination is typically deliberate. Indirect discrimination can be defined as supposedly equal treatment that results in unequal opportunity for members of different ethnic/racial groups (Berman &Paradies, in Press).It can also occur when there is no intention to discriminate. Perceived racial discrimination is the perception of differential treatment, or denial of opportunities in education, health care, work and other settings (Thompson&Alexander, 2006). Some stress theories posit that the cumulative and pervasive experiences of racism can contribute to stress and poor psychological well-being among racial minorities (Clark, Anderson, Clark, &Williams, 1999).

### **Ethnicity and Perceived Discrimination**

Ethnicity may be an important variable mediating perceptions of discrimination among ethnic minority adolescents (Garcia-Coll,Lamberty , Jenkins , McAdoo , Crnic, Wasik,& Garcia,1996). Although ethnic minority adolescents experience more discrimination and prejudice than do White adolescents (Fisher Wallace & Fenton, 2000; Romero & Roberts, 1998), members of different ethnic groups have unique experiences as a result of distinct histories (e.g., voluntary vs. involuntary migration) and current sociocultural conditions (Ogbu, 1987). For example, Black adolescents report more discrimination in general compared with their Latino and Asian American peers (Phinney&Chavira, 1995; Romero & Roberts, 1998).

Research also indicates that experiences of discrimination may also vary as a function of the source of discrimination for adolescents of different ethnic backgrounds. Black and Latino adolescents typically report more frequent “institutional” discrimination (Fisher *et al.*, 2000; Rosenbloom & Way, 2004; Sellers & Shelton, 2003) compared with their Asian American peers, whereas Asian American adolescents frequently report higher levels of peer discrimination compared with other adolescents (Fisher *et al.*, 2000; Rosenbloom & Way, 2004).

Differential stereotypes faced by each ethnic group may be in part the cause of differences in experiences of discrimination, for example, Asian Americans are typically perceived to be academically competent (Lee, 1994; Wong, Lai, Nagasawa, & Lin, 1998), and Blacks and Latinos are typically perceived as academically incompetent (Felice, 1981; Lipman, 1998; Tatum, 1997). Qualitative research finds that these stereotypes, which are themselves forms of institutional discrimination, lead to particular patterns of peer discrimination. In their work with urban high school students, Rosenbloom & Way (2004) found that the preferential treatment of Asian American students by teachers and subsequent feelings of frustration by Latino and Black students toward Asian American students contributed to high levels of discrimination/harassment by Latino and Black students toward their Asian American peers. Likewise, harassment by the police, teachers, and store owners frequently reported by Black and Latino adolescents (Rosenbloom & Way, 2004; Sellers & Shelton, 2003; Way, 1998) may be the result of stereotypes about violence and delinquency faced by these adolescents, particularly the boys (Tatum, 1997). Therefore, sharply differing social representations of ethnic and racial minority groups may give rise to different experiences of racial and ethnic discrimination.

## **Association of Ethnic Identity, Perceived ethnic discrimination and Well-being**

The psychology literature affirms ethnic identity as a positive personal disposition; accurate self-evaluation should optimally incorporate one's ethnic heritage. Similar to the achievement of a strong ego identity (Marcia, Waterman, Matteson, Archer, & Orlofsky, 1993), a strong ethnic identity that is based on sufficient exploration and experience should provide a foundation of self-knowledge from which life decisions can be made with confidence. Identification with a larger collective can also provide a sense of belonging and social support.

Thus ethnic identity can provide a sense of strength, competence, and self-acceptance when negotiating complex environmental contingencies (Outten, Schmitt, Garcia & Branscombe, 2009; Ruiz, 1990). By definition, high levels of ethnic identity should be positively associated with personal well-being. Most writers in the social sciences contend that ethnic identity is crucial to the psychological well-being of all ethnic minority group members (Cheryan & Tsai, 2007; Gray-Little & Hafdahl 2000; Phinney, 1990; Tajfel & Turner, 1986).

Several studies have investigated the impact of ethnic identity on constructs such as self-esteem and psychological well-being. Studies show that an achieved ethnic identity is significantly associated with high self-esteem for African American, Asian American, Mexican American, and white college students (Adams, Shea, & Fitch, 1979; Phinney & Alipura, 1990). Rayle & Myers (2004) investigated the role of ethnic identity, acculturation, and mattering on the wellness of high school students of African Americans, Latinos, Asian Americans, Native Americans, and white students which shows the importance of ethnic identity for racial/ethnic minority students. High racial identity has been shown to buffer the effects of stress and negative life events for African American youth (Bowman & Howard, 1985; McCreary, Slavin, & Berry, 1996; Stevenson, 1994). In

particular, it is suggested that a secure **racial identity** may buffer the negative effects and improve one's ability to cope with a discriminatory university environment (Miller, 1999; Sellers & Shelton, 2003). Furthermore, successful students of Mexican heritage have referred to the pride in their culture and ethnicity as a factor that contributed to their academic achievement (Arellano & Padilla, 1996). Similarly, qualitative research has shown that perceived ethnic discrimination at school affects participation in school and socioemotional adjustment for some high school students of colour (Phelan, Yu, & Davidson, 1994). White, African American, and Asian American college students' awareness of ethnic discrimination is negatively related to their evaluation of their own ethnic group (Luhtanen & Crocker, 1992).

It has been also proposed that individuals with a strong sense of their ethnic identity are more psychologically healthy than those with a weaker sense of ethnic identity (Phinney, 1992). Several researches has been conducted along these lines, often with conflicting results (Crocker, Luhtanen, Blaine, & Broadnax, 1994; Holley, Kulis, Marsiglia, & Keith, 2006). There are several research studies which have found a positive relationship between a strong ethnic identity and indicators of self-esteem and personal adjustment. For example, a large study of young adolescents documented significant positive correlations between ethnic identity and a variety of positive attributes such as coping ability, self-esteem, mastery and optimism (Robertson *et al.*, 1999).

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). Many of them have interpreted these consistent correlations to indicate causal mediation, with positive ethnic identity assumed to buffer against distress experienced by ethnic minority groups (e.g., Ponterotto & Park-Taylor, 2007). Although the buffering role of ethnic identity against distress has been widely cited

in the literature, only a few scholars have observed that in some cases stronger ethnic identity may actually exacerbate susceptibility to distress (e.g., Yip, Gee, & Takeuchi, 2008; Yoo & Lee, 2008).

Consistent with the literature on ethnic identity development, review of the literature interchangeably use secure, strong, and achieved ethnic identity and low ethnic identity with weak or diffuse ethnic identity (Phinney, 1991). A positive ethnic identity is negatively correlated with depression among ethnic minority college students (St. Louis & Liem, 2005). Studies also showed that for ethnic minorities a positive ethnic identity is essential to psychological well-being, psychosocial competence, and successful adaptation in American society (Phinney, 1991; Spencer & Markstrom-Adams, 1990).

Mossakowski (2003) examines whether **ethnic identity is linked to mental health** and reduces the stress of discrimination. The strength of identification with an ethnic group is found to be directly associated with fewer depressive symptoms. In other words, having a sense of ethnic pride, involvement in ethnic practices, and cultural commitment to one's racial/ethnic group may protect mental health. Self-reports of racial/ethnic discrimination over a lifetime and everyday discrimination in the past month not due to race/ethnicity are associated with heightened levels of depressive symptoms.

Yet ethnic identity buffers the stress of racial/ethnic discrimination. Jasinskaja-Lahti, Jaakkola, & Reuter, (2006) examined perceived discrimination, social support networks, and psychological well-being among three immigrant groups. The results shows the importance of distinguishing between available and activated social support. In the total sample, strong evidence was found for the direct and the buffering effect of host support networks on well-being. In addition, social support provided by ethnic networks abroad was generally beneficial for the psychological well-being of the immigrants. Under



some conditions, ethnic support networks were also beneficial for psychological well-being.

Different theories of ethnic identity suggest that for adolescents of colour, a healthy **identification with one's ethnic group** is a psychological buffer against prejudice and discrimination (e.g., Cross, 1991; Phinney, 1996; Sellers, Smith, Shelton, Rowley, &Chavous, 1998). Numerous studies have looked at the implications of positive ethnic or racial identification on ethnic minorities' mental health. In particular, researchers have shown that attachment to one's ethnic group, or feeling a strong sense of connection to one's ethnic group, is one dimension of ethnic identity that may play a key role in maintaining psychological health as well as in managing different forms of ethnic devaluation. For example, social psychological research indicates that feeling a sense of relatedness to one's ethnic group is associated with higher self-esteem and better mental health for Asian Americans, Hispanic/Latinos, and African Americans (Crocker, Luhtanen, Blaine, &Broadnax, 1994).

Two competing hypotheses ignite debate about the stress-buffering effect of ethnic identity. One hypothesis is that a strong sense of identification with one's ethnic culture is beneficial to health by providing a sense of belonging and serving as a buffer against the detrimental impact of discrimination (Anderson 1991; Phinney 1991; Phinney&Chavira 1992). A contradictory hypothesis is that stronger ethnic identification heightened the stress of discrimination by emphasizing one's difference from the dominant culture and escalating the stress of minority status (Phinney 1991). From a social-psychological viewpoint, perceived discrimination can ruin one's self-concept with the internalization of negative self-images due to racist beliefs (Anderson 1991; Phinney, 1991). For racial/ethnic minorities in particular, having a valued identity disparaged by a

discriminatory experience maybe especially stressful (Noh, Beiser, Kaspar, Hou, & Rummens, 1999).

There are studies that link perceived racial discrimination among Mexican Americans to depression (Lee & Ahn, 2012) and to poor mental and physical health (Berkel *et al.*, 2010). Also, research studies have suggested a link between discrimination and educational outcomes for Mexican Americans, such as lower academic motivation and grade point average (Alfaro, Umaña Taylor, Gonzales-Backen, Bámaca, & Zeiders, 2009).

Another review of literature on depression proposed a social risk theory of depression, which suggests that when individuals have experienced ample social exclusion, they perceive their value to others as low and their presence to others as a burden (Allen & Badcock, 2003)

But still, some research gives contrasting results. According to self-categorization theory by Turner, Hogg, Oakes, Reicher, and Wetherell, (1987), individuals attune to environmental cues relevant to their own identity. Research has confirmed that individuals with strong ethnic identity attend to inter-ethnic dynamics (Syed & Azmitia, 2008; 2010), and experience distress because of discrimination (McCoy & Major, 2003) and are more likely to report experiences of discrimination (Sellers & Shelton, 2003).

## **WELL- BEING**

**Well-being** is a complex construct that concerns optimal experience and functioning. Current research on well-being has been derived from two general perspectives: the hedonic approach, which focuses on happiness and defines well-being in terms of pleasure attainment and pain avoidance; and the eudemonic approach, which focuses on meaning and self-realization and defines well-being in terms of the degree to which a person is fully functioning. These two views have given rise to different research

foci and a body of knowledge that is in some areas divergent and in others complementary. (Ryan & Deci, 2001)

The concept of subjective well-being refers to optimal psychological functioning and experience. It is the focus not only of everyday interpersonal inquiries but also of intense scientific scrutiny. Research on emotions and subjective well-being has found that: (1) people on-goingly experience affect; (2) affect is valences and easily judged as positive or negative; and (3) most people report having positive affect most of the time (Diener & Lucas, 2000). Thus, in effect, having more positive emotion and less negative emotion is subjective well-being.

Werkuyten and Nekuee (1999) studied **subjective well-being** of Iranian refugees in the Netherlands. Relations with perceived discrimination and cultural conflict with life satisfaction, and positive and negative affect were examined. Additionally, the mediating role of self-esteem, mastery and ethnic identity was studied as well as demographic variables. A path model showed two pathways leading to well-being. In a first path perceived discrimination led to higher ethnic identification which had a negative effect on mastery, which in turn led to lower well-being. In a second path, cultural conflict had an indirect effect on negative affect via self-esteem, and a direct effect on positive affect and life satisfaction. Legal status, level of education, length of residence and number of family members in the country had an independent effect on different aspects of the path model.

Well-being researchers have divided into two camps, focusing either on subjective well-being or psychological well-being. Subjective well-being is understood as having an affective (emotional) component, of the balance between positive and negative affect, and a cognitive component, of judgments about one's life satisfaction. Psychological well-being has been defined as "engagement with existential challenges of life" (Keyes, Shmotkin, & Ryff, 2002, p. 1007) and in this vein is arguably best represented by

Ryff's(1989) conception of the six factors of positive relations with others, self-acceptance, autonomy, purpose in life, environmental mastery and personal growth. More broadly, these two research traditions have been linked to **hedonic (subjective well-being) and eudaimonic (psychological well-being)** philosophy, an association made particularly prevalent through (Ryan &Deci, 2001).

According to Diener&Lucas (1999) foundations of Hedonic Psychology, suggests that, within this paradigm, the terms well-being and hedonism are essentially equivalent. By defining wellbeing in terms of pleasure versus pain, hedonic psychology poses for itself a clear and unambiguous target of research and intervention, namely maximizing human happiness. Accordingly, the volume is replete with evidence about how people calculate utilities, maximize the density of reward, and optimize inputs associated with pleasure versus displeasure. Although there are many ways to evaluate the pleasure/pain continuum in human experience, most research within the new hedonic psychology has used assessment of subjective well-being (SWB). Ryff & Singer (1998) stated that subjective well-being consists of three components: life satisfaction, the presence of positive mood, and the absence of negative mood, together often summarized as happiness. Just as there have been philosophical arguments about equating hedonic pleasure with well-being, there has been considerable debate about the degree to which measures of subjective well-being adequately define psychological wellness.

Despite the currency of the hedonic view, many philosophers, visionaries, religious masters, and from both the East and West, have denigrated happiness per se as a principal criterion of well-being. Aristotle considered hedonic happiness to be a vulgar ideal, making humans slavish followers of desires. He posited that true happiness is found in the expression of virtue—that is, in doing what is worth doing. Fromm (1981), drawing from this Aristotelian view, said that optimal well-being requires distinguishing between those

needs (desires) that are only subjectively felt and whose satisfaction leads to momentary pleasure, and those needs that are rooted in human nature and whose realization is conducive to human growth and produces eudaimonia, i.e. “well-being.” In other words, the distinction between purely subjectively felt needs and objectively valid needs—part of the former being harmful to human growth and the latter being in accordance with the requirements of human nature. The term eudaimonia is valuable because it refers to well-being as distinct from happiness per se. Eudaimonic theories maintain that not all desires—not all outcomes that a person might value—would yield well-being when achieved. Even though they are pleasure producing, some outcomes are not good for people and would not promote wellness. Thus, from the eudaimonic perspective, subjective happiness cannot be equated with well-being.

Waterman (1993) argued that, whereas happiness is hedonically defined, the eudaimonic conception of well-being calls upon people to live in accordance with their daimon, or true self. He further suggested that eudaimonia occurs when people’s life activities are most congruent or meshing with deeply held values and are holistically or fully engaged. Under such circumstances people would feel intensely alive and authentic, existing as who they really are—a state which Waterman (1993) labelled as personal expressiveness (PE). Waterman empirically showed that measures of hedonic enjoyment and personal expressiveness were strongly correlated, but were nonetheless indicative of distinct types of experience. For example, whereas both personal expressiveness and hedonic measures were associated with drive fulfilments, personal expressiveness was more strongly related to activities that afforded personal growth and development. Furthermore, personal expressiveness was more associated with being challenged and exerting effort, whereas hedonic enjoyment was more related to being relaxed, happy and away from problems. Ryff and Singer (1998, 2000) have delved the question of well-being

in the context of developing a lifespan theory of human flourishing. Also drawing from Aristotle, they describe well-being not simply as the attaining of pleasure, but as “the striving for perfection that represents the realization of one’s true potential” (Ryff, 1995). Ryff& Keyes (1995) thus spoke of psychological well-being (PWB) as distinct from subjective well-being and presented a multidimensional approach to the measurement of psychological well-being that taps six distinct aspects of human actualization: autonomy, self-acceptance, life purpose, personal growth, mastery, and positive relatedness. Ryff&Singer (1998) further argued that these six constructs define psychological well-being both theoretically and operationally and they specify what promotes emotional and physical health. They have presented evidence, for example, that eudaimonic living, as represented by psychological well-being, can influence specific physiological systems relating to immunological functioning and health promotion.

## **SELF CONSTRUAL**

**Self-construal** is another aspects of our self-concepts that influences intercultural adjustment. It refers to an individual’s sense of self in relation to others. Markus &Kitayama (1991) distinguish between the independent self-construal (e.g viewing ourselves as separate and distinct from others) and the interdependent self-construal (e.g viewing ourselves as interconnected with other ingroup members). Although we use both self construals, but we are likely to activate one more than the other. According to Triandis(1995) Members of individualistic cultures (e.g. cultures that value individuals over group) tend to emphasize the independent self construal, while members of collectivistic cultures (e.g. cultures that emphasize ingroups over individual members) emphasize the interdependent self construal.

A central factor in the construal of the self is the closeness and similarity between the self and others. Research on the self (Cousins, 1989; Markus and Kitayama, 1991) and

on social perception (Kuhnen, Hannover, & Schubert, 2001; Kuhnen & Hannover, 2000; Nisbett, Peng, Choi, & Norenzayan, 2001; Stapel & Koomen, 2001) has provided evidence that seeing oneself as fundamentally separated and distinct from others is associated with the process of differentiation, either differentiation of the self from others or differentiation of individual objects from the environment as a whole.

It is not the particular self-construal that influences adjustment to host cultures, but the fit of the self-construal guiding the behaviour with the one used by host nationals. Ward & Chang's (1997) cultural fit hypothesis imply that adjustment is facilitated when strangers' personalities are similar to the prototypical personalities used in the host culture. Strangers travelling to individualistic cultures adjust better if they emphasize their independent self-construal in host cultures rather than their interdependent self-construal (Cross, 1995; Oguri & Gudykunst, 2002; Yamaguchi & Wiseman, 2003).

Singelis (1994) defined self-construals as the constellations of feelings, thoughts, and actions concerning one's relationship to others and the self as distinct from others. Self-construals are conceptualized as individual level constructs that explain culturally based differences in perception, motivation, and behaviours. Self-construal research primarily focuses on how individual's self differs across culture. (Levine, Bresnahan, Park, Lapinski, Lee, & Lee, 2003).

People with independent self-construals see the self as separate and from interpersonal context, and value self-promotion, autonomy, assertiveness, and uniqueness. People with interdependent self-construals on the other hand, see the self as more flexible and intertwined with the social context, and value maintaining group harmony and fitting in. Persons from more collectivist cultures (e.g., Asian and Hispanic cultures) are likely to be more interdependent, whereas persons from more individualistic cultures (e.g., Western European cultures, the US) tend to be more independent (Markus & Kitayama, 1991).

Markus & Kitayama (1991) therefore argued that a person's sense of the self is influenced by his or her cultural background and influences in turn how the person thinks, feels and acts. The concept of the self has had a long history in the field of psychology (Pervin, 2002). This attention has propagated in a very extensive body of published research (e.g., Allport, 1955; Baumeister, 1998; Cloninger, Svrakic & Przybeck, 1993; Epstein, 1973; Fong & Markus, 1982; Gergen, 1982; Hilgard, 1949; Lecky, 1945; Markus, 1977; Markus & Kitayama, 1991; Markus & Sentic, 1982; Pedersen, 1998, 1999; Robins, Norem, & Cheek, 1999; Rogers, 1947, 1951, 1961; Singelis, 1994; Swann & Read, 1981; Wylie, 1961, 1974).

Markus & Kitayama, (1991) said that self-construal is the process of the relationship that develops between one's own self, others, and between the self and others. This process was described by early writers such as Kelly (1955) and then continued in later writings by Baumeister (1998) and others like Singelis (1994). Kelly (1955) initially introduced the notion of personal constructs into the psychological literature. He said that individuals construed the meaning of events through an abstraction process and by placing constructions upon the experiences.

Self-construal is a central psychological construct (Cross, Hardin, & Gercek-Swing, 2011). It refers to an individual's culturally contingent feelings, thoughts, and actions that are concerned with one's understanding of the self as connected with others (interdependence) or distinct from others (independence). Hallowell (1955) said that each individual's self is composed of universal and divergent aspects. The universal self is developed when an individual is learning to understand his or her own identity and to differentiate him or herself from others physically. In the meantime, the individual is also aware of his or her internal activities, such as thoughts, feelings, and other mental



experiences, which lead the person to the awareness of his or her unique self, or the divergent self (Hallowell, 1955).

Triandis (1989), however, advocated three aspects in a person's divergent self: the public self, the private self, and the collective self. The public self is the recognized individual by the people around him or her. The private self is the person's view of him- or herself as an individual with unique states, characteristics, and dispositions. The collective self is the person's view of him- or herself as a member of a group.

Markus & Kitayama (1991) argued that although people's primary units of consciousness are their private selves, in some cultures, or on some occasions, the feeling of belongingness to a social collectively may be even stronger, and consequently, these people may have predominant collective selves rather than private selves. Hence, it is likely that an individual has two selves (or self-construals), though one might be stronger than the other (due to the culture), or the predominance keeps changing (due to varied occasions). Markus & Kitayama (1991) used independent and interdependent self-construals to respectively embody the private and the collective selves along the self-other relationship

It is now widely accepted that individuals hold both independent and interdependent views of the self (Singelis, 1994) and these can vary between as well as within cultures (Oysermann, Coon, & Kemmelmeier, 2002). The “culture as situated cognition” perspective understands this between and within cultures variation in self-construal as dependent on social-contextual aspects that give rise to independent and interdependent mind-sets (Oyserman & Lee, 2008; Oyserman, Sorensen, Reber, & Chen, 2009).

Self-construal can temporarily vary on the interdependence and independence continua within a given culture (Oysermann *et al.* 2002) when primed with appropriate situational primes (e.g., relationships, groups, obligations). These primed self-construals give rise to independent and interdependent mind-sets that can consequently influence related emotion, cognitions, and behaviour (Ku ¨hnen & Hannover, 2000; Miyamoto, Nisbett, & Masuda, 2006; Oyserman, 2011). These self-construals can be conceived of as states. By contrast, within any given culture, the chronic accessibility or activation of independent or interdependent mind-sets leads to the formation of chronic, readily accessible knowledge that is equivalent to a trait (Oyserman & Sorensen, 2009).

**The independent self-construal** is defined as a bounded and stable self, which is separate from social context (Markus & Kitayama, 1991; Singelis, 1994). The constellation of elements that comprise the independent self-construal includes one's own internal abilities, feelings and thoughts (e.g., I am strong, I am thoughtful, I am energetic). The self is then expressed as a unique being that promotes one's own goals and focuses on one's abilities, characteristics and attributes rather than on others (Singelis, 1994).

Markus & Kitayama (1991) identified independent self-construal as unique, unitary, and steady self that is distinguished from social aggregations. Individuals with stronger independent than interdependent self-construals are more concerned with the goals, needs, and expressions of themselves rather than those of others. They are especially aware of their self-images, such as who they are and want to be, how they should behave, what they should do, and so on. Consequently, they show less consideration about situational and relational requirements (Markus & Kitayama, 1991).

### **The Interdependent Self-Construal**

It has been found in both anthropological and psychological studies that another self-construal exists when studying Japanese and other Asian cultures (e.g. Cross

&Madson, 1997; DeCicco&Stoink, 2000; Han, 2002; Marsella, DeVos, & Hsu, 1985; Pervin, 2002; Morris, 1994; Wang, Bristol, Mowen&Chakraborty, 2000). This is now known as the interdependent self-construal, which is defined as a flexible and variable self. This self-reference emphasizes external or public features such as roles, statuses, and relationships (e.g., I am a professor, I am a mother) (Cousins, 1989; Markus &Kitayama, 1991; Shweder& Bourne, 1984).

This self-construal is concerned with fitting in and belonging with others such that the self and others are not separate from situations, but are molded by them (Markus &Kitayama, 1991; Singelis, 1994). Markus &Kitayama (1991) are two key authors who have successfully described self-construal for both Western and Asian cultures. Some have described this as communion (Diehl, Owen&Youngblade, 2004) and collectivism (Allik&Realo, 2004).

### **Self-Construal, Ethnicity, and Distress**

Three studies that directly examined the relationship between self-construal, ethnicity, and distress among American college students, these studies advocated that distress is negatively related to independent self-construal and positively related to interdependent self-construal (Norasakkunkit&Kalick, 2002; Okazaki, 1997, 2000). Research by Oyserman *et al.* (2002) has indicated that, in general, people in the African American population may experience a more individualistic tendency and people in the Asian American population may experience a more collectivistic tendency. Gaines, Marelich, Bledsoe, Steers, Henderson, and Granrose (1997) also examined the relationship between cultural values and beliefs (e.g., collectivism, individualism, and familialism) and ethnic identity among four U.S. ethnic groups. The results suggested that ethnic identity is of crucial importance for psychological functioning and is related to cultural values and beliefs.

Hyun (2000) examined the effect of both independent and interdependent self-construals on Asian immigrants' psychological well-being in the U.S., using a community sample of adult Koreans and expressed significantly less depressive symptoms and significantly more life satisfaction than those with a less independent self-construal. Furthermore, as was also expected, an interdependent view of self that is valued in many Asian cultures did not hinder Korean immigrants' psychological well-being, controlling for the correlates of these immigrants' mental health and self-construals.

Ren, Wesselmann & Williams (2013) examined the effect of self-construal on the distress created by ostracism. Specifically, they assessed the potential moderating effects of self-construal on both the initial distress of ostracism and the coping process. Participants, recruited in China, completed a self-construal measure and were either included or ostracized in an online ball-tossing game. They then reported need-satisfaction both immediately following the game and after a filler task. Interdependent self-construal facilitated participants' recovery from some of the negative effects of ostracism, but did not have an impact on the initial pain.

Yu, Zhou, Fan, Yu, & Peng (2014) explored how self-construals affect subjective well-being (SWB) in China, which has a collectivist culture. The results suggested that the type of self-construal significantly predicted subjective well-being. Moreover, an individual's self-esteem completely mediated the impact of independent self-construal on subjective well-being, whereas interdependent self-construal influenced subjective well-being directly, as well as indirectly through collective self-esteem. In addition, collective self-esteem promoted individual self-esteem, which in turn further stimulated subjective well-being. These findings extend prior reports and shed light on how individual differences in self-construal affect subjective well-being.

Zaff, Blount , Phillips ,&Cohen (2002) explored how ethnicity, a discrete variable, and the continuous variables of a person's ethnic identity and self-construal contribute to the use of particular coping strategies across various situations and found that ethnicity as a discrete variable is not associated with coping, but that ethnic identity and self-construal are. It was also found that high scores on the ethnic identity and self-construal scales were indicative of more positive psychological adjustment.

## **ETHNIC IDENTITY AND PSYCHOLOGICAL ADJUSTMENT**

Yasui, Dorham&Dishion, (2004) studied the role of ethnic identity as a protective factor among European American ( $n = 77$ ) and African American ( $n = 82$ ) adolescents identified either as high risk or successful. Adolescents participated in a multiagent, multimethod assessment of depression, internalizing and externalizing behaviours, competence, and academic achievement. The levels of ethnic identity were the same across ethnic groups but were higher among successful adolescents. Bivariate correlations revealed that ethnic identity was significantly associated with all **measures of adjustment** in the expected directions. Predicted validities were statistically higher among African American youth than for European Americans on depression, total competence, and GPA. Similar associations were found when comparing ethnic identity to a construct of socioeconomic disadvantage. Findings suggest that ethnic identity is central to the self-system and motivation for youth who develop in contexts that potentially undermine children's socioemotional adjustment.

Costigan, Koryzma, Hua, & Chance (2010) examined ethnic identity, achievement, and **psychological adjustment** among 95 youth from immigrant Chinese families in Canada (mean age 12 years). Utilizing cross-sectional data, promotive effects of ethnic identity were observed; higher ethnic identity was associated with above average achievement and self-esteem and below average levels of depressive symptoms.

Vulnerability effects of ethnic identity were fewer; lower ethnic identity was associated with above average depressive symptoms and, for males only, below average self-esteem. Findings also suggested that higher ethnic identity might buffer the stress of poor achievement, indicating a possible protective effect of ethnic identity. Although requiring replication, these preliminary findings illustrate the utility of adopting a risk and resilience framework and suggest the value of promoting strong ethnic identities.

Holmes&Lochman, (2009) tested models to determine the extent to which self-worth and social goals mediate the influence of **ethnic identity** on aggression among aggressive European and African American preadolescents. Ethnic identity emerged as important for both groups, but in different ways. Different patterns of influence of ethnic identity and of mediation were found for the European and African American preadolescents. Ethnic identity was found to mediate the relation between self-worth and preadolescents' aggressive behaviour for European Americans, and ethnic identity and dominance/revenge-oriented social goals resulted in direct main effect non significant trends when predicting aggression for African Americans.

Kiang, Harter, & Whitesell (2007) examined relational expression of ethnic identity in Chinese Americans. Relational differentiations were made such that individuals expressed their ethnic identity most when with Asian peers, followed by parents, then Caucasian peers. Factor analysis supported differentiations across same-ethnic and different-ethnic contexts. To illustrate the utility of a relational approach, relationship-specific models were developed with relational ethnic identity implicated as a mediator between ethnic support and outcomes of relational adjustment and relationship quality. Across relationships, differences in the strength and significance of direct and mediational paths were found. Discussion emphasizes strengths of a relational framework in the study of ethnic identity and related constructs.

Prelow, Mosher & Bowman (2006) studied perceived racial discrimination, social support, and **psychological adjustment** among African American College students and found that perceived racial discrimination was associated with lower perceptions of social support, greater symptoms of depression, and lower levels of life satisfaction. Tran (1987) investigated ethnic community supports and psychological well-being of Vietnamese refugees. The findings reveal that ethnic community supports, self-esteem, and income have significant direct effects on psychological well-being. Chou (1999) studied the relationship between social support and subjective well-being, he measured affect, perceived social support and social contact frequency. The result revealed that family and friends' relationship satisfaction was negatively and significantly related to likelihood of depressive symptoms and positively related to positive affect.

## **PSYCHOLOGICAL ADJUSTMENT**

**Psychological adjustment** refers to a state of harmony between internal needs and external demands and the processes used in achieving this condition. (APA, 8th ed). Perceived exclusion is related to increased social anxiety (Baumeister & Tice, 1990), depression (Coie, Terry, Lenox, Lockman, & Hyman, 1995), loneliness (Jones, 1990), anger (Twenge, Baumeister, Tice, & Strucke, 2001), hurt feelings (Leary, Springer, Negal, Ansell, & Evans, 1998), and lower psychological health (Schneider, Hitlan, & Radhakrishnan, 2000). For example, in their research on ethnic harassment, Schneider et al. found that the worst self-reported health outcomes were reported under conditions of high exclusion and low verbal harassment. Additionally, experimental research indicates that excluded participants report liking group members less (Pepitone & Wilpizeski, 1961), increased aggression (Twenge *et al.*, 2001), and prejudice toward the rejecting group (Hitlan, Kelly, Schepman, Schneider, & Zarep, 2006)

**Psychological adjustment** is a phrase used to denote positive mental health. The concept of positive mental health is detailed extensively in Jahoda's classic conceptualization and refers to an individual's state of mind and overall well-being. The process conceptualization of psychological adjustment reflects whether an individual is able to cope effectively with the demands of the environmental context as well as with the stress created by these demands. Thus, as a process, psychological adjustment reflects the relative adaptation of an individual to changing environmental conditions. Psychological adjustment is a popular outcome measure in psychological research, and often measures such as self-esteem, or the absence of distress, anxiety or depression are used as indicators of adjustment (Seaton, 2009)

Cross-cultural adjustment has been conceptualized as the degree of psychological adjustment experienced by the individual or the degree of comfort, familiarity, and ease that the individual feels toward the new environment (Church, 1982; Mendenhall & Oddou, 1985). According to Searle & Ward (1990), psychological adjustment is customarily considered to be general feelings of satisfaction and well-being the expatriate comes to experience because of reduction of the stress of living in the new culture. It is broadly affected by personality, coping styles, life changes, and social support (Ward & Kennedy, 1999). Wilton & Constantine (2003) examined length of residence, cultural adjustment difficulties, and psychological distress symptoms in 190 Asian and Latin American international college students. Findings of their study revealed that Latin American students reported higher levels of psychological distress than Asian peers. Moreover, length of residence in the U.S. was negatively associated with psychological distress symptoms, and acculturative distress and intercultural competence concerns were positively related to psychological distress in both groups. Psychological adjustment can be



defined as ‘the behavioral process by which humans maintain an equilibrium among their various needs or between their needs and the obstacles of their environments’.

**Psychological adjustment** in terms of psychological and emotional well-being, is altered by coping abilities, life changes, personality characteristics and social support. Positive psychological outcomes are related to positive experienced life changes, including the ability to cope adequately with the demands in the new culture and relationship satisfaction. As a consequence, low incidence of life changes and adequate social support facilitate psychologically adaptive outcomes (Searle & Ward, 1990). Conversely, psychological difficulties are associated with high intensity of migration-related stressors, incidence of life changes, negative coping styles and depression (Kia-Keating, 2006).

By contrast, socio-cultural adjustment, defined in terms of social and behavioural competence is affected by culture-specific factors, such as interactions with host nationals, length of residence in the host culture, cultural distance and language fluency. Successful socio-cultural outcomes are determined by greater cultural similarity, greater amount of contact with own community and improved language knowledge of the receiving society. Socio-cultural difficulties immigrant populations have been linked to a cultural incongruity and less interaction and identification with host nationals (Ward & Searle, 1991; Bhugra & Arya, 2005).

According to Bourhis & Dayan (2004) group vitality accounts for ethnic dynamism and support in terms of socio-demographic characteristics, such as sharing of common experiences and immigrants’ demographic presence. Feelings of psychological closeness, while facing similar problems of cultural adjustment are a valuable support for the members of the ethnic group. As examples, immigrant groups, characterized by low ethnic vitality will experience more stress and psychological difficulties related to their adaptation in the new country than would high or medium vitality populations

Bhugra & Arya, (2005) stated that a minority group that is vital and supportive, facilitates positive relationships, social success and successful coping with difficulties of its members. It is also likely that in ethnically dense populations, there is a negative correlation between the incidence of psychological distress and the size of the ethnic group relative to the native one. Living in culturally dense contexts, characterized by the same ethnic group around the individual may have a significant effect in the genesis, prevalence and maintenance of different types of psychological distress (Bhugra& Arya, 2005).

Moreover, minority networks provide increase coping effectiveness and social support (Atzaba-Poria& Pike, 2005). The inter-relations between emotional well-being, ethnic vitality, and social relationships of migrant communities within a host culture promotes positive, adaptive psychological and socio-cultural outcomes (Ouarasse& Vijver, 2004).

### **Perceived Discrimination and Psychological Adjustment**

Theory and research has long pointed out the negative effects that discrimination and stigma have on psychological well-being (Allport, 1954/1979; Cartwright, 1950; Erikson, 1956; Spencer, 1999). The impact of racism and discrimination, may be particularly significant during adolescence, as this is a critical period for the development of identity and self-concept (Erikson, 1968; Harter, 1999; Rosenberg, 1965).

Symbolic interactionist theory by Cooley, (1902) suggests that experiences of discrimination may negatively impact an adolescent's self-esteem, as stereotypes and negative appraisals about one's ethnic group are often internalized in the self-concept. Similarly, social identity theory by Tajfel & Turner, (1986) predicts that evaluations and appraisals of the social group to which an individual belongs is an important contributor to self-esteem. In addition, perceptions of racial and ethnic discrimination may reduce

adolescents' feelings of self-efficacy and control, fostering instead feelings of discouragement, helplessness, and frustration. These feelings may contribute to the development of depressive symptoms over time (Simons, Murry, McLoyd, Lin, Cutrona, & Conger, 2002).

A growing body of cross-sectional research has found that perceived discrimination is associated with low self esteem (Fisher *et al*,2000; Nyborg& Curry, 2003; Szalacha, Coll, Alarco', Fields, &Ceder., 2003) and depressive symptoms (Nyborg& Curry, 2003; Simons *et al.*, 2002). In addition, short-term longitudinal research with middle school students indicated that experiences of discrimination were predictive of declines in psychological and academic functioning over an 18-month period (Wong, Eccles,&Sameroff, 2003).

Most of the existing work investigating ethnic discrimination has been based on African Americans, and as a result, little is known about the discrimination– distress relationship among members of other minority ethnic groups. Some research have suggested a positive association between discrimination and distress among other ethnic populations—for example, Chinese immigrants in Toronto (Dion, Dion, & Pak, 1992); Southeast Asian refugees in Canada (Noh, Beiser, Hou, &Rummense, 1999); Caribbean, South Asian, and Chinese groups in Britain (Karlsen&Nazroo, 2002); and Hispanics and Asians in the United States (Fisher *et al*, 2000). Crocker & Quinn (1998) have argued, however, that the relation between perceiving discrimination and self-esteem differs across minority ethnic groups. They report data suggesting a negative relationship between Perceived discrimination and self-esteem for Asian Americans but a positive relationship for African Americans. Thus, lower Perceived discrimination was associated with higher self-esteem among Asian Americans but with lower self-esteem among African Americans.

## **Chapter – II**

### **STATEMENT OF THE PROBLEM**

Ethnic discrimination has been defined as unfair treatment received because of one's ethnicity, where "ethnicity" refers to various groupings of individuals based on race or culture of origin ( Contrada, Ashmore, Gary, Coups, Egeth, Sewell, Goyal, & Chasse, 2000; Contrada *et al.* 2001). Racism, a construct that encompasses related terms such as ethnic discrimination and prejudice, has been defined as the "the beliefs, attitudes, institutional arrangements, and acts that tend to denigrate individuals or groups because of phenotypic characteristics or ethnic group affiliation" (Clark, Anderson, Clark, & Williams, 1999, p. 805). Prejudice reflects an attitudinal dimension that consists of negative or stigmatizing beliefs about a particular group (Dovidio, Brigham, Johnson & Gaertner, 1996). Racism is considered a social stressor that disproportionately affects members of minority groups and may contribute to racial/ethnic disparities in health status (Clark, *et al.*, 1999; Mays, Cochran & Barnes, 2007; Paradies, 2006; Williams & Mohammed, 2009; Brondolo, Myers & Gallo, 2009).

Racism can exert influence at the intrapersonal, individual, institutional, and cultural levels (Jones, 1997; Williams & Mohammed, 2009; Jones, 2001). Interpersonal racism, defined as "directly perceived discriminatory interactions between individuals whether in their institutional roles or as public and private individuals" (Krieger, 1999, p. 301), encompasses various experiences ranging from stigmatization, social exclusion, or workplace discrimination to physical threat and aggression (Brondolo, Pencille, & Contrada, 2009; Brondolo *et al.*, 2009b). Due to the ambiguity and uncertainty surrounding the concept, defining and measuring discrimination is a complex and difficult issue. It is hard to establish discrimination in an objective manner, therefore the judgement of discrimination is usually based on subjective evaluations (Major & Sawyer, 2009).

As a subjective judgement, **perceived discrimination** refers to the perception of the level or the frequency of discriminatory treatments that groups or individuals have been exposed to. From the targets perspective, an attribution to discrimination includes two components (a) he/ she should decide the treatment he/she encounters is related to his/ her social or group identity. (2) He/ she should decide the treatment he/ she face is undeserved and unfair. Perceived ethnic discrimination may encompass such variables as Social Exclusion, Stigmatization, Discrimination at Work/School, and Threat/Aggression (Brondolo *et al.*, 2009a; Contrada *et al.*, 2010)

After many years of neglect, social psychologists have recently given considerable attention to constructs under the umbrella of social exclusion (Baumeister & Tice, 1990) such as ostracism (Williams, 1997, 2001; Williams & Zadro, 2001), social rejection (Leary, 2001; Nezlek, Kowalski, Leary, Blevin., & Holgate., 1997), ethnic discrimination (Contrada *et al.*, 2010; Brondolo *et al.*, 2009a) and ethnic identity (Jenkins, 1997; Miler, 1999; Mossakowski, 2003). The theoretical foundations pertaining to ethnic discrimination and related constructs of social exclusion, ethnic identity (Mossakowski, 2003; Nesdale, Rooney, & Smith., 1997; Phinney, 1992), self-construal (Hyun, 2001; Markus & Kitayama, 1991; Shorey, Cowan & Sullivan, 2002), psychological well-being (Leary, 2001; Williams, 2001; Major, Quinton, & McCoy, 2002), and psychological adjustment (Costigan *et al.*, 2010; Leary, Twenge, & Quinlivan, 2006) lend support for assumptions of the inter-relationships between the constructs in better understanding perceived discrimination and its psychological impact on individuals. However, the ways in which such constructs of social variables interact with each other to bring about a better understanding of the role of ethnic identification in such a relationship is an ardent objective of this study.

One of the major theoretical perspective that has gained support focuses primarily on how ostracism, social exclusion, and/or rejection thwart the need to belong, in particular

(Pickett & Gardner 2005), and how a psychological system—the social monitoring system—helps regulate optimal levels of belongingness. When belonging is threatened, the individual is motivated to attend more carefully to social cues, presumably to achieve success in subsequent social interactions. This approach is inconsistent with sociometer theory by Leary *et al.*'s (1995 and 1998), which says that self-esteem is a gauge of relational valuation that, when low, signals the individual that changes must be made to improve inclusionary status.

Many theoretical approaches predict that feeling rejected and excluded in gender, race or age will harm self esteem. Indeed, several theorists have speculated that humans are motivated to seek inclusion and avoid exclusion (Ainsworth, 1989; Baumeister & Leary, 1995; Bowlby, 1969; Brewer, 1997; Maslow, 1968; Rosenberg, 1979; Tajfel & Turner, 1986; Williams & Sommer, 1997), and there is also empirical research that supports the contention that exclusion is painful. Social exclusion has been found to result in anxiety (Baumeister & Tice, 1990; Bowlby, 1973), depression (Frable, 1993), and lowered self esteem (Leary, Tambor, Terdal, & Downs, 1995; Solomon, Greenberg, & Pyszczynski, 1991). Williams *et al.* (1998) found that being excluded by receiving the "silent treatment" reduced self esteem, feelings of control, sense of belonging, and perceptions of a meaningful existence. Indeed, extreme forms of perceived rejection and alienation are predictive of suicide (Durkheim, 1897).

The perception that one is a victim and is worse off than others is extremely aversive, making it an inference that people tend to avoid. Victims of cancer, rape, and natural disaster use a variety of strategies to minimize the extent of their own victimization. (Taylor, Wood, & Lichtman, 1983) Likewise, numerous studies have found that minimizing the degree to which one is discriminated against protects well-being in devalued group members (Crosby, 1982, 1984). For example, the more that women

(Kobrynowicz&Branscombe, 1997; Landrine, Klonoff, Gibbs, Manning, & Lund, 1995) or African Americans (Landrine&Klonoff, 1996) perceive themselves to be victims of gender or racial prejudice, the more they exhibit debilitating psychiatric and physical health symptoms. Likewise, Dion & Earn (1975) showed that, among Jewish participants, attributions to prejudice were positively related to feelings of stress and negative effect. An experiment by Branscombe (1998) showed that when participants contemplated the disadvantages that they have received because of their gender group membership, women's compared with men's self-esteem was reliably lower, however, when they were asked to think about their gender group's benefits, the reverse pattern was obtained in women and men.

Numerous studies by Ruggiero & Taylor (1995, 1997) have supported the hypothesis that devalued group members are motivated to avoid making attributions to prejudice and only do so in the presence of strong situational factors. In many of their studies, they found that devalued group members were rather reluctant to attribute negative outcomes to prejudice; in fact, unless participants were told that it was a virtual certainty that they had been discriminated against, they preferred to attribute failure to their own personal inadequacies. Furthermore, making attributions to prejudice harmed participants' social self esteem and feelings of control—major markers of psychological adjustment (Lachman&Weaver, 1998).

According to Tajfel & Turner (1986) identification according to social identity theory, recognizing that the powerful majority is prejudiced and discriminates against one's in-group will lead to increased identification with the ingroup. More generally, Turner, Hogg, Turner, & Smith (1984) found that failure that threatens the status of the group can increase ingroup cohesion and group identification., Ellemers (1993) found that when individual social mobility was seen as impossible, identification among low-status group



members was higher compared with when participants felt that they could move to a higher status on their own. In other words, recognizing barriers to individual mobility — and expectations of prejudice should be a powerful such barrier—can increase levels of identification among devalued individuals. Jetten, Branscombe, Spears, & Schmitt (1999) also found that manipulations of future expectations concerning the likelihood of discrimination in a socially devalued group (in their experiment, people with body piercings) caused an increase in identification with that cultural group.

Several studies using a variety of groups have found the more that devalued group members recognize prejudice against their group, the more highly identified they are with that group. Studies of Jews (Dion & Earn, 1975; Radke, Trager, & Davis, 1949; Rollins, 1973), Hispanics (Chavira&Phinney, 1991), women (Dion, 1975; Gurin& Townsend, 1986), African Americans (Gurin, Gurin, Lao, & Beattie, 1969; Sanders Thompson, 1990), lesbians (Crosby, Pufall, Snyder, O' Connell, & Whalen, 1989), and non mainstream college groups (e.g., punks, hippies, nerds; Cozzarelli&Karafa, 1998) have found that recognition of prejudice is associated with higher levels of group identification and suggests that attributions to prejudice are especially likely to increase minority group identification when prejudice is seen as pervasive. Abelson, Dasgupta, Park, & Banaji (1998) also found that when perpetrators of discrimination are seen as isolated individuals, targets of discrimination respond in an individualistic fashion, but when the discrimination comes from multiple out-group members, it evokes more collectivistic responses (Branscombe, 1999)

The converse possibility that minority group identification increases the likelihood of making attributions to prejudice was suggested by Crocker &Major (1989). They argued that high levels of minority group identification might facilitate the use of self protective strategies such as attributing negative outcomes to prejudice. Indeed, there is considerable

evidence that highly identified group members are likely to interpret outcomes in intergroup terms (Ellemers, Spears, & Doosje, 1997; Smith, Spears, & Oyen, 1994) and, as a result might be more likely to perceive discrimination against the ingroup and engage in collective action (Guimond & Dube-Simard, 1983; Klandermans, 1997).

Seeking inclusion by others who are similarly stigmatized is likely to have a number of psychological benefits. Affiliation with similarly stigmatized others provides opportunities for self-validation, sharing of experiences, and social support, all of which may help buffer the stigmatized from stigma-based exclusion (Frale, Platt, & Hoey, 1998). Affiliating with others who are similarly stigmatized may also facilitate redefining the value of the very characteristics for which one's group is excluded (e.g., "Black is beautiful," Tajfel & Turner, 1986). Thus the ingroup offers an alternative to the general negative perception of the group that is held by society. Affiliating with and being included by others similarly stigmatized also facilitates ingroup social comparisons (Major, 1994). Comparing with others who are similarly stigmatized, rather than with the non-stigmatized, may help to protect the self-esteem of the stigmatized from painful upward comparisons (Crocker & Major, 1989). Among members of stigmatized groups, group identification typically is positively associated with self-esteem and mental health (Branscombe, Schmitt, & Harvey, 1999).

Another response to stigma-based exclusion is to deflect the exclusion away from the personal identity by attributing it to the prejudice of others toward one's social identity—one's stigmatized group (Crocker & Major, 1989; Major & Crocker, 1993). Attributing negative outcomes to prejudice against one's group should protect affect and self-esteem relative to making attributions to "internal, stable, and global causes such as a lack of ability" (Crocker & Major, 1989, p. 613). This hypothesis is based on theoretical models of emotion that posit that attributing negative events to causes external to the self

(such as another's bigotry) protects self-esteem relative to attributing them to one's own lack of deservingness.

The stress-illness paradigm articulated by Lazarus & Folkman (1984) views discrimination as a type of stressor and is one perspective that suggests perceived discrimination would have negative consequences for well-being. Nesdale *et al.* (2005) studied migrant ethnic identity and psychological distress. To assess this issue, a model of migrant psychological distress was developed in which ethnic identity was predicted to influence personal coping resources (i.e., self-esteem, self-mastery, interpersonal trust) and external coping resources (i.e., tangible, appraisal, esteem, and sense of belonging social support) that, in turn, were predicted to influence migrants' psychological well-being. The model was tested on a sample of 270 male and female Vietnamese migrants. The results revealed that ethnic identity was a significant but not a strong predictor of migrant distress, via self-esteem.

Regarding ethnic identity and self-construal Gaines *et al.* (1997) studied the relationship between cultural values and beliefs (e.g., collectivism, individualism, and familialism) and ethnic identity among four U.S. ethnic groups. The results suggested that ethnic identity is of crucial importance for psychological functioning and is related to cultural values and beliefs. Initially, they hypothesized that whites would score higher on an individualism scale and lower in both familialism and collectivism than non-whites. The t-tests supported some of these hypotheses. Yet, when an ANCOVA was run using ethnicity as a factor and ethnic identity as a covariate, and individualism, collectivism, and familialism as dependent variables, Gaines *et al.* (1997). found that all ethnic differences became insignificant. In addition, they found that ethnic identity was a significant predictor of individualism, collectivism, and familialism. This result suggested that ethnic identity,

not self ethnic-labeling, is the important predictor of ethnic differences in levels of individualism, collectivism, and familialism.

Ho & Lau (2011) also investigated the validity of self-reported social anxiety symptoms. They examined the role of ethnicity in the associations among social anxiety, self-construal, and adaptive social functioning in a sample of 229 Asian- and European American college students. Results revealed that ethnicity moderated the relationship between self-construal and social anxiety such that interdependent self-construal was associated with higher social anxiety only for first generation Asian Americans. However, there were no significant ethnic differences in the associations between social anxiety self-reports and several measures of social functioning.

There has been large population of migration from North East India to other mega cities of India in the last decade, pulled by the search for employment and better educational opportunities and pushed by the socio-political unrest in the region. Prejudice and discrimination are said to be universal problems (Myers, 2002). The migrants from North East India in the mainland metropolitan cities of India too have reported racial discrimination in the forms of sexual harassment, physical assault, lewd remarks, harassment by landlords, non-payment of salaries by employers, suspension without proper notification and reasoning (NESC&H, 2011). Over 314,850 people have migrated from North East India to other mega cities in search higher studies and employment during 2005 to 2009. Migration growth rate from 2008 to 2009 is 13.62% and at this rate, approximate number of people migrated in 2010 is close to 100,000 populations, numbering total population over 414,850, which is 12 times higher in last six years. Delhi is the most favoured choice of destiny with over 200,000 North East Indians. Out of the total migrants, around 85% numbering 275,250 migrated for higher education while 15% numbering 139,600 for jobs in government and private sectors. Over 39,660 people go aboard mostly

for higher education and employment during 2005 to 2009 and 33% of them returns back to India. Australia, New Zealand, South East Asian countries remain a preferred destination for NE students for higher education (Assam Chronicle, 2011)

The migration from Mizoram to the metropolitan cities in India has also been on the rise. They are not identified specifically as Mizos but mostly as 'northeasterners' or 'chinkies'. There are around 5000 Mizos in Delhi but only 1500 to 2000 Mizos registered themselves under Mizo Welfare. Majority of them are between the ages of 20 - 35 years. Most of them are staying there for the purpose of studying, and around 200 people are there for jobs. In Mumbai, there are around 600 Mizos, around 300 people are working, the rests are students, and most of them are 20- 40 years of age. In Bangalore, there are around 3000 Mizos, but only around 900 Mizos registered themselves under Mizo Welfare, only 50- 100 people are working, the rests are students, most of them are 18- 30 years old. In Kolkata, there are around 1000 Mizos, most of them are students, only around 150 people are working, and majority of them are 17- 30 years of age. In Chennai, there are around 350 Mizos, around 100 of them are working, the rests are students, the most common age group is 17- 30. In Pune and Nagpur, there are around 300 people each, most of them are studying, and are around 20- 30 years of age. In Hyderabad, there are around 300 Mizos, most of them are students, the most common age group is 20-30, and in Guwahati, there are around 1000 people 50% are students, the rests are there for different kinds of jobs, and most of them are 20- 40 years of age. Most of these students are financially dependent on their parents, and those who work in call centres and hotels, whereas only a few are Government servants.

The term Mizo is derived from two Mizo words-Mi and zo. 'Mi' in Mizo means 'person'. There is dispute on the term 'zo'. According to one view, 'zo' means 'highland' and Mizo means highlander or people living in high hills. Historian Lalthangliana says 'zo' may

also mean 'cold region' and therefore, Mizo signifies people of the cold region.(Lalthangliana, 2001) Though the term Mizo is often used to name an overall ethnicity, it is an umbrella term to denote the various clans, such as Pawi, Paite, Mara, Ralte, Hmar people etc. A number of dialects are still spoken under the umbrella of Mizo (Khawtinkhuma and Vanthuama, 2012).

Mizo or *Zo* is the name of an ethnic group of people that occupy Northwest Burma, Northeast India, and Northeast Bangladesh, they are and normally known as Lushai, Chin and Kuki by the outsiders. However, a single name "Chin" or "Lushai" or "Kuki" has technical limitation within its own context, since the Mizo (Lushai), the Kuki, the Bawmzo and other ethnic groups would not normally accept a single identity collectively. When the British divided the their habitat with three international boundaries into India, Burma and Bangladesh; the above stated three main distinctive identities submerged, although those given names are not being used locally and unknown to the natives initially.

The first Mizo Association in Kolkata was established in the year 1949 under the name of MizoZirlai Pawl (Mizo Students Union). In 1956 Culcutta Mizo Christian service was established and in 1979 Culcutta Mizo Welfare Association was established, most of the non- Mizo residents are students, and only a few of them are working. Mizo who are staying in the nearby places of Kolkata like army in Barakhpur also registered themselves under Culcutta Mizo Welfare Association. These three associations don't function separately and all of them are under Culcutta Mizo Welfare Association.

According to [mumbaimizo.in/keimahni](http://mumbaimizo.in/keimahni) (2013) Mizo started staying in Mumbai from when it (Mumbai) was still Bombay. The first Mizo association was established on 30<sup>th</sup> June 1983 which was called Bombay Mizo Welfare & Cultural Association and started working together with Bombay Mizo Christian Fellowship, the name was changed from Bombay Mizo Welfare & Cultural Association to Mumbai Mizo Association from 15<sup>th</sup>

August 2000. On 19<sup>th</sup> December 2004 Mizo Students and Youth of Mumbai was established. However, all the three organizations are under the umbrella of one constitution and the umbrella body is still Mumbai Mizo Association.

According to Bangalore mizo website [www. bangalore.mizo.info](http://www.bangalore.mizo.info) (2009) the first Mizo Association was Bangalore Mizo Christian Fellowship (BMCF) which was established in the year 1975. In 1984 Bangalore Mizo Association was established with the Motto of ‘ Perception, Perseverance, and Perfection.’ Most of the non- resident Mizos are students.

There are three Mizo Association in Delhi the first one was Delhi MizoZirlai Pawl (DMZP) which was established in the year 1958, then there Delhi Mizo Welfare (DMW) was established and Delhi MizoInkhawm (DMI) which can be translated as Delhi Mizo Church. Although these three associations are different they work together as one. Since the largest body in Delhi Mizo Welfare are students DMZP are the most useful people there.

The Mizo people are fairly collectivistic in nature, which is apparent in the way they always organise a Mizo welfare associations in all the cities where the Mizos migrate in search of better educational and employment opportunities, even though usually temporarily. This reflects a strong bond with each other, a strong ethnic identification amongst the population. However, it is also observed that quite a few do not attend the Mizo welfare events and services. As ethnic identification is often found to buffer the effects of perceived discrimination, the sample of Mizo population of students and workers in the metropolitan cities of Delhi, Mumbai, Bangalore and Kolkata (collectively referred to as **Non-resident Mizo** in this study is apt for selection in order to study the role of ethnic identification on the well-being, self-construal, and psychological adjustment of people with perceived discrimination.

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

1. To highlight gender differences in perceived ethnic discrimination (Social Exclusion, Stigmatization, Discrimination at Work/School, and Threat/Aggression) among the Non-Resident Mizo in metropolitan cities (Delhi, Mumbai, Bangalore, Kolkata) of India.
2. To examine the role of ethnic identification on the well being of Non-Resident Mizo with perceived ethnic discrimination.
3. To examine the role of ethnic identification on the self-construal of Non-Resident Mizo with ethnic perceived discrimination.
4. To examine the role of ethnic identification on the psychological adjustment of Non-Resident Mizo with perceived ethnic discrimination.
5. To examine the interplay of well-being, self-construal, and psychological adjustment in people who perceived ethnic discrimination and has achieved ethnic identification and in those who has low ethnic identification.

**HYPOTHESES:** Following the review of literature pertaining to ethnic identification, perceived ethnic discrimination, well-being, self-construal and psychological adjustment, and the research objectives put forth, it is hypothesized that:-

1. Non-Resident Mizo with perceived ethnic discrimination having high ethnic identification are expected to have better well-being than those having low ethnic identification
2. Non-Resident Mizo with perceived ethnic discrimination having high ethnic identification are expected to have more interdependent self-construal whereas those with perceived ethnic discrimination having low ethnic identification are expected to have more independent self-construal.



3. Non-Resident Mizo with perceived ethnic discrimination having high ethnic identification are expected to have better psychological adjustment than those having low ethnic identification.
4. The relationship between self-construal, well-being and psychological adjustment will vary depending on the level of ethnic identification in people with perceived ethnic discrimination.

The assumptions regarding the type of perceived ethnic discrimination and gender differences among the Non-Resident Mizo in metropolitan cities (Delhi, Mumbai, Bangalore, and Kolkata) of India are exploratory in nature.

**Chapter – III**  
**METHODS AND PROCEDURE**

***SAMPLE:***

In order to achieve the objectives of the study, a sample consisting of randomly selected 760 Mizo living in Mumbai, Kolkata, Delhi, Bangalore who identified themselves as Mizo were retained for the study after data screening for incomplete responses, outliers, non-perception of discrimination, and necessity of equal sample size in each cell of the design. Therefore, out of the total sample of 846 Non-Resident Mizo from the four cities in more or less equal proportion, 95 males and 95 females were retained from each of the four cities, making up a total of 380 males and 380 females (760 totally), with their age ranging from 18 to 40 (Mean age = 22.62). All participants were educated up to at least matriculation, majority were graduates, and some were post graduates. Most of the participants were from Mizoram (89.1%), 4.8% were from Manipur, 4.1% were from Meghalaya and 0.9% were from Assam. Other demographic variables like, parenting, number of siblings, parent's occupation, and family type were more or less homogeneously distributed across the samples from the four cities and across gender. Most of them (71.9%) were from Nuclear family while 22.7% were from Joint family. On welfare affiliation, 7.3% reported that they had always participated in ethnic welfare activities, 29.0% reported that they almost always participated in welfare activities, 49.9% reported that they sometimes participated in welfare activities, and 11.4% reported that they had never participated in welfare activities. Regarding duration of non-residency, 18.5% reported that they had been staying in the city for at least 1 year, 70.8% reported that they had been staying in the city for more than 2 years, and 8.5% reported that they had been there for more than 10 years, Mean duration of stay was 3.83 years. Those who were working were in different lines of work like teaching professional, health professional, hospitality, cosmetology, business and administrative works.

### ***DESIGN OF THE STUDY:***

To achieve the objectives, the study first incorporated between groups design in a 2 x 4 factorial design (2 gender x 4 cities) to highlight gender differences among the samples on the variables of interest in the four locations. Embedded within this was a correlational design to study the interplay of the predictor and criterion variables that illustrated the role of ethnic support on the well-being, self-construal, and psychological adjustment of people with perceived ethnic discrimination.

### ***TOOLS:***

1. Multigroup Ethnic Identity Measure - Revised (MEIM-R), Phinney, J & Ong, A. (2007): The MEIM- R is a 6 items 5- point Likert- type scale consisting of 2 subscales 1) ethnic identity exploration and 2) commitment. Items 1, 4, and 5 assess exploration; Items 2, 3, and 6 assess commitment. Exploration of one's ethnic identity included engagement in cultural practices (e.g., "I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs) and culturally related social organizations, whereas commitment included positive feelings and pride toward one's ethnic group. Participants responded to items (e.g., "I have a strong sense of belonging to my own ethnic group.") on a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The score is calculated as the mean of items in each subscale (Exploration and Commitment) or of the scale as a whole. Responses were averaged, with higher scores indicating greater salience of ethnic identity. The mean score of the 6 item scores gives an overall score of ethnic identification.
2. Perceived Ethnic Discrimination Questionnaire – Community Version (PEDQ-CV), Brondolo, E., Kelly, K.P., Coakley, V., Gordon, T., Thompson, S., Levy, E.,

Cassells,A., Tobin,J.N., Sweeney,M., & Contrada, R.J. (2005): The PEDQ- CV is a 34-item measure assessing life time experiences of ethnic discrimination within a social or interpersonal context. Each Question in the scale begins with the phrase, “Because of your race or ethnicity....” Followed by an item describing exposure to some form of mistreatment or difficulty. Each item is rated on a 5 point likert type scale, with a response of 1 indicating that the event never happened and a response of 5 indicating the event happened very often. The scale contains 4 subscales assessing different dimensions of ethnic discrimination: (1) Social exclusion, example items from the social exclusion dimension include, “Have others hinted that you are stupid?” (2) Stigmatization, example items from the stigmatization dimension include, “Have people not trusted you?” (3) Discrimination at work/ school, example items from the discrimination at work/ school include, “Has your boss or supervisor been unfair to you?” (4) Threat/ aggression, example items from the threat/ aggression dimension include, “Have others actually damaged your property?” Total score range from 34 to 170, with high scores suggesting that higher levels of perceived ethnic discrimination.

3. The Self-Construal Scale Revised , Singelis,T.M. (1994): The Self-Construal scale is a 24-item scale designed to measure levels of Independence and Interdependence in self construal. It consists of 12 items reflecting independence and 12 items reflecting interdependence. Each item is rated on a 7 point scale, with answers ranging from 1 (strongly disagree) to 7 (strongly agree). The scores are calculated separately for each of the two dimensions. Therefore, each subject receives two scores: one for the strength of the independent self and one for the interdependent self. These two aspects of self are separate factors, not opposite poles of a single

- construct. 3 items in each subscale were incorporated for use in this study as requested by the author, Prof. Theodore M. Singelis in his personal communication.
4. 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 scale has 14 items and participants are asked to relate their findings back to the previous two weeks. The scale items for WEMWBS cover both the hedonic (subjective happiness) and eudaimonic (psychological functioning) aspects of mental health, in which all items are worded positively and address aspects of positive mental health For the WEMWBS scale, each of the 14 item responses are scored from 1 (none of the time) to 5 (all of the time). A total scale score is calculated by summing the 14 item scores. The minimum score is 14 and the maximum is 70.
  5. Personality Assessment Questionnaire (PAQ) (Rohner,R.P. & Khaleque.A,2005): The Personality Assessment Questionnaire (PAQ) is a self-report questionnaire designed to assess individuals' perceptions of themselves with respect to seven personality dispositions: (1) hostility and aggression, including physical aggression, verbal aggression, passive aggression, and problems with the management of hostility and aggression, "I think about fighting or being mean" (hostility/aggression), (2) dependency, "I like my parents to make a fuss over me when I am hurt or sick" (dependence), (3) self-esteem, "I like myself" (positive self-esteem), (4) self-adequacy "I can compete successfully for the things I want" (positive self adequacy), (5) emotional responsiveness, "It is easy for me to show my friends that I really like them" (emotional responsiveness), (6) emotional stability, "I am cheerful and happy one minute and gloomy or unhappy the next"(emotional instability), and (7) worldview, "I think the world is a good, happy

place” (positive worldview). Each item is rated on a 4-point Likert-type scale ranging from 4 (almost always true of me) through 1 (almost never true of me). A profile of an individual’s overall self-reported psychological adjustment is obtained by summing the seven scale scores after reverse scoring appropriate items. Only the full scale score was used in this study as the interest was on psychological adjustment per se.

***PROCEDURE:***

The participants were first recruited by phone, but enough participants could not be reached, so, in every mainland cities, namely, Mumbai, Kolkata, Delhi, and Bangalore, their welfare leaders were contacted and with their help participants were approached to administer the questionnaires individually in three ways - during their visit/holiday in Mizoram, the questionnaires were distributed their house and by going to intercity summer sport, online through email, or individually in the cities where the participants were studying or working. After obtaining the necessary consents, and careful explanations of instructions for completing the questionnaires, subjects were made to fill out the questionnaire sets containing measures of the predictor and criterion variables anonymously in order to minimize the potential influence of social desirability response sets. The background demographic sheets were then filled up by each subject with assured confidentiality. Each response session lasted for approximately forty-five minutes.

**Chapter – IV**  
**RESULTS AND DISCUSSION**



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

In order to achieve the objectives of highlighting the role of ethnic identity on the well-being, self-construals and psychological adjustment of people with perceived ethnic discrimination, subject-wise scores on the specific items on the behavioural measures of perceived ethnic discrimination (Perceived Ethnic Discrimination Questionnaire – Community Version / PEDQ- CV), ethnic identity (Multigroup Ethnic Identity Measure-Revised / MEIM- R), mental well-being (Warwick-Edinburgh Mental Well-Being Scale / WEMWBS), self construals (The Self-Construal Scale), and psychological adjustment (Personality Assessment Questionnaire (PAQ) were separately prepared and analysed to check their psychometric adequacy for measurement purposes among the sample of non-resident Mizo with perceived ethnic discrimination in the four metropolitan cities of India, namely, Mumbai, Kolkata, Delhi and Bangalore. The psychometric adequacy of the behavioural measures was analysed by employing *SPSS* in a step-wise manner for the samples with equal proportions of male and female participants from each city 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 coefficients (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 of both the full fledged scales and sub scales to check the data distributions for further statistical analyses.

***1. Psychometric Adequacy of Perceived Ethnic Discrimination Questionnaire – Community Version (PEDQ- CV; Brondolo, Kelly, Coakley, Gordon, Thompson, Levy, Cassells & Tobin, 2005)***

The results reliability coefficients (Cronbach's alpha), relationships between the scales, values of Mean, *S.D*, Skewness and Kurtosis on PEDQ sub- scales and total scale (PEDEX= social exclusion, PEDSTIG= Stigmatization, PEDWD= Workplace discrimination, PEDTA= threat/ aggression, PEDTT= total) over the levels of analyses are given together in Table 1.1 to 1.4 for each of four metropolitan cities (Mumbai, Kolkata, Delhi and Bangalore). Results revealed substantial item-total coefficient of correlation for the sub-scales ranging from .47 to .86 for PEDEX, .54 to .86 for PEDSTIG, .65 to .86 for PEDWD, .67 to .89 for PEDTA, and .18 to .83 for PEDTT. The order of reliability coefficient ranged from Cronbach's alpha of .78 to .90 for PEDEX, .73 to .87 for PEDSTIG, .66 to .83 for PEDWD, .71 to .88 for PEDTA, .92 to .96 for PEDTT over all levels of analyses: Mumbai males and females, Kolkata males and females, Delhi males and females, Bangalore males and females. Inter-scale coefficient of correlation emerged to be significantly positive between all subscales of PEDQ- CV conforming to the result found by Brondolo et al., (2005). Original studies by Brondolo et al. (2001) shows that these scales had good reliability of cronbach's alpha ranging from low .75 to .95 and the subscales and scales were inter-related but not redundant. Correlations among the four subscales and full scale (exclusion, stigmatization, workplace discrimination and threat aggression) ranged from .45 to .64. The four subscales have factor loadings of 0.55 or higher (Atinks, 2014) and has also been shown to have good internal consistency with lifetime exposure discrimination, resulting in its reliability and construct validity, and is used worldwide (Brondolo et al., 2005).

Table -1.1: Interscale relationships, Cronbach's Alphas, Mean, *SD*, Skewness and Kurtosis of PEDQ-CV for Mumbai sample for Male (n=106), and for Female (n= 96)

PEDQ Items	MUMBAI (MALE)					MUMBAI (FEMALE)				
	PEDEX	PEDSTIG	PEDWD	PEDTA	PEDTOTAL	PEDEX	PEDSTIG	PEDWD	PEDTA	PEDTOTAL
PEDEX	1					1				
PEDSTIG	.597**	1				.516**	1			
PEDWD	.611**	.697**	1			.702**	.616**	1		
PEDTA	.481**	.698**	.659**	1		.464**	.667**	.555**	1	
PEDTT	.810**	.890**	.832**	.793**	1	.815**	.845**	.816**	.779**	1
Cronbach's alpha	0.81	0.84	0.66	0.72	0.94	0.83	0.79	0.73	0.75	0.94
Mean	20.13	12.53	8.23	7.05	70.04	18.48	10.86	7.47	6.2	63.11
SD	5.27	4.37	2.46	2.53	18.16	5	3.58	2.38	2.2	16.42
Skewness	0.106	0.336	0.039	0.535	0.099	0.593	0.628	0.329	1.114	0.205
Kurtosis	0.053	-0.432	-0.382	-0.231	-0.132	0.329	-0.033	-0.085	1.192	-0.837

\*\*Correlation is significant at the 0.01 level (2-tailed). \* Correlation is significant at the 0.05 level (2-tailed)

Table -1.2: Interscale relationships, Cronbach's Alphas, Mean, *S.D*, Skewness and Kurtosis of PEDQ-CV for Kolkata sample for Male (n=100), and for female (n=99)

PEDQ Items	KOLKATA MALE (N= 100)					KOLKATA FEMALE (N=99)				
	PEDEX	PEDSTIG	PEDWD	PEDTA	PEDTT	PEDEX	PEDSTIG	PEDWD	PEDTA	PEDTT
PEDEX	1					1				
PEDSTIG	.615**	1				.743**	1			
PEDWD	.715**	.730**	1			.729**	.766**	1		
PEDTA	.502**	.729**	.682**	1		.629**	.781**	.634**	1	
PEDTT	.852**	.865**	.890**	.796**	1	.877**	.934**	.837**	.843**	1
Cronbach's alpha	.84	.84	.76	.83	.95	.83	.87	.75	.88	.96
Mean	21.67	12.71	8.95	7.87	74.73	19.23	10.69	7.74	6.75	63.34
SD	5.79	4.39	2.90	3.10	20.85	5.65	4.15	2.72	3.17	11.62
Skewness	.00	.11	.19	.13	.01	-.002	.72	.48	.74	.71
Kurtosis	-.21	-1.05	-.52	-1.20	-1.00	-.78	-.63	-.59	-.85	-.43

\*\*Correlation is significant at the 0.01 level (2-tailed). \* Correlation is significant at the 0.05 levels

Table -1.3: Item- total coefficients of correlation, interscale relationships, Cronbach's Alphas, Mean, *S.D*, Skewness and Kurtosis of PEDQ-CV for Delhi sample for Male (n=102), and for female (n=106)

PEDQ ItemS	DELHI MALE (N=102)					DELHI FEMALE (N=106)				
	PEDEX	PEDSTIG	PEDWD	PEDTA	PEDTT	PEDEX	PEDSTIG	PEDWD	PEDTA	PEDTT
PEDEX	1					1				
PEDSTIG	.600**	1				.638**	1			
PEDWD	.489**	.485**	1			.677**	.623**	1		
PEDTA	.461**	.498**	.483**	1		.440**	.671**	.550**	1	
PEDTT	.852**	.824**	.658**	.718**	1	.834**	.853**	.826**	.783**	1
Cronbach alpha	.78	.73	.67	.71	.92	.86	.82	.79	.86	.95
Mean	19.93	10.78	7.46	6.95	65.99	20.50	10.25	8.04	6.47	65.42
SD	4.78	3.18	2.20	2.38	15.37	6.05	3.40	2.78	2.63	18.63
Skewness	.11	1.04	.52	1.20	.53	0.18	0.67	0.28	0.86	0.17
Kurtosis	-.17	2.17	.48	2.42	.34	.02	.58	-.78	-.20	-.87

\*\*Correlation is significant at the 0.01 level (2-tailed). \* Correlation is significant at the 0.05 levels

Table -1.4: Interscale relationships, Cronbach's Alphas, Mean, *S.D*, Skewness and Kurtosis of PEDQ-CV for Bangalore sample Male (n=97), and for female (n=101)

PEDQ Items	BANGALORE(MALE)					BANGALORE(FEMALE)				
	PEDEX	PEDSTIG	PEDWD	PEDTA	PEDTT	PEDEX	PEDSTIG	PEDWD	PEDTA	PEDTT
PEDEX	1					1				
PEDSTIG	.748**	1				.801**	1			
PEDWD	.753**	.718**	1			.688**	.656**	1		
PEDTA	.608**	.729**	.558**	1		.553**	.624**	.554**	1	
PEDTT	.917**	.898**	.817**	.796**	1	.889**	.900**	.814**	.774**	1
Cronbach alpha	.90	.84	.75	.84	.96	.84	.80	.83	.82	.95
Mean	17.65	10.21	7.03	6.66	59.77	16.92	9.87	6.38	5.81	55.73
SD	6.44	3.82	2.55	2.72	20.75	4.81	3.50	2.63	2.50	16.81
Skewness	.58	.84	.92	1.22	.73	.43	1.54	1.36	1.76	1.48
Kurtosis	-.70	-.24	.11	.59	-.75	-.33	.72	-.040	.45	1.15

\*\*Correlation is significant at the 0.01 level (2-tailed). \* Correlation is significant at the 0.05 levels

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

The results reliability coefficients (Cronbach's alpha), relationship between the scales, values of Mean, *S.D*, Skewness and Kurtosis on MEIM-R sub-scales and full scale (MEIMEXP=Exploration and MEIMCOM= Commitment, MEIMTT= Ethnic Identity Total) over the four levels of analyses (four mainland cities of India) are given together in Table 1.5 and 1.6. Results revealed substantial item-total coefficient of correlation (and relationships between the items of the specific scales) for the sub-scales ranging from .60 to .88 for MEIMEXP, .56 to .88 for MEIMCOM, .36 to .83 for MEIMTT. The order of reliability coefficient ranged from Cronbach's alpha of .56 to .79 for MEIMEXP subscale, .64 to an adequate .84 for MEIMCOM, and .68 to a robust .84 for the full scale MEIM-R over the all levels of analyses: Mumbai males and females. Kolkata males and females, Delhi males and females and Bangalore males and females, yielding generally lower alphas than the original studies by Roberts et al. (1999), Phinney & Ong (2007) or Yoon(2011) but which may be accepted 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).

Table -1.5: Interscale relationships, Cronbach's Alphas, Mean, *SD*, Skewness and Kurtosis of MEIM-R for Mumbai (Male = 106 Female = 96) and Kolkata sample (Male = 100 Female = 99)

	MUMBAI MALE (N=106)			MUMBAI FEMALE (N=96)			KOLKATA MALE (N=100)			KOLKATA FEMALE (N=99)		
	MEIM EXP	MEIM COM	MEIM TT	MEIM EXP	MEIM COM	MEIM TT	MEIME XP	MEIM COM	MEIM TT	MEIM EXP	MEIMC OM	MEIM TT
MEIMEXP	1	.510**	.859**	1	.524**	.908**	1	.524**	.908**	1	.334**	.810**
MEIMCOM	.510**	1	.878**	.524**	1	.833**	.524**	1	.833**	.334**	1	.823**
MEIMTT	.859**	.878**	1	.908**	.833**	1	.908**	.833**	1	.810**	.823**	1
Cronbach's alpha	.62	.67	.75	.77	.64	.79	.56	.71	.75	.61	.66	.68
Mean	3.96	4.18	4.07	3.66	4.14	3.90	3.38	3.94	3.66	3.27	3.99	3.63
S.D.	0.68	0.73	0.61	0.81	0.62	0.63	0.66	0.77	0.63	0.68	0.70	0.56
Skewness	-0.31	-1.12	-0.67	-0.39	-0.60	-0.57	-0.34	-0.52	-0.48	-0.05	-0.17	0.02
Kurtosis	-0.40	2.69	1.00	-0.56	0.49	0.19	1.30	0.12	1.18	-0.12	-0.74	-0.54

\*\* Correlation is significant at the 0.01 level (2-tailed). \*Correlation is significant at the 0.05 level (2-tailed).

Table -1.6: Interscale relationships, Cronbach's Alphas, Mean, *S.D*, Skewness and Kurtosis of MEIM-R for Delhi (Male = 102 Female = 106) and Bangalore sample (Male = 97 Female = 101)

	DELHI MALE (N=102)			DELHI FEMALE (N=106)			BANG MALE (N=97)			BANG FEMALE (N=101)		
	MEIM EXP	MEIM COM	MEM TOTAL	MEIM EXP	MEIM COM	MEIM TT	MEIM EXP	MEIM COM	MEIMT T	MEIM EXP	MEIMC OM	MEIMT T
MEIMEXP	1	.535**	.880**	1	.540**	.885**	1	.435**	.844**	1	.394**	.837**
MEIMCOM	.535**	1	.872**	.540**	1	.870**	.435**	1	.850**	.394**	1	.833**
MEIMTT	.880**	.872**	1	.885**	.870**	1	.844**	.850**	1	.837**	.833**	1
Cronbach's alpha	.75	.76	.81	.79	.84	.84	.57	.67	.71	.64	.66	.71
Mean	3.29	3.81	3.55	3.16	3.84	3.50	3.49	3.90	3.69	3.45	4.13	3.79
S.D.	0.85	0.82	0.73	0.86	0.81	0.73	0.77	0.78	0.65	0.65	0.64	0.54
Skewness	-0.13	-0.81	-0.72	-0.39	-0.80	-0.59	-0.59	-0.60	-0.47	-0.39	-0.74	-0.79
Kurtosis	-0.16	0.68	0.84	-0.41	0.88	0.15	0.84	-0.38	-0.37	0.44	0.14	0.59

\*\* Correlation is significant at the 0.01 level (2-tailed). \* Correlation is significant at the 0.05 level (2-tailed).

### 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 reliability coefficients (Cronbach's alpha), values of Mean, *S.D*, Skewness and Kurtosis on WEMWBS over the four levels of analysis (Mumbai, Kolkata, Delhi and Bangalore males and females respectively) are given together in Table 1.7. Results revealed substantial item-total coefficients of correlation ranging from .36 to .86 and an adequate order of reliability coefficient ranging from .82 to .93 Cronbach's alpha

over all the levels of analysis. 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. In the original studies done by the authors, the standardised Cronbach's alpha was 0.89 for the student sample and 0.91 for the population sample, falling well above the recommended lower limit.

Table -1.7: Cronbach's Alphas, Mean, *S.D.*, Skewness and Kurtosis of WEMWBS for Mumbai, Kolkata, Delhi and Bangalore male and female samples

	MUMBAI		KOLKATA		DELHI		BANGALORE	
	MALE (N=106)	FEMALE (N=96)	MALE (N=100)	FEMALE (N=99)	MALE (N=102)	FEMALE (N=106)	MALE (N=97)	FEMALE (101)
WEMWBS								
Cronbach's alpha	.93	.93	.82	.89	.92	.89	.93	.91
Mean	50.23	48.88	47.45	46.75	47.25	47.56	49.97	51.50
S.D.	11.01	10.69	7.29	8.45	9.47	8.37	9.78	9.14
Skewness	-.57	-.61	.054	-.157	-.60	-.62	-.54	-.63
Kurtosis	-.16	-.37	.130	1.67	.43	.48	1.02	.62

\*\* Correlation is significant at the 0.01 level (2-tailed). \* Correlation is significant at the 0.05 level (2-tailed).

#### **4. Psychometric Adequacy of The Self-Constraint Scale (Singelis T. M., 1994)**

The results of reliability coefficients (Cronbach's alpha), relationship between the scales, values of Mean, *S.D.*, Skewness and Kurtosis on sub- scales of The Self-Constraint Scale (SCSINDE=Independence, SCSINTER= Interdependence) over the four levels of analyses are given together in Table 1.8 for each of four mainland cities. Results revealed substantial item-total coefficient of correlation ranging from .12 to .75 for SCSINDE, .32 to .78 for SCSINTER. The order of reliability coefficient ranged from Cronbach's alpha of .69 to .90 for SCSINDE, .79 to .91 for SCSINTER over all levels of analyses: Mumbai males and females, Kolkata males and females, Delhi males and females, Bangalore males and females. The reliability coefficients of the interdependent and independent subscales were .74 and .70, respectively, in the original scale development study. On the recommendation of the test developer, six new items, three on each of the two scales, were added to the original SCS to increase the scale's overall internal reliability (Singelis,

personal communication, October 2, 2012). Coefficient alphas for the interdependent and independent subscales were .72 and .77, respectively for the original studies. Levinson, Langer, and Rodebaugh (2011) also found that the interdependent ( $\alpha = .75$ ) and independent ( $\alpha = .70$ ) subscale exhibited good internal consistency.

Table -1.8: Cronbach's Alphas, Mean, *S.D.*, Skewness and Kurtosis of Self-Construal Scale for all City Mumbai (Male = 106 Female = 96), Kolkata (Male = 100 Female = 99) Delhi (Male = 102 Female = 106) and Bangalore (Male = 97 Female = 101)

SCSITEMS	MUM M (N=106)		MUM F (N=96)		KOL M (N=100)		KOL F (N=99)		DEL M (N=102)		DEL F (N=106)		BAN F (N=97)		BAN M (N=101)	
	SCS INDE	SCS INTER	SCS INDE	SCS INTER	SCS INDE	SCS INTER	SCS INDE	SCS INTER	SCS INDE	SCS INTER	SCS INDE	SCS INTER	SCS INDE	SCS INTER	SCS INDE	SCS INTER
SCSINDE	1		1		1		1		1		1		1		1	
SCSINTER	.876**	1	.851**	1	.676**	1	.616**	1	.672**	1	.521**	1	.893**	1	.731**	1
Cronbach's alpha	.90	.87	.87	.91	.70	.82	.70	.84	.77	.83	.69	.79	.89	.86	.86	.90
Mean	73.5	74.9	74.4	76.1	70.3	73.5	71.5	76.1	74.5	74.5	73.8	77.6	79.2	80.6	77.0	77.9
SD	15.9	16.2	14.1	14.6	10.1	11.6	9.9	11.9	10.1	11.1	9.3	9.9	15.9	17.6	14.1	15.1
Skewness	-0.7	-0.9	-0.8	-1.3	-0.8	-0.3	-1.3	-0.7	-0.5	-0.6	-0.1	-0.7	-0.7	-0.7	-0.4	-0.8
Kurtosis	-0.1	0.2	0.2	1.2	1.1	-0.2	-2.01	0.9	1.1	0.8	0.5	1.3	0.8	0.3	1.4	1.4

\*\* Correlation is significant at the 0.01 level (2-tailed). \* Correlation is significant at the 0.05 level (2-tailed).

### 5. Psychometric Adequacy of Personality Assessment Questionnaire (PAQ) (Ronald P. Rohner and Abdul Khaleque., 2005)

The results of reliability coefficients (Cronbach's alpha), values of Mean, *S.D.*, Skewness and Kurtosis on the PAQ total scores over the four levels of analysis are given in table 1.9 for each four mainland cities. Results revealed substantial item-total coefficients of correlation ranging from .23 to .75 and reliability coefficients (Cronbach's alpha) ranging from .69 to .84 for PAQTT over all levels of analyses: Mumbai males and females, Kolkata males and females, Delhi males. This result conforms to the meta-analytic review (Khaleque & Rohner, 2002) based on 51 studies representing 6,898 respondents from eight nations and most major American ethnic groups. That meta-analysis assessed the reliability (as measured by coefficient alpha) of the Personality Assessment Questionnaire



(PAQ) and confirmed that the measure was reliable in all the studies. In the original study done by Rohner and Khaleaue it was found that the PAQ reliability coefficients (alphas) ranged from .73 to .85 with a median reliability of .81. It may be noted that common items across the child version and adult versions of the PAQ were selected and subjected to psychometric checks, with the full scale scores depicting psychological adjustment.

Table -1.9: Cronbach's Alphas, Mean, *S.D.*, Skewness and Kurtosis of PAQ for Mumbai, Kolkata, Delhi and Bangalore male and female samples

PAQTT	MUMBAI		KOLKATA		DELHI		BANGALORE	
	MALE (N=106)	FEMALE (N=96)	MALE (N=100)	FEMALE (N=99)	MALE (N=102)	FEMALE (N=106)	MALE (N=97)	FEMALE (101)
Cronbach's alpha	.82	.73	.78	0.69	.80	.84	.77	.79
Mean	45.91	46.53	45.31	46.08	44.87	45.11	43.47	42.08
S.D.	8.41	7.15	7.38	6.34	7.53	8.34	7.45	7.35
Skewness	-0.60	-0.05	-0.37	-0.29	-0.43	-0.09	0.31	-0.04
Kurtosis	-0.45	-0.51	-0.17	-0.02	-0.52	-0.56	-0.90	-0.74

**Gender differences in perceived ethnic discrimination (Social Exclusion, Stigmatization, Discrimination at Work/School, and Threat/Aggression) among the Non-Resident Mizo in the Metropolitan cities**

First, it may be reiterated here that the main objective of the study was to examine the moderating role of ethnic identity on the well-being, self-construals and psychological adjustment of people with perceived ethnic discrimination. It was, therefore, imperative to determine that the participants had ranges of scores in perceived ethnic discrimination in order to be included in the study. Consequently, the sample for this study was drawn from a pool of non-resident Mizo population residing in the mainland cities of North (Delhi - officially the National Capital Territory of Delhi or NCT) South (Bangalore), East (Kolkata) and Western (Mumbai) regions of the country where they were a minority group. The results of their Mean scores and *SDs* on the subscales and full scale of Perceived Ethnic Discrimination Questionnaire (Community Version) - Exclusion, Stigmatization, Workplace Discrimination, Threat/Aggression and Lifetime Exposure to Discrimination are presented for the samples from each of the cities in Table 2.1(a)

Gender differences in Perceived Ethnic Discrimination between male and female participants in the four locations in which they were staying was one of the objectives that would enrich the findings. Therefore, a 2 x 4 (2 gender x 4 locations) factorial ANOVA was computed on perceived ethnic discrimination subscales: Perceived Exclusion Discrimination (PEDEX), Perceived Stigmatization Discrimination (PEDSTIG), Perceived Workplace Discrimination (PEDWD), Perceived Threat/ Aggression Discrimination (PEDTA), Perceived Lifetime Exposure to Discrimination (PEDTT).

Results of Levene's test of equality of error variances (2.1.b) for all the subscales of PEDQ- CV indicated significant Levene's statistics in Perceived Exclusion Discrimination, Perceived Stigmatization Discrimination, Perceived Threat/Aggression Discrimination and

Perceived Lifetime Exposure Discrimination. However, this was cross-checked with Hartley's  $F_{max}$  values that showed acceptable variance ratio which rendered violation of homogeneity of variance to be not spuriously high. Further, considering the large sample size and derivation of equal number of participants in each cell of the design (generated through SPSS) to augment the robustness of parametric methods, the results of the ANOVA are interpreted here.

The results of factorial ANOVA (2 Gender X 4 locations) given in Table No. 2.1.c revealed significant main effect of gender in Perceived Exclusion Discrimination, Perceived Stigmatization Discrimination, Perceived Workplace Discrimination, Perceived Threat/Aggression Discrimination and Perceived Lifetime Exposure Discrimination. Mean comparisons in Perceived Exclusion Discrimination indicated that male ( $M=2.22$ ), scored higher than female ( $M = 2.11$ ). Significant main effect of gender on Perceived Stigmatization Discrimination revealed male ( $M=1.94$ ), scored higher than female ( $M = 1.75$ ). Significant main effect of gender on Perceived Workplace Discrimination revealed male ( $M=1.99$ ), scored higher than female ( $M = 1.87$ ). Significant main effect of gender on Perceived Threat/ Aggression Discrimination revealed male ( $M=1.79$ ), scored higher than female ( $M = 1.59$ ). Significant main effect of gender on Perceived Lifetime Exposure Discrimination revealed male ( $M=2.01$ ), scored higher than female ( $M = 1.84$ ).

Further, significant main effects of locations (non- resident Mizo in Mumbai, Kolkata, Delhi and Bangalore) given in table number 2.1.c were found in Perceived Exclusion Discrimination, Perceived Stigmatization Discrimination, Perceived Workplace Discrimination, Perceived Threat/Aggression Discrimination and Perceived Lifetime Exposure Discrimination. Mean comparisons revealed that in Perceived Exclusion Discrimination Kolkata sample scored the highest ( $M = 2.31, SD = .62$ ), followed by Delhi in second ( $M = 2.26, SD = .58$ ), and Mumbai in the third ( $M = 2.16, SD = .55$ ), and

Bangalore scored the lowest ( $M = 1.93$   $SD = .61$ ). In Perceived Stigmatization Discrimination Kolkata sample scored the highest ( $M = 1.97$ ,  $SD = .72$ ), Mumbai comes in the second ( $M = 1.96$ ,  $SD = .66$ ), and Delhi is the third ( $M = 1.75$ ,  $SD = .53$ ), and Bangalore scored the lowest ( $M = 1.69$   $SD = .61$ ). In Perceived Workplace Discrimination Kolkata scored the highest ( $M = 2.11$ ,  $SD = .71$ ), Mumbai comes in the second ( $M = 1.98$ ,  $SD = .59$ ), and Delhi is the third ( $M = 1.96$ ,  $SD = .61$ ), and Bangalore scored the lowest ( $M = 1.68$   $SD = .65$ ). In Perceived Threat/ aggression Discrimination Kolkata scored the highest ( $M = 1.85$ ,  $SD = .60$ ), Mumbai comes in the second ( $M = 1.67$ ,  $SD = .60$ ), and Delhi is the third ( $M = 1.70$ ,  $SD = .64$ ), and Bangalore scored the lowest ( $M = 1.57$ ,  $SD = .67$ ). In Perceived Lifetime Exposure Discrimination Kolkata sample scored the highest ( $M = 2.06$ ,  $SD = .62$ ), Mumbai comes in the second ( $M = 1.98$ ,  $SD = .50$ ), and Delhi is the third ( $M = 1.94$ ,  $SD = .48$  and Bangalore scored the lowest ( $M = 1.71$ ,  $SD = .56$ ).

Significant interaction effect of gender x cities were found in Perceived Workplace Discrimination and Perceived Lifetime Exposure Discrimination. Post Hoc mean comparisons (Tukey test) revealed that among males Mumbai sample scored significantly highest in Perceived Workplace Discrimination whereas among females Delhi sample scored the highest in Perceived Workplace Discrimination. Further, among males, Mumbai sample scored the highest in Perceived Lifetime Exposure Discrimination, whereas among females, Delhi sample scored the highest in Perceived Lifetime Exposure Discrimination.

Several other research results looking at gender differences in perception of discrimination support the findings of this. Seaton, Caldwell & Jackson (2008) found in their studies that African American and Caribbean Black males perceived more discrimination than their female counterparts. Assari and Lankarani (2017) investigated gender effect in discrimination and psychological distress, and found that discrimination was positively associated with psychological distress. They found a significant

gender × discrimination interaction in the pooled sample suggesting a stronger association in males than females. In their gender-specific model, higher discrimination was associated with higher psychological distress among male but not female Arab Americans. Zainiddinov (2016) examined the prevalence and correlates of perceived discrimination across Muslim American racial/ethnic groups and found that women were less likely than men to report several forms of discrimination. Harnois and Ifatunji (2011) also found that some forms of racial discrimination affect men more than women. Anecdotal reports and observations among the Mizo residing in locations other than home also conforms to the findings that males perceive discrimination more easily than women. However, the exceptions of higher perception of lifetime exposure and workplace discrimination among the female sample in Delhi is noteworthy considering the popular reports of vulnerability of females in Delhi.

Table 2.1(a) Descriptive statistics depicting Mean, S.D., Skewness, Kurtosis and Standard errors for the 8 groups (2 gender x 4 cities) on Perceived Ethnic Discrimination

Gender			<i>N</i>	Mean	<i>SD</i>	Skewness	<i>SE</i>	Kurtosis	<i>SE</i>
PEDEX	MALE	MUMBAI	95	2.2585	.54588	0.229	0.247	0.026	0.49
		KOLKATA	95	2.4281	.62413	0.14	0.247	0.273	0.49
		DELHI	95	2.2246	.52741	0.153	0.247	-0.085	0.49
		BANGALORE	95	1.9766	.71531	0.556	0.247	-0.719	0.49
		Total	380	2.2219	.62649	1.87	0.125	-0.415	0.25
	FEMALE	MUMBAI	95	2.0643	.54736	0.641	0.247	0.358	0.49
		KOLKATA	95	2.1825	.59855	0.026	0.247	-0.728	0.49
		DELHI	95	2.2924	.62056	0.215	0.247	-0.246	0.49
		BANGALORE	95	1.8924	.53618	0.442	0.247	-0.336	0.49
		Total	380	2.1079	.59331	0.346	0.125	-0.323	0.25
	Total	MUMBAI	190	2.1614	.55379	0.411	0.176	-0.005	0.351
		KOLKATA	190	2.3053	.62216	0.105	0.176	0.412	0.351
		DELHI	190	2.2585	.57535	0.22	0.176	-0.125	0.351
		BANGALORE	190	1.9345	.63186	0.586	0.176	-0.377	0.351
		Total	760	2.1649	.61239	0.271	0.89	-0.387	0.177
PEDSTIG	MALE	MUMBAI	95	2.1035	.69069	0.269	0.247	-0.321	0.49
		KOLKATA	95	2.1316	.72318	0.113	0.247	-1.039	0.49
		DELHI	95	1.7982	.52978	1.128	0.247	2.462	0.49
		BANGALORE	95	1.7158	.63436	0.826	0.247	-0.267	0.49
		Total	380	1.9373	.67155	0.54	0.125	-0.383	0.25
	FEMALE	MUMBAI	95	1.8193	.59334	0.627	0.247	-0.02	0.49

		KOLKATA	95	1.8140	.68626	0.681	0.247	-0.678	0.49	
		DELHI	95	1.6947	.51837	0.301	0.247	-0.738	0.49	
		BANGALORE	95	1.6579	.59069	1.546	0.247	3.333	0.49	
		Total	380	1.7465	.60201	0.839	0.125	0.386	0.25	
		Total								
		MUMBAI	190	1.9614	.65777	0.474	0.176	-0.227	0.351	
		KOLKATA	190	1.9728	.72089	0.379	0.176	-1.008	0.351	
		DELHI	190	1.7465	.52529	0.718	0.176	1.032	0.351	
		BANGALORE	190	1.6868	.61198	1.147	0.176	1.184	0.351	
		Total	760	1.8419	.64442	0.693	0.089	-0.074	0.177	
PEDWD	MALE	MUMBAI	95	2.0816	.59076	0.138	0.247	-0.321	0.49	
		KOLKATA	95	2.2632	.71679	0.209	0.247	-0.516	0.49	
		DELHI	95	1.8658	.53695	0.568	0.247	0.738	0.49	
		BANGALORE	95	1.7684	.64023	0.891	0.247	0.056	0.49	
		Total	380	1.9947	.65124	0.487	0.125	-0.203	0.25	
	FEMALE	MUMBAI	95	1.8763	.59124	0.326	0.247	-0.052	0.49	
		KOLKATA	95	1.9737	.66592	0.471	0.247	-0.569	0.49	
		DELHI	95	2.0500	.66903	0.23	0.247	-0.753	0.49	
		BANGALORE	95	1.5921	.66048	1.397	0.247	1.854	0.49	
		Total	380	1.8730	.66789	0.548	0.125	-0.331	0.25	
	Total	MUMBAI	190	1.9789	.59835	0.22	0.176	-0.181	0.351	
		KOLKATA	190	2.1184	.70509	0.347	0.176	-0.572	0.351	
		DELHI	190	1.9579	.61200	0.433	0.176	-0.228	0.351	
		BANGALORE	190	1.6803	.65471	1.103	0.176	0.759	0.351	
		Total	760	1.9339	.66199	0.504	0.089	-0.289	0.177	
	PEDTA	MALE	MUMBAI	95	1.7895	.62984	0.474	0.247	-0.204	0.49
			KOLKATA	95	1.9763	.76063	0.122	0.247	-1.123	0.49
			DELHI	95	1.7526	.59530	1.195	0.247	2.536	0.49
			BANGALORE	95	1.6711	.68636	1.189	0.247	0.501	0.49
			Total	380	1.7974	.67761	0.698	0.125	-0.129	0.25
FEMALE		MUMBAI	95	1.5553	.54964	1.105	0.247	1.18	0.49	
		KOLKATA	95	1.7158	.79527	0.68	0.247	-0.93	0.49	
		DELHI	95	1.6421	.67107	0.801	0.247	-0.318	0.49	
		BANGALORE	95	1.4684	.63502	1.724	0.247	2.774	0.49	
		Total	380	1.5954	.67240	1.054	0.125	0.261	0.25	
Total		MUMBAI	190	1.6724	.60111	0.761	0.176	0.182	0.351	
		KOLKATA	190	1.8461	.78700	0.378	0.176	-1.161	0.351	
		DELHI	190	1.6974	.63506	0.918	0.176	-0.77	0.351	
		BANGALORE	190	1.5697	.66722	1.403	0.176	1.295	0.351	
		Total	760	1.6964	.68210	0.847	0.089	-0.045	0.177	
PEDTOTAL		MALE	MUMBAI	95	2.0864	.50931	0.224	0.247	0.021	0.49
			KOLKATA	95	2.2161	.59808	0.068	0.247	-1.064	0.49
			DELHI	95	1.9474	.44759	0.623	0.247	0.504	0.49
			BANGALORE	95	1.7703	.61082	0.702	0.247	-0.787	0.49
			Total	380	2.0050	.56811	0.331	0.125	-0.656	0.25
	FEMALE	MUMBAI	95	1.8653	.47730	0.22	0.247	-0.84	0.49	
		KOLKATA	95	1.8985	.60103	0.724	0.247	-0.448	0.49	

		DELHI	95	1.9372	.52154	0.171	0.247	-1.021	0.49
		BANGALORE	95	1.6480	.49900	1.499	0.247	2.177	0.49
		Total	380	1.8372	.53659	0.651	0.125	-0.356	0.25
	Total	MUMBAI	190	1.9759	.50458	0.246	0.176	-0.313	0.351
		KOLKATA	190	2.0573	.61881	0.353	0.176	-0.982	0.351
		DELHI	190	1.9423	.48472	0.341	0.176	-0.439	0.351
		BANGALORE	190	1.7091	.55961	1.038	0.176	0.179	0.351
		Total	760	1.9211	.55856	-0.486	0.089	-0.566	0.177

Table 2.1- (b): Levene's Test of Equality of Error Variances

	F	df1	df2	Sig.
PEDEX	3.610	7	752	0.001 (Fmax = 1.85)
PEDSTIG	4.803	7	752	0.001(Fmax = 1.85)
PEDWD	1.956	7	752	.058
PEDTA	6.253	7	752	0.001 (Fmax = 2.07)
PEDTOTAL	4.749	7	752	0.001 (Fmax = 1.85)
Tests the null hypothesis that the error variance of the dependent variable is equal across groups.				
a. Design: Intercept + GENDER + CITY + GENDER * CITY				

Table 2.1 -(c): 2X4 (2 Gender X 4 Locations) ANOVA on subscales of Perceived Ethnic Discrimination

Source		Sum of Squares	df	Mean Square	F	Sig.
GENDER	PEDEX	2.471	1	2.471	7.04	0.008
	PEDSTIG	6.916	1	6.916	17.712	0
	PEDWD	2.815	1	2.815	6.954	0.009
	PEDTA	7.751	1	7.751	17.277	0
	PEDTOTAL	5.35	1	5.35	18.604	0
CITY	PEDEX	15.495	3	5.165	14.716	0
	PEDSTIG	12.267	3	4.089	10.472	0
	PEDWD	19.187	3	6.396	15.802	0
	PEDTA	7.413	3	2.471	5.508	0.001
	PEDTOTAL	12.715	3	4.238	14.738	0
GENDER * CITY	PEDEX	2.741	3	0.914	2.603	0.051
	PEDSTIG	2.378	3	0.793	2.03	0.108
	PEDWD	6.256	3	2.085	5.152	0.002
	PEDTA	0.609	3	0.203	0.453	0.715
	PEDTOTAL	2.479	3	0.826	2.874	0.035

**MODERATING ROLE OF ETHNIC IDENTITY (EXPLORATION AND COMMITMENT) IN THE RELATIONSHIPS BETWEEN PERCEIVED ETHNIC DISCRIMINATION (EXCLUSION, STIGMATIZATION, WORKPLACE DISCRIMINATION, THREAT/ AGGRESSION, LIFETIME EXPOSURE) AND WELL-BEING, SELF-CONSTRUALS (INDEPENDENT AND INTERDEPENDENT), AND PSYCHOLOGICAL ADJUSTMENT**

To examine the moderating role of ethnic identity in the relationships between perceived ethnic discrimination and well-being, self-construals, and psychological adjustment, several hierarchical regression analyses were envisaged with perceived ethnic discrimination (exclusion, stigmatization, workplace discrimination, threat/aggression, lifetime exposure) as the predictors, ethnic identity (exploration and commitment) as the moderators, and well-being, self-construals and psychological adjustment as the criterion variables separately. The analyses will be executed in the sample of non – resident Mizo in the four cities of India (Mumbai, Kolkata, Delhi and Bangalore) in order to evolve consistency in the results. The results will be presented one by one in the ensuing sections as follows:-

1. Moderating role of ethnic identity (Exploration and Commitment) in the relationships between perceived ethnic discrimination (Exclusion, Stigmatization, Workplace Discrimination, Threat/Aggression, Lifetime Exposure) and **mental well-being**.
2. Moderating role of ethnic identity (Exploration and Commitment) in the relationships between perceived ethnic discrimination (Exclusion, Stigmatization, Workplace Discrimination, Threat/Aggression, Lifetime Exposure) and **self-construals** (Independent and Interdependent).



3. Moderating role of ethnic identity (Exploration and Commitment) in the relationships between perceived ethnic discrimination (Exclusion, Stigmatization, Workplace Discrimination, Threat/Aggression, Lifetime Exposure) and **psychological adjustment**.

First, the linearity of the relationships between the major predictor variables (Exclusion, Stigmatization, Workplace Discrimination, Threat/Aggression, Lifetime Exposure), potential moderators (Ethnic Identity Exploration and Commitment), and the criterion variables (Mental Well-Being, Independent and Interdependent Self-Construals, and Psychological Adjustment) were analyzed separately for male and female samples which are put together in Table 4.1

Results vide Table 3.1 revealed similar patterns of relationships between the variables for males (above the diagonal) and females (below the diagonal). The subscales of Perceived Ethnic Discrimination Questionnaire (Exclusion, Stigmatization, Workplace Discrimination, Threat/Aggression) were moderately positively correlated with one another, and strongly positively correlated with overall score of Lifetime Exposure to Discrimination. These measures of perceived ethnic discrimination were significantly negatively correlated with Ethnic Identity Commitment, Ethnic Identity Total, Mental Well-Being, Independent Self-Construal, Interdependent Self-Construal, and significantly positively correlated with Psychological Adjustment (negatively keyed scale). Ethnic Identity subscales were moderately positively correlated with one another and strongly positively correlated with the total scale scores and were significantly positively correlated with Mental Well-Being, Independent and Interdependent Self-Construals, and significantly negatively correlated with Psychological Adjustment except for the Exploration subscale that showed non-significant relationships. Independent and

Interdependent Self-Construals were strongly positively correlated with one another and significantly negatively correlated with Psychological Adjustment. It may be noted that the Personality Assessment Questionnaire (PAQ), a measure of overall psychological adjustment, is a negatively keyed questionnaire with high scores indicating poor psychological adjustment.

Table-3.1: Relationships between the measures of Perceived Ethnic Discrimination, Ethnic Identity, Mental Well-Being, Self-Construals and Psychological Adjustment for Males (n=380) and for Females (n=380)

Correlations												
SCALES	1	2	3	4	5	6	7	8	9	10	11	12
1.Exclusion	1	.629**	.665**	.520**	.860**	.038	-.040	-.001	-.209**	-.206**	-.258**	.221**
2.Stigmatization	.629**	1	.689**	.679**	.870**	.076	-.189**	-.065	-.275**	-.249**	-.316**	.463**
3.Work-Place Discrimination	.665**	.647**	1	.615**	.824**	.037	-.105*	-.039	-.230**	-.246**	-.248**	.316**
4.Threat/Aggression	.520**	.692**	.575**	1	.781**	.051	-.153**	-.059	-.305**	-.307**	-.352**	.386**
5.Lifetime Exposure	.860**	.869**	.823**	.801**	1	.065	-.158**	-.053	-.319**	-.285**	-.349**	.422**
6.Ei Exploration	.038	.021	-.089	-.055	-.044	1	.523**	.872**	.316**	.233**	.216**	-.006
7.Ei Commitment	-.040	-.230**	-.237**	-.308**	-.262**	.475**	1	.873**	.347**	.197**	.297**	-.250**
8.Ethnic Identity Total	-.001	-.114*	-.185**	-.204**	-.172**	.873**	.844**	1	.380**	.246**	.294**	-.147**
9.Mental Well-Being	-.209**	-.320**	-.334**	-.352**	-.384**	.236**	.311**	.316**	1	.585**	.572**	-.449**
10.Independent Self-Construal	-.206**	-.284**	-.247**	-.273**	-.308**	.219**	.238**	.265**	.604**	1	.823**	-.320**
11.Interdependent Self-Construal	-.258**	-.319**	-.179**	-.296**	-.301**	.127*	.274**	.229**	.474**	.717**	1	-.375**
12.Psychological Adjustment	.221**	.392**	.365**	.455**	.437**	-.028	-.258**	-.160**	-.494**	-.320**	-.247**	1

\*\*Correlation is Significant at 0.01 level (2- tailed). \*Correlation is Significant at 0.05 level (2- tailed)

**1. Moderating role of Ethnic Identity (Exploration and Commitment) in the relationships between Perceived Ethnic Discrimination (Exclusion, Stigmatization, Workplace Discrimination, Threat/Aggression, Lifetime Exposure) and Mental Well-Being.**

To address the second objective of the study, i.e. to examine the role of ethnic identity on the mental well-being of people who perceived ethnic discrimination whereby it was hypothesized that non-resident Mizo with perceived ethnic discrimination having high ethnic identity were expected to have better **mental well-being** than those having low ethnic identity, several hierarchical regression analyses were executed across samples from

the four cities (Mumbai, Kolkata, Delhi, Bangalore) for each of the predictor and moderator variables on the dependent variables separately in several permutations. Mental Well-Being was entered as the criterion variable. In step 1, 'Sex' was entered as the control variable. Scores on measures of Perceived Ethnic Discrimination (Exclusion or Stigmatization or Workplace or Discrimination or Threat/Aggression or Lifetime Exposure) as the predictors and Ethnic Identity (Exploration or Commitment) as the potential moderators were centred and entered in step 2. The full scale scores of Ethnic Identity was not taken as a separate moderator due to multicollinearity with the subscales and the interest in ethnic identity exploration and commitment separately. The interaction between the predictors and moderators were created from the centred scores and entered in step 3. The results of the analyses are given below one by one.

## **RESULTS:**

### **1.1(a) Moderating role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Exclusion and Mental Well-Being.**

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Exclusion and Mental Well-Being across the cities indicated that independent and interaction effects of Exploration and Exclusion accounted for 11.5%, 15.4% 3.6%, and 30.3% of the variance in Mental Well-Being in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Exclusion was found for Kolkata ( $\beta = -.367$   $p < .01$ ) and Bangalore ( $\beta = -.394$ ;  $p < .01$ ) only. The negative beta indicated that Mental Well-Being decrease with increase in Perceived Ethnic Exclusion. Significant main effect of Ethnic Identity Exploration for Mumbai ( $\beta = .312$ ;  $p < .01$ ), for Kolkata ( $\beta = .145$ ;  $p < .05$ ), for Delhi ( $\beta = .161$ ;  $p < .05$ ), and for Bangalore ( $\beta = .357$ ;  $p < .01$ ) indicated that

Mental Well-Being increase with increase in Ethnic Identity Exploration. However, significant interaction effect of Exclusion and Exploration on Mental Well-Being was not found in samples from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 3.2 below. ‘Sex’ and ‘City’ were not required to be controlled as they did not show any significant effect in preliminary analyses. Results vide Table 3.2 indicated that Exclusion alone accounted for 5.8% of the variance and exploration alone accounted for 7.6% of the variance, with .01% contributed by their interaction, bringing the total variance explained in well being to 13.4%. Significant main effect of Perceived Ethnic Exclusion ( $\beta = -.241$ ;  $p < .01$ ) indicated that Mental Well-Being decrease with increase in Perceived Ethnic Exclusion. Significant main effect of Ethnic Identity Exploration ( $\beta = .275$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Exploration. No significant moderating role of **Exploration** was found in the relationship between **Exclusion** and **Mental Well-Being** contrary to expectations. However, Exclusion and Exploration substantially contributed to the Mental Well-Being of non-resident Mizo.

Table- 3.2: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Exclusion and Mental Well-Being

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.058	.058**
Constant	48.641		
Exclusion	-.241**		
<b>Step 2</b>		.134	.076**
Constant	48.641		
Exploration	.275**		
<b>Step 3</b>		.134	.001
Constant	48.642		
Exclusion x Exploration	.023		

\* $p < .05$ ; \*\* $p < .01$

1.1(b) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Stigmatization** and **Mental Well-Being**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Stigmatization and Mental Well-Being across the cities also revealed that Independent and interaction effects of Exploration and Stigmatization accounted for 14.2%, 15.1% 11.9%, and 30.6% of the variance in Mental Well-Being in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Stigmatization was found for Mumbai ( $\beta = -.218$   $p < .01$ ), Kolkata ( $\beta = -.368$   $p < .01$ ), Delhi ( $\beta = -.310$   $p < .01$ ), and Bangalore ( $\beta = -.411$ ;  $p < .01$ ). The negative beta indicated that Mental Well-Being decrease with increase in Perceived Ethnic Stigmatization. Significant main effect of Ethnic Identity Exploration for Mumbai ( $\beta = .358$ ;  $p < .01$ ), for Delhi ( $\beta = .201$ ;  $p < .01$ ), and for Bangalore ( $\beta = .314$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Exploration. However, significant interaction effect of Stigmatization and Exploration on Mental Well-Being was not found in samples from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 3.3 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 3.3 indicated that Stigmatization alone accounted for 8.4% of the variance and Exploration alone accounted for 8.7% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Mental Well-Being to 17.2%. Significant main effect of Perceived Ethnic Stigmatization ( $\beta = -.309$ ;  $p < .01$ ) indicated that Mental Well- Being decrease with increase in Perceived Ethnic Stigmatization.

Significant main effect of Ethnic Identity Exploration ( $\beta = .296$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Exploration. No significant moderating role of **Exploration** was found in the relationship between **Stigmatization** and **Mental Well-Being** contrary to expectations. However, Stigmatization and Exploration substantially contributed to the Mental Well-Being of non-resident Mizo.

Table- 3.3: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Stigmatization and Mental Well-Being

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.084	.084**
Constant	48.641		
Stigmatization	-.309**		
<b>Step 2</b>		.172	.087**
Constant	48.641		
Exploration	** .296		
<b>Step 3</b>		.172	.000
Constant	48.632		
Stigmatization x Exploration	.015		

\* $p < .05$ ; \*\* $p < .01$

### 1.1(c) Moderating role of **Ethnic Identity Exploration** in the relationship between **Workplace Discrimination** and **Mental Well-Being**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Workplace Discrimination and Mental Well-Being across the cities revealed that the independent and interaction effects of Exploration and Workplace Discrimination accounted for 12.8%, 14.3% 4.2%, and 30.7% of the variance in Mental Well-Being in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Workplace Discrimination was found for Mumbai ( $\beta = -.176$   $p < .05$ ), Kolkata ( $\beta = -.354$   $p < .01$ ), and Bangalore ( $\beta = -.407$ ;  $p < .01$ ). The negative beta indicated that Mental Well-

Being decrease with increase in Perceived Ethnic Workplace Discrimination. Significant main effect of Ethnic Identity Exploration for Mumbai ( $\beta = .322$ ;  $p < .01$ ), for Kolkata ( $\beta = .137$ ;  $p > .05$ ) for Delhi ( $\beta = .161$ ;  $p > .05$ ), and for Bangalore ( $\beta = .327$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Exploration. However, significant interaction effect of Workplace Discrimination and Exploration on Mental Well-Being was not found in samples from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 3.4 below. 'Sex' and 'City' were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 3.4 indicated that Workplace Discrimination alone accounted for 7.8% of the variance and Exploration alone accounted for 7.4% of the variance, with .01% contributed by their interaction, bringing the total variance explained in Well-Being to 15.3%. Significant main effect of Perceived Ethnic Workplace Discrimination ( $\beta = -.275$ ;  $p < .01$ ) indicated that Mental Well-Being decrease with increase in Perceived Ethnic Workplace Discrimination. Significant main effect of Ethnic Identity Exploration ( $\beta = .269$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Exploration. No significant moderating role of **Exploration** was found in the relationship between **Workplace Discrimination** and **Mental Well-Being** contrary to expectations. However, Workplace Discrimination and Exploration substantially contributed to the Mental Well-Being of non-resident Mizo.

Table- 3.4: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Workplace Discrimination and Mental Well-Being.

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step1</b>		.058	.058**
Constant	48.641		
Workplace Discrimination	-.241**		
<b>Step 2</b>		.134	.076**
Constant	48.641		
Exploration	.275**		
<b>Step 3</b>		.134	.001
Constant	48.642		
Workplace Discrimination x Exploration	.023		

\* $p < .05$ ; \*\* $p < .01$

1.1(d) Moderating role of **Ethnic Identity Exploration** in the relationship between **Threat/ Aggression** and **Mental Well-Being**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Threat/ Aggression and Mental Well-Being across the cities revealed that independent and interaction effects of Exploration and Threat/ Aggression accounted for 19.4%, 9.9%, 8.9%, and 35.0% of the variance in Mental Well-Being in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Threat/ Aggression was found for Mumbai ( $\beta = -.316$   $p < .01$ ), Kolkata ( $\beta = -.279$   $p < .01$ ), Delhi ( $\beta = -.256$   $p < .01$ ), and Bangalore ( $\beta = -.455$ ;  $p < .01$ ). The negative beta indicated that Mental Well-Being decrease with increase in Perceived Ethnic Threat/ Aggression. Significant main effect of Ethnic Identity Exploration for Mumbai ( $\beta = .339$ ;  $p < .01$ ), for Kolkata ( $\beta = .150$ ;  $p < .05$ ) for Delhi ( $\beta = .174$ ;  $p < .05$ ), and for Bangalore ( $\beta = .351$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Exploration. However, significant interaction effect of Threat/ Aggression and Exploration on Mental Well-Being was not found in samples from any of the city.



The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 3.5 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 3.5 indicated that Threat/ Aggression alone accounted for 10.4% of the variance and Exploration alone accounted for 7.9% of the variance, with .01% contributed by their interaction, bringing the total variance explained in Mental Well-Being to 18.4%. Significant main effect of Perceived Ethnic Threat/ Aggression ( $\beta = -.328$ ;  $p < .01$ ) indicated that Mental Well-Being decrease with increase in Perceived Ethnic Threat/Aggression. Significant main effect of Ethnic Identity Exploration ( $\beta = .283$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Exploration. No significant moderating role of **Exploration** was found in the relationship between **Threat/Aggression** and **Mental Well-Being** contrary to expectations. However, Threat/Aggression and Exploration substantially contributed to the Mental Well-Being of non-resident Mizo.

Table -3.5: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Threat/ Aggression and Mental Well-Being.

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.104	.104**
Constant	48.641		
Threat/Aggression	-.328**		
<b>Step 2</b>		.183	.079**
Constant	48.641		
Exploration	.283**		
<b>Step 3</b>		.184	.001
Constant	48.645		
Threat/Aggression x Exploration	-.035		

\* $p < .05$ ; \*\* $p < .01$

1.1(e) Moderating role of **Ethnic Identity Exploration** in the relationship between **Lifetime Exposure to Discrimination** and **Mental Well-Being**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Lifetime Exposure to Discrimination and Mental Well-Being across the cities revealed that Independent and interaction effects of Exploration and Lifetime Exposure to Discrimination accounted for 13.7%, 17.4% 10.6%, and 40.1% of the variance in Mental Well-Being in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Lifetime Exposure to Discrimination was found for Mumbai ( $\beta = -.202$   $p < .01$ ), Kolkata ( $\beta = -.405$   $p < .01$ ) Delhi ( $\beta = -.298$   $p < .01$ ), and Bangalore ( $\beta = -.511$ ;  $p < .01$ ). The negative beta indicated that Mental Well-Being decrease with increase in Perceived Ethnic Lifetime Exposure to Discrimination. Significant main effect of Ethnic Identity Exploration for Mumbai ( $\beta = .325$ ;  $p < .01$ ), for Kolkata ( $\beta = .135$ ;  $p < .05$ ), for Delhi ( $\beta = .207$ ;  $p < .01$ ), and for Bangalore ( $\beta = .32$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Exploration. However, significant interaction effect of Lifetime Exposure to Discrimination and Exploration on Mental Well-Being was not found in samples from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 3.6 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 3.6 indicated that Lifetime Exposure to Discrimination alone accounted for 11.9% of the variance and Exploration alone accounted for 8.2% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Mental Well-Being to 20.1%. Significant main effect of Perceived Ethnic Lifetime Exposure to Discrimination

( $\beta = -.352$ ;  $p < .01$ ) indicated that Mental Well-Being decrease with increase in Perceived Ethnic Lifetime Exposure to Discrimination. Significant main effect of Ethnic Identity Exploration ( $\beta = .285$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Exploration. No significant moderating role of **Exploration** was found in the relationship between **Lifetime Exposure to Discrimination** and **Mental Well-Being** contrary to expectations. However, Lifetime Exposure to Discrimination and Exploration substantially contributed to the Mental Well-Being of non-resident Mizo.

Table -3.6: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Lifetime Exposure to Discrimination and Mental Well-Being

Predictors		$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>			.119	.119**
Constant	48.641			
Lifetime Discrimination		-.352**		
<b>Step 2</b>			.201	.082**
Constant	48.641			
Exploration		.285**		
<b>Step 3</b>			.201	.000
Constant	48.637			
Lifetime Discrimination x Exploration		.015		

\* $p < .05$ ; \*\* $p < .01$

### 1.2(a) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Exclusion** and **Mental Well-Being**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Exclusion and Mental Well-Being across the cities revealed that independent and interaction effects of Commitment and Exclusion accounted for 10.0%, 16.5% 14.3%, and 25.1% of the variance in Mental Well-Being in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo

respectively. Significant main effect of Perceived Ethnic Exclusion was found for Kolkata ( $\beta = -.301$   $p < .01$ , and Bangalore ( $\beta = -.386$ ;  $p < .01$ ) only. The negative beta indicated that Mental Well-Being decrease with increase in Perceived Ethnic Exclusion. Significant main effect of Ethnic Identity Commitment for Mumbai ( $\beta = .308$ ;  $p < .01$ ), for Kolkata ( $\beta = .227$ ;  $p < .01$ ), for Delhi ( $\beta = .387$ ;  $p < .01$ ), and for Bangalore ( $\beta = .274$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Commitment. However, significant interaction effect of Exclusion and Commitment on Mental Well-Being was not found in samples from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 3.7 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 3.7 indicated that Exclusion alone accounted for 5.8% of the variance and Commitment alone accounted for 9.6% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Well-Being to 15.4%. Significant main effect of Perceived Ethnic Exclusion ( $\beta = -.216$ ;  $p < .01$ ) indicated that Mental Well-Being decrease with increase in Perceived Ethnic Exclusion. Significant main effect of Ethnic Identity Commitment ( $\beta = .311$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Commitment. No significant moderating role of **Commitment** was found in the relationship between **Exclusion** and **Mental Well-Being** contrary to expectations. However, Exclusion and Commitment substantially contributed to the Mental Well-Being of non-resident Mizo.

Table- 3.7: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Exclusion and Mental Well-Being

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step1</b>		.058	.058**
Constant	48.641		
Exclusion	-.216**		
<b>Step 2</b>		.154	.096**
Constant	48.641		
Commitment	.311**		
<b>Step 3</b>		.154	.000
Constant	48.640		
Exclusion x Commitment	-.001		

\* $p < .05$ ; \*\* $p < .01$

1.2(b) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Stigmatization** and **Mental Well-Being**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Stigmatization and Mental Well-Being across the cities revealed that independent and interaction effects of Commitment and Stigmatization accounted for 10.8%, 16.1% 17.9%, and 26.1% of the variance in Mental Well-Being in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Stigmatization was found for Kolkata ( $\beta = -.324$   $p < .01$ ), Delhi ( $\beta = -.252$ ;  $p < .01$ ), and Bangalore ( $\beta = -.408$ ;  $p < .01$ ) only. The negative beta indicated that Mental Well-Being decrease with increase in Perceived Ethnic Stigmatization. Significant main effect of Ethnic Identity Commitment for Mumbai ( $\beta = .299$ ;  $p < .01$ ), for Kolkata ( $\beta = .187$ ;  $p < .05$ ), for Delhi ( $\beta = .325$ ;  $p < .01$ ), and for Bangalore ( $\beta = .234$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Commitment. However, significant interaction effect of Stigmatization and Commitment on Mental Well-Being was not found in samples from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 3.8 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 3.8 indicated that Stigmatization alone accounted for 8.4% of the variance and Commitment alone accounted for 7.5% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Well-Being to 15.9%. Significant main effect of Perceived Ethnic Stigmatization ( $\beta = -.233$ ;  $p < .01$ ) indicated that Mental Well-Being decrease with increase in Perceived Ethnic Stigmatization. Significant main effect of Ethnic Identity Commitment ( $\beta = .280$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Commitment. No significant moderating role of **Commitment** was found in the relationship between **Stigmatization** and **Mental Well-Being**, contrary to expectations. However, Stigmatization and Commitment substantially contributed to the Mental Well-Being of non-resident Mizo.

Table -3.8: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Stigmatization and Mental Well-Being

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.084	.084**
Constant	48.641		
Stigmatization	-.233**		
<b>Step 2</b>		.159	.075**
Constant	48.641		
Commitment	.280**		
<b>Step 3</b>		.159	.000
Constant	48.624		
Stigmatization x Commitment	-.009		

\* $p < .05$ ; \*\* $p < .01$

1.2(c) Moderating role of **Ethnic Identity Commitment** in the relationship between **Workplace Discrimination** and **Mental Well-Being**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Workplace Discrimination and Mental Well-Being across the cities revealed that independent and interaction effects of Commitment and Workplace Discrimination accounted for 11.3%, 15.8% 14.1%, and 25.4% of the variance in Mental Well-Being in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Workplace Discrimination was found for Kolkata ( $\beta = -.337$   $p < .01$ ), and Bangalore ( $\beta = -.408$ ;  $p < .01$ ) only. The negative beta indicated that Mental Well-Being significantly decrease with increase in Perceived Ethnic Workplace Discrimination among the samples in these cities. Significant main effect of Ethnic Identity Commitment for Mumbai ( $\beta = .295$ ;  $p < .01$ ), for Kolkata ( $\beta = .201$ ;  $p < .01$ ), for Delhi ( $\beta = .357$ ;  $p < .01$ ), and for Bangalore ( $\beta = .243$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Commitment. Significant interaction effect of Workplace Discrimination and Commitment on Mental Well-Being was found in the sample from Kolkata city ( $\beta = -.163$ ;  $p < .05$ ), indicating the moderating role of Ethnic Identity Commitment in the relationships between Perceived Ethnic Workplace Discrimination and Mental Well-Being.

Significant interaction effect was further analyzed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (1). Simple slope analyses indicated that at low ( $b = -1.68$ , 95% CI [-3.19 to -.17],  $t = -2.19$ ,  $p < .001$ ), moderate ( $b = -3.09$ , 95% CI [-4.70 to -1.49],  $t = 3.81$ ,  $p < .001$ ), and high ( $b = -4.51$ , 95% CI [-7.20 to -1.83],  $t = 3.31$ ,  $p < .001$ ) levels of Ethnic Identity Commitment, there was a significant negative relationship between Perceived Ethnic Workplace Discrimination and Mental

Well-Being. This confirms the moderation hypothesis but in an opposite direction as stronger and stronger Ethnic Identity Commitment appears to amplify the negative relationship of Perceived Ethnic Workplace Discrimination and Mental Well-Being. However there are many supporting literature in which Ethnic Identity failed to work as buffer against perception of Discrimination and its subsequent effect on Mental Well-Being.

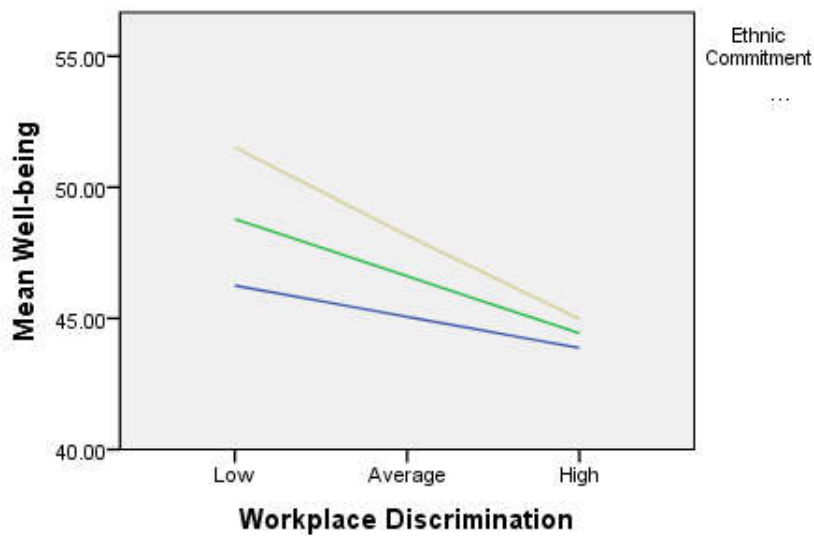


Figure 1: Moderating role of ethnic identity commitment (low, average, high) in the relationship between workplace discrimination and mental well-being of non-resident Mizo in Kolkata city

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 3.9 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 3.9 indicated that Workplace Discrimination alone accounted for 7.8% of the variance and Commitment alone accounted for 8.1% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Mental Well-Being to 16.0%. Significant main effect of Perceived Ethnic Workplace Discrimination ( $\beta = -$



.231;  $p < .01$ ) indicated that Mental Well-Being decrease with increase in Perceived Ethnic Workplace Discrimination. Significant main effect of Ethnic Identity Commitment ( $\beta = .289$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Commitment. No significant moderating role of **Commitment** was found in the relationship between **Workplace Discrimination** and **Mental Well-Being** in the whole sample, although moderation was found among the Kolkata sample of non-resident Mizo which partially conforms to the hypothesis of moderation but in an opposite direction.

Table- 3.9: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Workplace Discrimination and Mental Well-Being

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step1</b>		.078	.078**
Constant	48.641		
Workplace Discrimination	-.231**		
<b>Step 2</b>		.160	.081**
Constant	48.641		
Commitment	.286**		
<b>Step 3</b>		.160	.000
Constant	48.631		
Workplace Discrimination x Commitment	-.006		

\* $p < .05$ ; \*\* $p < .01$

#### 1.2(d) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Threat/ Aggression** and **Mental Well-Being**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Threat/Aggression and Mental Well-Being across the cities revealed that independent and interaction effects of Commitment and Threat/ Aggression accounted for 15.9%, 12.1% 15.9%, and 28.2% of the variance in Mental Well-Being in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Threat/Aggression was found for Mumbai ( $\beta = -.251$   $p < .01$ ), Kolkata ( $\beta = -.208$ ;  $p < .01$ ), Delhi ( $\beta = -.179$ ;  $p < .01$ ), and Bangalore ( $\beta = -.179$ ;  $p < .01$ ).

01), and Bangalore ( $\beta = -.430$ ;  $p < .01$ ). The negative beta indicated that Mental Well-Being decrease with increase in Perceived Threat/ Aggression. Significant main effect of Ethnic Identity Commitment for Mumbai ( $\beta = .280$ ;  $p < .01$ ), for Kolkata ( $\beta = .226$ ;  $p < .01$ ), for Delhi ( $\beta = .320$ ;  $p < .01$ ), and for Bangalore ( $\beta = .223$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Commitment. However, significant interaction effect of Threat/ Aggression and Commitment on Mental Well-Being was not found in samples from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 3.10 below. ‘Sex’ and ‘City’ were again not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 3.10 indicated that Threat/ Aggression alone accounted for 10.4% of the variance and commitment alone accounted for 6.8% of the variance, with .01% contributed by their interaction, bringing the total variance explained in Mental Well-Being to 17.3%. Significant main effect of Perceived Ethnic Threat/ Aggression ( $\beta = -.257$ ;  $p < .01$ ) indicated that Mental Well-Being decrease with increase in Perceived Ethnic Threat/ Aggression. Significant main effect of Ethnic Identity Commitment ( $\beta = .267$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Commitment. No significant moderating role of **Commitment** was found in the relationship between **Threat/ Aggression** and **Mental Well-Being**, contrary to expectations. However, Threat/ Aggression and Commitment substantially contributed to the Mental Well-Being of non-resident Mizo.

Table- 3.10: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Threat/Aggression and Mental Well-Being

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>			
Constant	48.641	.104	.104**
Threat/Aggression	-.257**		
<b>Step 2</b>			
Constant	48.641	.172	.068**
Commitment	.267**		
<b>Step 3</b>			
Constant	48.701	.173	.001
Threat/Aggression x Commitment	.028		

\* $p < .05$ ; \*\* $p < .01$

1.2(e) Moderating role of **Ethnic Identity Commitment** in the relationship between **Lifetime Exposure to Discrimination** and **Mental Well-Being**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Lifetime Exposure to Discrimination and Mental Well-Being across the cities revealed that independent and interaction effects of Commitment and Lifetime Exposure accounted for 11.8%, 18.3%, 18.2%, and 33.9% of the variance in Mental Well-Being in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Lifetime Exposure to Discrimination was found for Mumbai ( $\beta = -.146$   $p < .05$ ), Kolkata ( $\beta = -.382$ ;  $p < .01$ ), Delhi ( $\beta = -.232$ ;  $p < .01$ ), and Bangalore ( $\beta = -.511$ ;  $p < .01$ ). The negative beta indicated that Mental Well-Being decrease with increase in Perceived Ethnic Lifetime Exposure to Discrimination. Significant main effect of Ethnic Identity Commitment for Mumbai ( $\beta = .294$ ;  $p < .01$ ), for Kolkata ( $\beta = .165$ ;  $p < .05$ ), for Delhi ( $\beta = .346$ ;  $p < .01$ ), and for Bangalore ( $\beta = .201$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Commitment. Significant interaction effect of Lifetime Exposure to discrimination and Commitment on Mental Well-Being was found

in the sample from Kolkata city ( $\beta = -.135$ ;  $p < .05$ ), indicating the moderating role of Ethnic Identity Commitment in the relationships between Perceived Ethnic Lifetime Exposure to Discrimination and Mental Well-Being.

Procedurally, significant interaction effect was further analyzed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (2). Simple slope analyses indicated that at low ( $b = -2.61$ , 95% CI [-4.79 to -.42],  $t = -2.35$ ,  $p < .05$ ), moderate ( $b = -3.81$ , 95% CI [-5.59 to -2.01],  $t = -4.19$ ,  $p < .001$ ) and high ( $b = -5.00$ , 95% CI [-7.72 to -2.28],  $t = -3.63$ ,  $p < .001$ ) levels of Ethnic Identity Commitment, there is a significant negative relationship between Perceived Ethnic Lifetime Exposure to Discrimination and Mental Well-Being. This supports the hypothesis of moderation but in an opposite direction where stronger and stronger Ethnic Identity Commitment appears to amplify the negative impact of Perceived Ethnic Lifetime Exposure to Discrimination on Mental Well-Being of this particular population. However there are many supporting literature in which Ethnic Identity failed to work as buffer against perception of Discrimination and its subsequent effect on Mental Well-Being.

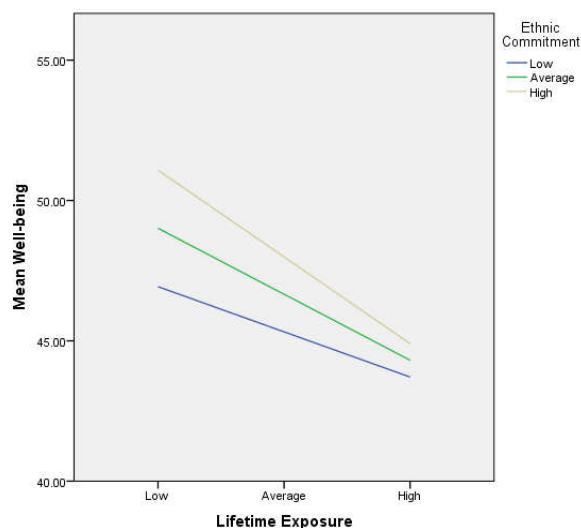


Figure 2: Moderating role of ethnic identity commitment (low, average, high) in the relationship between lifetime exposure to discrimination and well-being in Kolkata City.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 3.11 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 3.11 indicated that Lifetime Exposure alone accounted for 11.9% of the variance and Commitment alone accounted for 6.9% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Mental Well-Being to 18.8%. Significant main effect of Perceived Ethnic Lifetime Exposure to Discrimination ( $\beta = -.291$ ;  $p < .01$ ) indicated that Mental Well-Being decrease with increase in Perceived Ethnic Lifetime Exposure to Discrimination. Significant main effect of Ethnic Identity Commitment ( $\beta = .268$ ;  $p < .01$ ) indicated that Mental Well-Being increase with increase in Ethnic Identity Commitment. No significant moderating role of **Commitment** was found in the relationship between **Lifetime Exposure** and **Mental Well-Being** in the whole sample, although moderation was found among the Kolkata sample, which partially conforms to the hypothesis of moderation but in an opposite direction.

Table- 3.11: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Lifetime Exposure and Mental Well-Being

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.119	.119**
Constant	48.641		
Lifetime Discrimination	-.291**		
<b>Step 2</b>		.187	.069**
Constant	48.641		
Commitment	.268**		
<b>Step 3</b>		.188	.000
Constant	48.613		
Lifetime Discrimination x Commitment	-.015		

\* $p < .05$ ; \*\* $p < .01$

## **DISCUSSION:**

The overall results of the moderation analyses of the role of Ethnic Identity (Exploration and Commitment) in the relationships between Perceived Ethnic Discrimination (Exclusion, Stigmatization, Workplace Discrimination, Threat/ Aggression, Lifetime Exposure) and Mental Well-Being indicated that Ethnic Identity and Perceived Ethnic Discrimination substantially contributed to the variance explained in Mental Well-Being among non-resident Mizo living in Mumbai, Kolkata, Delhi, and Bangalore. The contribution of Ethnic Identity Commitment and Perceived Ethnic Discrimination on the variance explained in Mental Well-Being was consistently highest for the Bangalore sample (40.1% to 25.1%), and the least for Delhi sample (3.6% to 15.9%), whereas it was approximately 15% for both Mumbai and Kolkata sample consistently over the levels of analyses.

Of the ethnic identity variables, Commitment explained the variance in mental well-being better than Exploration in this study. Commitment is regarded as a key component of ethnic identity (Phinney & Ong, 2007), likened to attachment or affective commitment in group identity (Ashmore et al., 2004). The term has been used to refer to a strong attachment and a personal investment in a group (Ellemers et al., 1999 Roberts et al., 1999). However the strength of commitment is not necessarily related to the content of the identity, that is, to the specific attitudes or worldviews held by the individual (Cokley, 2005). In fact, commitment alone may not define a confident, mature, achieved identity. It may result from identifications with one's parents or other role models that have not been fully internalized by the individual. Such commitments are called *foreclosed* and individuals typically lack a clear understanding of the meaning and implications of their commitment (Marcia, 1980; Phinney, 1989, 1993). However, the results of this study

imply achieved identity commitment as the construct is found to be positively correlated with mental well-being consistently over the levels of analyses. Torkelson (2017) also found that racial identity was predictive of psychological well-being. Exploration can involve a range of activities, such as reading and talking to people, learning cultural practices, and attending cultural events. Exploration is important to the process of ethnic identity development, because without it, one's commitment may be less secure and more subject to change with new experiences. (Phinney & Ong, 2007).

Perceived ethnic discrimination also substantially contributed to mental well-being. It was consistently found that all discrimination variables of this study like perceived ethnic exclusion, stigmatization, workplace discrimination, threat or aggression, and lifetime exposure to discrimination had negative relations with mental well-being, revealing that mental well-being decrease with increase in perceived ethnic discrimination. Leong, Park & Kalibatseva (2013) found that discrimination poses a risk factor on the mental health of Latino and Asian American ethnic groups.

Overall, the majority of studies that have examined ethnic identity as a moderator against the psychological impact of discrimination, specifically among Asian Americans, have found an exacerbating effect (Lee, 2005; Noh et al., 1999; Yip et al., 2008; Yoo & Lee, 2005, 2008), much like the moderating role of ethnic identity commitment in the Kolkata sample in this study besides the few studies that have found no interaction (Liang & Fassinger, 2008; Stein, Kiang, Supple, & Gonzalez, 2014) or a protective effect of ethnic identity on well-being (Lee, Lee, Hu, & Kim, 2015; Mossakowski, 2003; Rivas-Drake, Hughes, & Way, 2008). By contrast, studies that have examined the moderating role of ethnic identity in non-Asian samples have largely found protective effects (e.g., Galliher, Jones, & Dahl, 2011; Lee, Lee, Hu, & Kim, 2015; Sellers

& Shelton, 2003). In the present case, Ethnic Identity moderates the relationships between Perceived Workplace Discrimination and Perceived Lifetime Discrimination for Kolkata Samples in a negative way, indicating that Ethnic Identity amplifies the negative effect of Lifetime Exposure on Mental Well-Being. Yoo & Lee (2005) found that Asian Americans with a strong ethnic identity and high use of cognitive restructuring or problem solving coping were buffered from the effects of racial discrimination on well-being only when racial discrimination was perceived to be low but not when it was high. Cobb, Xie, Meca, & Schwartz (2017) also found that ethnic identity was significantly related to increased discrimination and discrimination was associated with increased depression.

These findings may also be read and understood in consideration of the Mizo society and experiences as a whole. Mizo people are known for their hospitality. They form a close-knit community wherever they are, home or elsewhere. As is often mentioned, the entire society is knitted together by a peculiar code of ethics called 'Tlawmngaihna', an untranslatable term meaning on the part of everyone to be hospitable, kind, unselfish and helpful to one another (<http://mizoram.nic.in/about/people.htm>). This code is also apparent among members of the Mizo welfare organizations that are organised whenever even just a few members of the tribe find each other in any location, watching out for one another. These organizations also exist in all the metropolitan cities in India, especially from where the samples for this study were drawn. As revealed in this study, the non-resident Mizo living in metropolitan cities away from home also have strong ethnic identity that is highly correlated with their mental well-being. When discrimination is perceived as based on one's ethnicity, it adversely affects mental well-being, which is exacerbated especially for those having strong ethnic identity as is revealed in this study. Commitment, a key component of ethnic identity (Phinney & Ong, 2007) when laced with affective emotional ties and personal investment to one's group identity (Ashmore et al.,



2004; Ellemers et al., 1999 Roberts et al., 1999), it would be of no surprise that the negative impact of perception of ethnic discrimination would be exacerbated by stronger and stronger ethnic identity commitment.

***2. Moderating role of Ethnic Identity (Exploration and Commitment) in the relationships between Perceived Ethnic Discrimination (Exclusion, Stigmatization, Workplace Discrimination, Threat/Aggression, Lifetime Exposure) and Independent and Interdependent Self-Construals.***

To address the third objective of the study, i.e. to examine the role of ethnic identity on the Self-Construals of people who perceived ethnic discrimination whereby it was hypothesized that non-resident Mizo with perceived ethnic discrimination having high ethnic identity will have more interdependent **self-construal** whereas those with perceived ethnic discrimination having low ethnic identity were expected to have more independent self-construal, several hierarchical regression analyses were executed across sample from the four cities (Mumbai, Kolkata, Delhi, Bangalore) for each of the predictor and moderator variables in all permutations. Independent and Interdependent Self-Construals were entered as the criterion variable separately. In step 1, 'Sex' was entered as the control variable. Scores on measures of Perceived Ethnic Discrimination (Exclusion or, Stigmatization or, Workplace Discrimination or, Threat/Aggression or, Lifetime Exposure) as the predictors and (Ethnic Identity- Exploration or, Commitment) as the potential moderators were centred and entered in step 2. The full score of Ethnic Identity was not taken as a separate moderator here too due to multicollinearity with the subscales and the interest in ethnic identity exploration and commitment separately. The interaction between the predictors and moderators were created from the centred scores and entered in step 3. The results are given below one by one.

**2.1.(a) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Exclusion** and **Independent Self-Construal**.**

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Exclusion and Independent Self-Constraint across the cities revealed consistent results. Independent and interaction effects of Exploration and Exclusion accounted for 11.9%, 2.7%, 3.9%, and 23% of the variance in Independent Self-Constraint in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Exclusion was found for Delhi ( $\beta = -.174$ ;  $p < .05$ ), and Bangalore ( $\beta = -.394$ ;  $p < .01$ ) only. The negative beta indicated that Independent Self-Constraint decrease with increase in Perceived Ethnic Exclusion. Significant main effect of Ethnic Identity Exploration for Mumbai ( $\beta = .349$ ;  $p < .01$ ), for Kolkata ( $\beta = .157$ ;  $p < .05$ ), for Delhi ( $\beta = .153$ ;  $p < .05$ ), and for Bangalore ( $\beta = .269$ ;  $p < .01$ ) indicated that Independent Self-Constraint increase with increase in Ethnic Identity Exploration. Significant interaction effect of Exclusion and Exploration on Independent Self-Constraint was found in the sample from Delhi city ( $\beta = .145$ ;  $p < .05$ ). This indicates that the relationship between Perceived Ethnic Exclusion and Independent Self-Constraint was moderated by Ethnic Identity Exploration.

Procedurally, significant interaction effect was further analyzed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (3). Simple slope analyses indicated that only at moderate ( $b = -3.02$ , 95% CI[-.548 -.56],  $t = -3.09$   $p < .01$ ) and low ( $b = -5.14$ , 95% CI[-.841 -1.87],  $t = -3.09$   $p < .05$ ) levels of Ethnic identity Exploration, there is a significant negative relationship between Perceived Ethnic Exclusion and Independent Self-Constraint but not at high levels of Ethnic Identity Exploration.

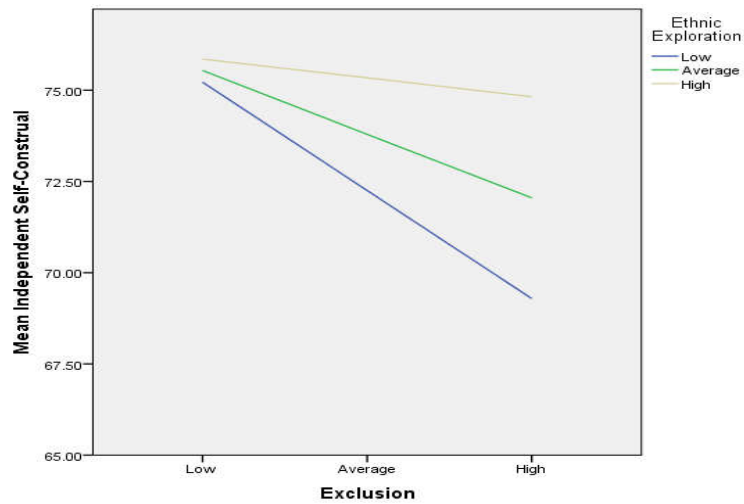


Figure 3: Moderating role of ethnic identity exploration (low, moderate) in the relationship between exclusion and independent self-construal in Delhi city.

The interaction was also significant in Bangalore city ( $\beta = -.142$ ;  $p < .05$ ) indicating the moderating role of Ethnic Identity Exploration in the relationships between Perceived Ethnic Exclusion and Independent Self-Conceptual. Procedurally, significant interaction effect was further analyzed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (4). Simple slope analyses indicated that at low ( $b = -12.24$ , 95% CI[-16.17 to -8.31],  $t = -6.14$ ,  $p < .05$ ) moderate ( $b = -9.32$ , 95% CI[-12.34 to -6.30],  $t = -6.09$ ,  $p < .001$ ), and high ( $b = -6.40$ , 95% CI[-10.49 to -2.30],  $t = -3.08$ ,  $p < .01$ ) levels of Ethnic Identity Exploration, there is a significant negative relationship between Perceived Ethnic Exclusion and Independent Self-Conceptual.

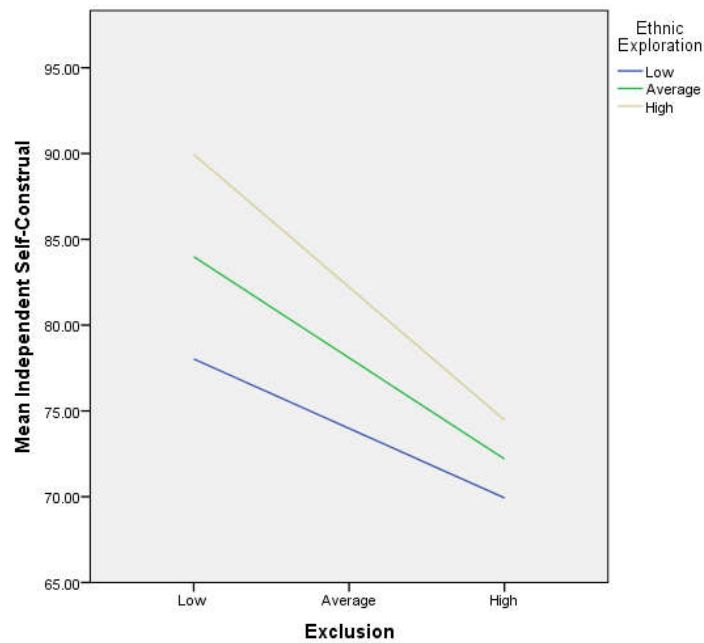


Figure 4: Moderating role of ethnic identity exploration (low, moderate, high) in the relationship between exclusion and independent self-construal in Bangalore city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 5.1 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.1 indicated that Exclusion alone accounted for 4.2% of the variance and Exploration alone accounted for 4.1% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Independent Self Construal to 9.3%. Significant main effect of Perceived Ethnic Exclusion ( $\beta = -.204$ ;  $p < .01$ ) indicated that Independent Self Construal decrease with increase in Perceived Ethnic Exclusion. Significant main effect of Ethnic Identity Exploration ( $\beta = .225$ ;  $p < .01$ ) indicated that Independent Self Construal increase with increase in Ethnic Identity Exploration. No significant moderating role of Ethnic Identity **Exploration** was found in the relationship between **Exclusion** and **Independent Self Construal** in the whole sample, although moderation was found among the Delhi and Bangalore sample. In any case, Exclusion and Exploration substantially contributed to the Independent Self Construal of non-resident Mizo.

Table -4.1: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Exclusion and Independent Self-Construal

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.042	.042**
Constant	74.416		
Exclusion	-.204**		
<b>Step 2</b>		.092	.051**
Constant	74.416		
Exploration	.225**		
<b>Step 3</b>		.093	.000
Constant	74.417		
Exclusion x Exploration	.021		

\* $p < .05$ ; \*\* $p < .01$

2.1.(b) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Stigmatization** and **Independent Self-Construal**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Stigmatization and Independent Self-Construal across the cities revealed consistent results. Independent and interaction effects of Exploration and Stigmatization accounted for 14.2%, 4.7%, 7.3%, and 26.6% of the variance in Independent Self-Construal in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Stigmatization was found for Mumbai ( $\beta = -.163$ ;  $p < .05$ ), Kolkata ( $\beta = -.153$ ;  $p < .05$ ), Delhi ( $\beta = -.143$ ;  $p < .01$ ), and Bangalore ( $\beta = -.460$ ;  $p < .01$ ). The negative beta indicated that Independent Self-Construal decrease with increase in Perceived Ethnic Stigmatization. Significant main effect of Ethnic Identity Exploration for Mumbai ( $\beta = .377$ ;  $p < .01$ ), for Kolkata ( $\beta = .149$ ;  $p < .05$ ), for Delhi ( $\beta = .153$ ;  $p < .05$ ), and for Bangalore ( $\beta = .189$ ;  $p < .01$ ) indicated that Independent Self-Construal increase with increase in Ethnic Identity Exploration. However, significant interaction effect of Stigmatization and Exploration on Independent Self-Construal was not found in samples from any of the city.

The samples across the cities were pooled and the summary of the moderation analysis is given in the Table 4.2 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect. Results vide Table 4.2 indicated that Stigmatization alone accounted for 6.8% of the variance and Exploration alone accounted for 5.9% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Independent Self Construal to 12.7%. Significant main effect of Perceived Ethnic Stigmatization ( $\beta = -.276$ ;  $p < .01$ ) indicated that Independent Self Construal decrease with increase in Perceived Ethnic Stigmatization. Significant main effect of Ethnic Identity Exploration ( $\beta = .244$ ;  $p < .01$ ) indicated that Independent Self Construal increase with increase in Ethnic Identity Exploration. No significant moderating role of **Exploration** was found in the relationship between **Stigmatization** and **Independent Self Construal** in the whole sample. In any case, Stigmatization and Exploration substantially contributed to the Independent Self Construal of non-resident Mizo.

Table-4.2: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Stigmatization and Independent Self-Construal

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.068	.068**
Constant	74.416		
Stigmatization	-.276**		
<b>Step 2</b>		.127	.059**
Constant	74.416		
Exploration	.244**		
<b>Step 3</b>		.127	.000
Constant	74.407		
Stigmatization x Exploration	.011		

\* $p < .05$ ; \*\* $p < .01$

2.1.(c) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Workplace Discrimination** and **Independent Self-Construal**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Workplace Discrimination and Independent Self-Construal across the cities revealed consistent results. Independent and interaction effects of Exploration and Workplace Discrimination accounted for 12.7%, 4.7%, 4.2%, and 20.2% of the variance in Independent Self-Construal in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Workplace Discrimination was found for Kolkata ( $\beta = -.153$ ;  $p < .05$ ), Delhi ( $\beta = -.180$ ;  $p < .05$ ), and Bangalore ( $\beta = -.358$ ;  $p < .01$ ) only. The negative beta indicated that Independent Self-Construal decrease with increase in Perceived Ethnic Workplace Discrimination. Significant main effect of Ethnic Identity Exploration was found for Mumbai ( $\beta = .346$ ;  $p < .01$ ), for Kolkata ( $\beta = .153$ ;  $p < .05$ ), and for Bangalore ( $\beta = .257$ ;  $p < .01$ ) indicated that Independent Self-Construal increase with increase in Ethnic Identity Exploration. However, significant interaction effect of Workplace Discrimination and Exploration on Independent Self-Construal was not found in samples from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 4.3 below. 'Sex' and 'City' were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.3 indicated that Workplace Discrimination alone accounted for 6.0% of the variance and Exploration alone accounted for 4.9% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Independent Self-Construal to 10.9%. Significant main effect of Perceived Ethnic Workplace Discrimination ( $\beta = -.240$ ;  $p < .01$ ) indicated that Independent Self-Construal decrease with increase in Perceived Ethnic Workplace Discrimination. Significant main effect of Ethnic Identity Exploration ( $\beta =$



.222;  $p < .01$ ) indicated that Independent Self Construal increase with increase in Ethnic Identity Exploration. Significant moderating role of **Exploration** was not found in the relationship between **Workplace Discrimination** and **Independent Self Construal** in the whole sample contrary to expectations. However, Workplace Discrimination and Exploration substantially contributed to the Independent Self Construal of non-resident Mizo.

Table-4.3: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Workplace Discrimination and Independent Self-Construal

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.060	.060**
Constant	74.416		
Workplace Discrimination	-.240**		
<b>Step 2</b>		.109	.049**
Constant	74.416		
Exploration	.222**		
<b>Step 3</b>		.109	.000
Constant	74.416		
Workplace Discrimination x Exploration	.001		

\* $p < .05$ ; \*\* $p < .01$

#### 2.1.(d) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Threat/ Aggression** and **Independent Self-Construal**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Threat/ Aggression and Independent Self-Construal across the cities revealed consistent results. Independent and interaction effects of Exploration and Threat/ Aggression accounted for 17.3%, 6.6%, 8.0%, and 22.6% of the variance in Independent Self-Construal in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Threat/ Aggression was found for Mumbai ( $\beta = -.239$ ;  $p < .05$ ), Kolkata ( $\beta = -.208$ ;  $p < .05$ ), Delhi ( $\beta = -.180$ ;  $p < .05$ ), and Bangalore ( $\beta = -.358$ ;  $p < .01$ ) only. The negative beta

indicated that Independent Self-Construal decrease with increase in Perceived Threat/ Aggression. Significant main effect of Ethnic Identity Exploration for Mumbai ( $\beta = .351$ ;  $p < .01$ ), for Kolkata ( $\beta = .159$ ;  $p < .05$ ), and for Bangalore ( $\beta = .243$ ;  $p < .01$ ) indicated that Independent Self-Construal increase with increase in Ethnic Identity Exploration. However, significant interaction effect of Threat/ Aggression and Exploration on Independent Self-Construal was not found in samples from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 4.4 below. 'Sex' and 'City' were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.4 indicated that Threat/ Aggression alone accounted for 8.2% of the variance and Exploration alone accounted for 5.3% of the variance, with .02% contributed by their interaction, bringing the total variance explained in Independent Self Construal to 13.7%. Significant main effect of Perceived Ethnic Threat/ Aggression ( $\beta = -.291$ ;  $p < .01$ ) indicated that Independent Self Construal decrease with increase in Perceived Ethnic Threat/ Aggression. Significant main effect of Ethnic Identity Exploration ( $\beta = .233$ ;  $p < .01$ ) indicated that Independent Self Construal increase with increase in Ethnic Identity Exploration. No significant moderating role of **Exploration** was found in the relationship between **Threat/ Aggression** and **Independent Self Construal** in the whole sample contrary to expectations. In any case, Threat/ Aggression and Exploration substantially contributed to the Independent Self Construal of non-resident Mizo.

Table-4.4: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Threat/ Aggression and Independent Self-Construal

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>			
Constant	74.416	.082	.082**
Threat/Aggression	-.291**		
<b>Step 2</b>			
Constant	74.416	.134	.053**
Exploration	.233**		
<b>Step 3</b>			
Constant	74.423	.137	.002
Threat/Aggression x Exploration	-.047		

\* $p < .05$ ; \*\* $p < .01$

2.1.(e) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Lifetime Exposure to Discrimination** and **Independent Self-Construal**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Lifetime Exposure to Discrimination and Independent Self-Construal across the cities revealed that independent and interaction effects of Exploration and Lifetime Exposure accounted for 13.1%, 4.3%, 9.9%, and 29.4% of the variance in Independent Self-Construal in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Lifetime Exposure to Discrimination was found for Delhi ( $\beta = -.303$ ;  $p < .01$ ), and Bangalore ( $\beta = -.480$ ;  $p < .01$ ) only. The negative beta indicated that Independent Self-Construal decrease with increase in Perceived Ethnic Lifetime Exposure to Discrimination. Significant main effect of Ethnic Identity Exploration for Mumbai ( $\beta = .346$ ;  $p < .01$ ), for Kolkata ( $\beta = .153$ ;  $p < .05$ ), for Delhi ( $\beta = .162$ ;  $p < .05$ ), and for Bangalore ( $\beta = .226$ ;  $p < .01$ ) indicated that Independent Self-Construal increase with increase in Ethnic Identity Exploration. Significant interaction effect of Lifetime Exposure and Exploration on Independent Self-Construal was found in the sample from Mumbai sample ( $\beta = .142$ ;  $p < .05$ ) indicating the moderating role of Ethnic Identity Exploration in the relationships

between Perceived Ethnic Lifetime Exposure to Discrimination and Independent Self-Construal.

Procedurally, significant interaction effect was further analyzed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (5). Simple slope analyses indicated that only at moderate ( $b = -3.89$ , 95% CI[-7.86 to .08],  $t = -1.93$   $p < .05$ ) and low ( $b = -7.52$ , 95% CI[-12.78 to -2.26],  $t = -2.82$   $p < .01$ ) levels of Ethnic Identity Exploration, there is a significant negative relationship between Perceived Ethnic Lifetime Exposure to Discrimination and Independent Self-Construal but not at high level of Ethnic Identity Exploration.

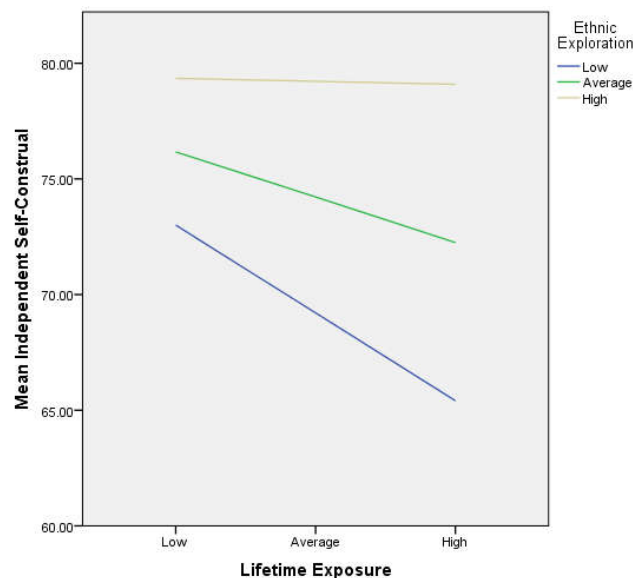


Figure 5: Moderating role of ethnic identity exploration (low, moderate) in the relationship between lifetime exposure and independent self-construal in Mumbai City

The interaction was also significant in Bangalore sample ( $\beta = -.125$ ;  $p < .05$ ) indicating the moderating role of Ethnic Identity Exploration in the relationships between Lifetime Exposure and Independent Self-Construal. Procedurally, significant interaction effect was further analyzed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (6). Simple slope analyses indicated that at low ( $b = -9.68$ ,

95% CI[-14.08 to -5.28],  $t = -4.34$   $p < .001$ ), moderate ( $b = -12.72$ , 95% CI[-16.03 to -9.41],  $t = -7.59$   $p < .001$ ) and high ( $b = -15.76$ , 95% CI[-20.27 to -11.25],  $t = -6.89$   $p < .001$ ) levels of Ethnic Identity Exploration, there is a significant negative relationship between Perceived Ethnic Lifetime Exposure to Discrimination and Independent Self-Construal.

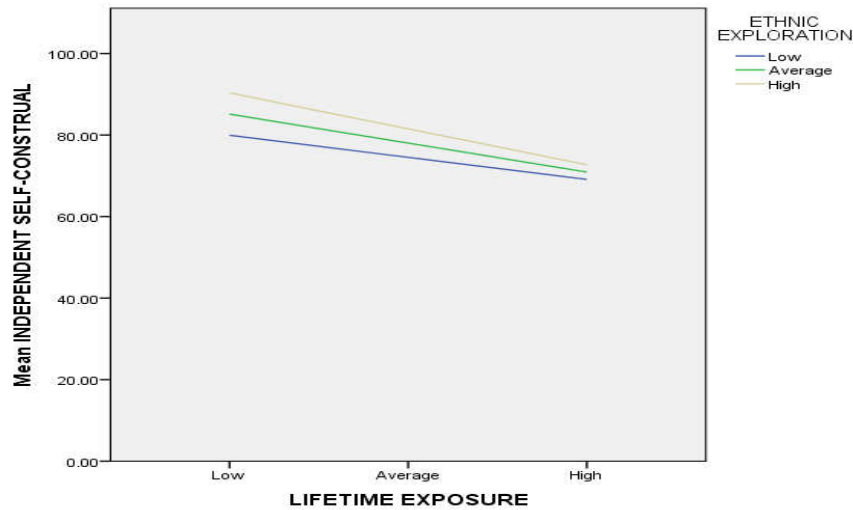


Figure 6: Moderating role of ethnic identity exploration (low, moderate, high) in the relationship between lifetime exposure and independent self-construal in Bangalore city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 4.5 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.5 indicated that Lifetime Exposure alone accounted for 8.5% of the variance and Exploration alone accounted for 5.5% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Independent Self Construal to 13.9%. Significant main effect of Perceived Ethnic Lifetime Exposure to Discrimination ( $\beta = -.297$ ;  $p < .01$ ) indicated that Independent Self Construal decrease with increase in Perceived Ethnic Lifetime Exposure to Discrimination. Significant main effect of Ethnic Identity Exploration ( $\beta = .234$ ;  $p < .01$ ) indicated that Independent Self Construal increase with increase in Ethnic Identity Exploration. No significant moderating role of **Exploration** was found in the relationship between **Lifetime Exposure** and **Independent**

**Self Construal** in the whole sample contrary to expectations, although moderation was found among the Mumbai and Bangalore samples. In any case, Lifetime Exposure and Exploration substantially contributed to the Independent Self Construal of non-resident Mizo.

Table-4.5: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Lifetime Exposure and Independent Self-Construal

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.085	.085**
Constant	74.416		
Lifetime Discrimination	-.297**		
<b>Step 2</b>		.139	.055**
Constant	74.416		
Exploration	.234**		
<b>Step 3</b>		.139	.000
Constant	74.413		
Lifetime Discrimination x Exploration	.010		

\* $p < .05$ ; \*\* $p < .01$

## 2.2.(a) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Exclusion** and **Independent Self-Construal**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Exclusion and Independent Self-Construal across the cities revealed that independent and interaction effects of Commitment and Exclusion accounted for 6.6%, 2.1%, 5.0%, and 24.3% of the variance in Independent Self-Construal in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Exclusion was found for Delhi ( $\beta = -.155$ ;  $p < .01$ ), and Bangalore ( $\beta = -.400$ ;  $p < .01$ ) only. The negative beta indicated that Independent Self-Construal decrease with increase in Perceived Ethnic Exclusion. Significant main effect of Ethnic Identity Commitment for Mumbai ( $\beta = .346$ ;  $p < .01$ ), for Kolkata ( $\beta = .150$ ;  $p < .01$ ), for Delhi ( $\beta = .204$ ;  $p < .05$ ), and for Bangalore ( $\beta = .270$ ;  $p < .01$ ) indicated that Independent Self-Construal increase with increase in Ethnic Identity

Commitment. Significant interaction effect of Exclusion and Commitment on Independent Self-Construal was found in the sample from Delhi city ( $\beta = .164$ ;  $p < .05$ ) indicating the moderating role of ethnic identity Commitment in the relationships between Exclusion and Independent Self-Construal.

Procedurally, significant interaction effect was further analyzed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (7). Simple slope analyses indicated that only at low ( $b = -4.86$ , 95% CI[-7.89 to -1.84],  $t = -3.17$   $p < .01$ ) and moderate ( $b = -2.71$ , 95% CI[-5.13 to -.29],  $t = -2.22$ ,  $p < .05$ ) levels of Ethnic Identity Commitment, there is a significant negative relationship between Perceived Ethnic Exclusion and Independent Self-Construal but not at high level of Ethnic Identity Commitment.

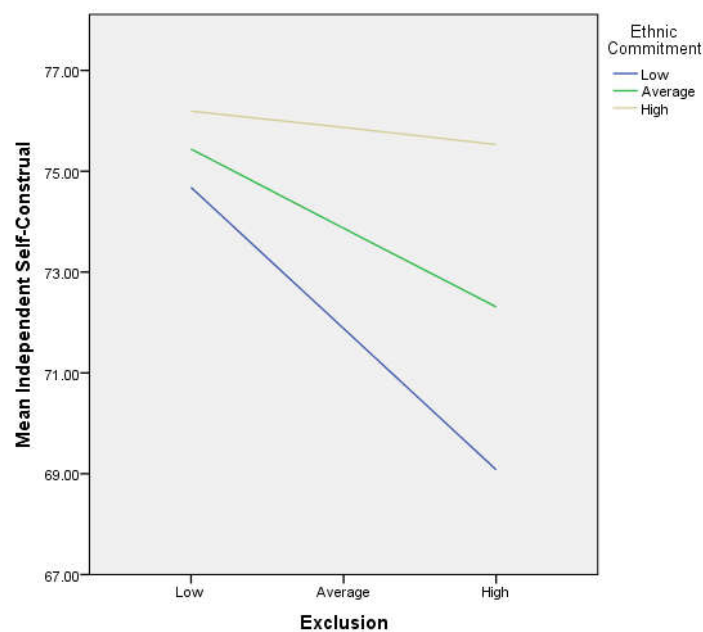


Figure 7: Moderating role of ethnic identity commitment in the relationship between exclusion and independent self-construal in Delhi city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 4.6 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.6 indicated that Exclusion alone accounted for 4.2% of the variance and Commitment alone accounted for 3.9% of the variance, with .01% contributed by their interaction, bringing the total variance explained in Independent Self Construal to 8.2%. Significant main effect of Perceived Ethnic Exclusion ( $\beta = -.186$ ;  $p < .01$ ) indicated that Independent Self Construal decrease with increase in Perceived Ethnic Exclusion. Significant main effect of Ethnic Identity Commitment ( $\beta = .200$ ;  $p < .01$ ) indicated that Independent Self Construal increase with increase in Ethnic Identity Commitment. No significant moderating role of **Commitment** was found in the relationship between **Exclusion** and **Independent Self Construal** in the whole sample, although moderation was found among the Delhi sample.

Table-4.6: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Exclusion and Independent Self-Construal

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.042	.042**
Constant	74.416		
Exclusion	-.186**		
<b>Step 2</b>		.081	.039**
Constant	74.416		
Commitment	.200**		
<b>Step 3</b>		.082	.001
Constant	74.441		
Exclusion x Commitment	.026		

\* $p < .05$ ; \*\* $p < .01$



## 2.2.(b) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Stigmatization** and **Independent Self-Constraint**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Stigmatization and Independent Self-Constraint across the cities revealed that independent and interaction effects of Commitment and Stigmatization accounted for 6.6%, 3.3%, 6.7%, and 27.6% of the variance in Independent Self-Constraint in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Stigmatization was found for Delhi ( $\beta = -.195$ ;  $p < .01$ ), and Bangalore ( $\beta = -.422$ ;  $p < .01$ ) only. The negative beta indicated that Independent Self-Constraint decrease with increase in Perceived Ethnic Stigmatization. Significant main effect of Ethnic Identity Commitment for Mumbai ( $\beta = .256$ ;  $p < .01$ ), and for Bangalore ( $\beta = .217$ ;  $p < .01$ ) indicated that Independent Self-Constraint increase with increase in Ethnic Identity Commitment. Significant interaction effect of Stigmatization and Commitment on Independent Self-Constraint was found in the sample from Mumbai city ( $\beta = .164$ ;  $p < .05$ ) indicating the moderating role of Ethnic Identity Commitment in the relationships between Perceived Ethnic Stigmatization and Independent Self-Constraint.

Procedurally, significant interaction effect was further analyzed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (8). Simple slope analyses indicated that only at low ( $b = -4.14$ , 95% CI[-8.09 to -.18],  $t = -2.07$   $p < .01$ ) level of Ethnic Identity Commitment, there is a significant negative relationship between Perceived Ethnic Stigmatization and Independent Self-Constraint but not at moderate or high levels of Ethnic Identity Commitment..

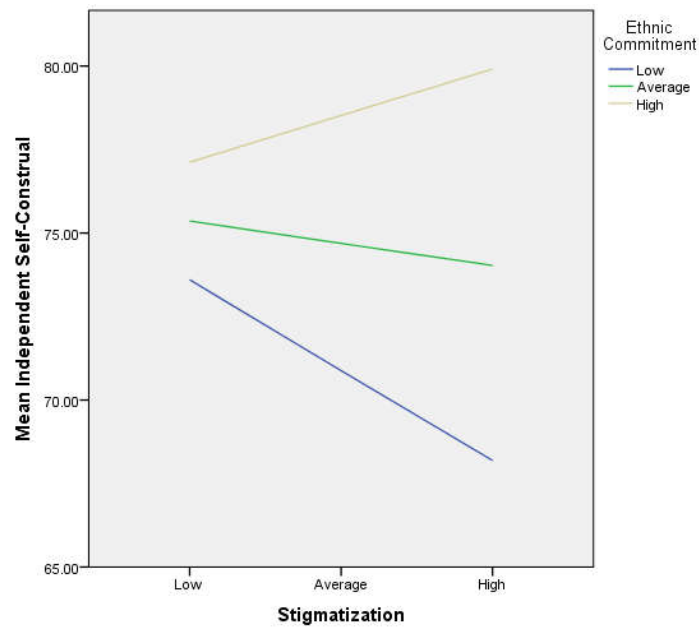


Figure 8: Moderating role of ethnic identity commitment (low) in the relationship between stigmatization and independent self-construal in Mumbai city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 4.7 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.7 indicated that Stigmatization alone accounted for 6.8% of the variance and Commitment alone accounted for 2.7% of the variance, with .03% contributed by their interaction, bringing the total variance explained in Independent Self Construal to 9.8%. Significant main effect of Perceived Ethnic Stigmatization ( $\beta = -.215$ ;  $p < .01$ ) indicated that Independent Self Construal decrease with increase in Perceived Ethnic Stigmatization.. Significant main effect of Ethnic Identity Commitment ( $\beta = .164$ ;  $p < .01$ ) indicated that Independent Self Construal increase with increase in Ethnic Identity Commitment. No significant moderating role of **Commitment** was found in the relationship between **Stigmatization and Independent Self Construal** in the whole sample, although moderation was found among the Mumbai sample.

Table-4.7: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Stigmatization and Independent Self-Construal

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.068	.068**
Constant	74.416		
Stigmatization	-.215**		
<b>Step 2</b>		.094	.027**
Constant	74.416		
Commitment	.164**		
<b>Step 3</b>		.098	.003
Constant	74.566		
Stigmatization x Commitment	.058		

\* $p < .05$ ; \*\* $p < .01$

2.2.(c) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Workplace Discrimination** and **Independent Self-Construal**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Workplace Discrimination and Independent Self-Construal across the cities revealed that independent and interaction effects of Commitment and Workplace Discrimination accounted for 6.9%, 3.4%, 5.2%, and 21.2% of the variance in Independent Self-Construal in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Workplace Discrimination was found for Delhi ( $\beta = -.176$ ;  $p < .01$ ), and Bangalore ( $\beta = -.353$ ;  $p < .01$ ) only. The negative beta indicated that Independent Self-Construal decrease with increase in Perceived Ethnic Workplace Discrimination. Significant main effect of Ethnic Identity Commitment for Delhi ( $\beta = .152$ ;  $p < .05$ ), and for Bangalore ( $\beta = .249$ ;  $p < .01$ ) indicated that Independent Self-Construal increase with increase in Ethnic Identity Commitment. However, significant interaction effect of Workplace Discrimination and Commitment on Independent Self-Construal was not found in samples from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 4.8 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.8 indicated that Workplace Discrimination alone accounted for 6.0% of the variance and Commitment alone accounted for 3.1% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Independent Self Construal to 9.1%. Significant main effect of Perceived Ethnic Workplace Discrimination ( $\beta = -.212$ ;  $p < .01$ ) indicated that Independent Self Construal decrease with increase in Perceived Ethnic Workplace Discrimination. Significant main effect of Ethnic Identity Commitment ( $\beta = .177$ ;  $p < .01$ ) indicated that Independent Self Construal increase with increase in Ethnic Identity Commitment. No significant moderating role of **Commitment** was found in the relationship between **Workplace Discrimination** and **Independent Self Construal** in the whole sample contrary to expectations. In any case, Workplace Discrimination and Commitment substantially contributed to the Independent Self Construal of non-resident Mizo.

Table-4.8: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Workplace Discrimination and Independent Self-Construal

Predictors		$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>			.060	.060**
Constant	74.416			
Workplace Discrimination		-.212**		
<b>Step 2</b>			.090	.031**
Constant	74.416			
Commitment		.177**		
<b>Step 3</b>			.091	.000
Constant	74.453			
Workplace Discrimination x Commitment		.018		

\* $p < .05$ ; \*\* $p < .01$

2.2.(d) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Threat/ Aggression** and **Independent Self-Construal**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Threat/ Aggression and Independent Self-Construal across the cities revealed that independent and interaction effects of Commitment and Threat/ Aggression accounted for 9.8%, 4.8%, 7.7%, and 22.4% of the variance in Independent Self-Construal in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Threat/ Aggression was found for Mumbai ( $\beta = -.176$ ;  $p < .05$ ), Kolkata ( $\beta = -.200$ ;  $p < .05$ ), Delhi ( $\beta = -.230$ ;  $p < .01$ ), and Bangalore ( $\beta = -.362$ ;  $p < .01$ ), only. The negative beta indicated that Independent Self-Construal decrease with increase in Perceived Ethnic Threat/ Aggression. Significant main effect of Ethnic Identity Commitment for Mumbai ( $\beta = .227$ ;  $p < .01$ ), and for Bangalore ( $\beta = .230$ ;  $p < .05$ ) indicated that Independent Self-Construal increase with increase in Ethnic Identity Commitment. Significant interaction effect of Threat/ Aggression and Commitment on Independent Self-Construal was found in the sample from Mumbai city ( $\beta = .203$ ;  $p < .05$ ) indicating the moderating role of Ethnic Identity Commitment in the relationships between Perceived Ethnic Threat/ Aggression and Independent Self-Construal.

Procedurally, significant interaction effect was further analyzed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (9). Simple slope analyses indicated that only at low ( $b = -8.33$ , 95% CI[-12.55 to -4.11],  $t = -4.08$ ,  $p < .01$ ) and moderate ( $b = -4.29$ , 95% CI[-7.65 to -.93],  $t = -2.52$ ,  $p < .05$ ) levels of Ethnic Identity Commitment, there is a significant negative relationship between Threat/ Aggression and Independent Self-Construal but not at high level of Ethnic Identity Commitment.

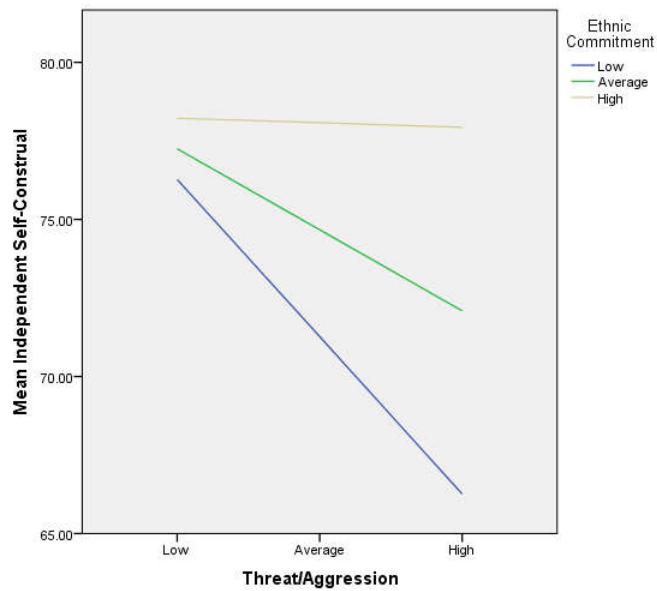


Figure 9: Moderating role of ethnic identity commitment (low, moderate) in the relationship between threat/ aggression and independent self-construal in Mumbai city.

Significant interaction effect of Threat/ Aggression and Commitment on Independent Self-Construal was also found in the sample from Kolkata city ( $\beta = -.147$ ;  $p < .05$ ) indicating the moderating role of Ethnic Identity Commitment in the relationships between Threat/ Aggression and Independent Self-Construal. Procedurally, significant interaction effect was further analyzed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (10). Simple slope analyses indicated that only at moderate ( $b = -2.55$ , 95% CI[-4.46 to -.65],  $t = -2.62$ ,  $p < .01$ ) and high ( $b = -4.52$ , 95% CI[-4.47 to -.63],  $t = -3.08$ ,  $p < .05$ ) levels of Ethnic Identity Commitment, there is a significant negative relationship between Perceived Ethnic Threat/Aggression and Independent Self-Construal but not at low level of Ethnic Identity Commitment..

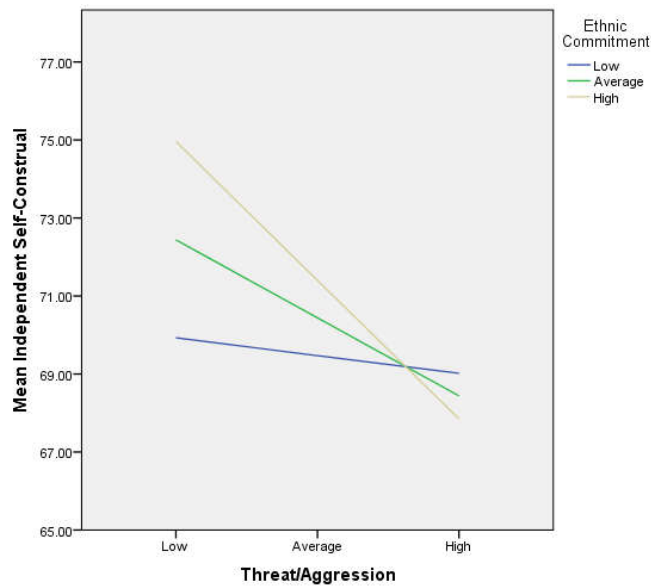


Figure 10: Moderating role of ethnic identity commitment in the relationship between threat/ aggression and independent self-construal in Kolkata city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 4.9 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.9 indicated that Threat/ Aggression alone accounted for 8.2% of the variance and Commitment alone accounted for 2.3% of the variance, with .02% contributed by their interaction, bringing the total variance explained in Independent Self Construal to 10.7%. Significant main effect of Perceived Ethnic Threat/ Aggression ( $\beta = -.244$ ;  $p < .01$ ) indicated that Independent Self Construal decrease with increase in Perceived Ethnic Threat/ Aggression. Significant main effect of Ethnic Identity Commitment ( $\beta = .154$ ;  $p < .01$ ) indicated that Independent Self Construal increase with increase in Ethnic Identity Commitment. No significant moderating role of **Commitment** was found in the relationship between **Threat/ Aggression** and **Independent Self Construal** in the whole sample, although moderation was found among the Mumbai and Kolkata sample.

Table-4.9: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Threat/Aggression and Independent Self-Constraint

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.082	.082**
Constant	74.416		
Threat/Aggression	-.244**		
<b>Step 2</b>		.105	.023**
Constant	74.416		
Commitment	.154**		
<b>Step 3</b>		.107	.002
Constant	74.541		
Threat/Aggression x Commitment	.042		

\* $p < .05$ ; \*\* $p < .01$

2.2.(e) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Lifetime Exposure to Discrimination** and **Independent Self-Constraint**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Lifetime Exposure and Independent Self-Constraint across the cities revealed that independent and interaction effects of Commitment and Lifetime Exposure accounted for 7.0%, 2.9%, 9.4%, and 29.0% of the variance in Independent Self-Constraint in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Lifetime Exposure to Discrimination was found for Delhi ( $\beta = -.249$ ;  $p < .01$ ), and Bangalore ( $\beta = -.470$ ;  $p < .01$ ) only. The negative beta indicated that Independent Self-Constraint decrease with increase in Perceived Ethnic Lifetime Exposure to Discrimination. Significant main effect of Ethnic Identity Commitment for Mumbai ( $\beta = .254$ ;  $p < .01$ ), for Delhi ( $\beta = .148$ ;  $p < .05$ ), and for Bangalore ( $\beta = .205$ ;  $p < .01$ ) indicated that Independent Self-Constraint increase with increase in Ethnic Identity Commitment. Significant interaction effect of Lifetime Exposure and Commitment on Independent Self-Constraint was found in the sample from Mumbai city ( $\beta = .153$ ;  $p < .05$ ) indicating the moderating role of Ethnic Identity



Commitment in the relationships between Perceived Ethnic Lifetime Exposure to Discrimination and Independent Self-Conceptual.

Procedurally, significant interaction effect was further analyzed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (11). Simple slope analyses indicated that only at low ( $b = -5.69$ , 95% CI[-10.93 to -.45],  $t = -2.14$ ,  $p < .01$ ) level of Ethnic Identity Commitment, there is a significant negative relationship between Perceived Ethnic Lifetime Exposure to Discrimination and Independent Self-Conceptual but not at moderate and high levels of Ethnic Identity Commitment.

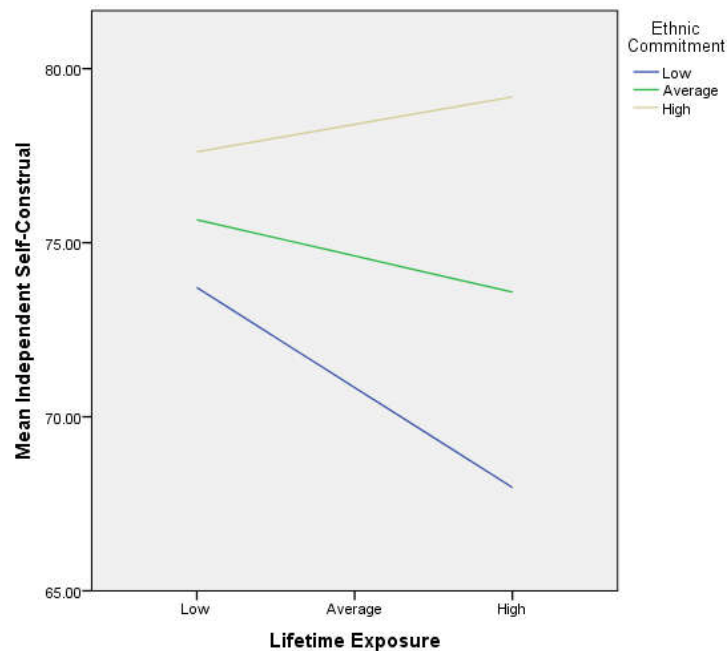


Figure 11: Moderating role of ethnic identity commitment (low) in the relationship between lifetime exposure and independent self-construal in Mumbai city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 4.10 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.10 indicated that Lifetime Exposure alone accounted for 8.5% of the variance and Commitment alone accounted for 2.5% of the variance, with .01% contributed by their

interaction, bringing the total variance explained in Independent Self Construal to 11.0%. Significant main effect of Perceived Lifetime Exposure to Discrimination ( $\beta = -.252$ ;  $p < .01$ ) indicated that Independent Self Construal decrease with increase in Perceived Ethnic Lifetime Exposure to Discrimination. Significant main effect of Ethnic Identity Commitment ( $\beta = .160$ ;  $p < .01$ ) indicated that Independent Self Construal increase with increase in Ethnic Identity Commitment. No significant moderating role of **Commitment** was found in the relationship between **Lifetime Exposure** and **Independent Self Construal** in the whole sample, although moderation was found among the Mumbai sample.

Table-4.10: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Lifetime Exposure and Independent Self-Construal

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>			
Constant	74.416	.085	.085**
Lifetime Discrimination	-.252**		
<b>Step 2</b>			
Constant	74.416	.109	.025**
Commitment	.160**		
<b>Step 3</b>			
Constant	74.487	.110	.001
Lifetime Discrimination x Commitment	.028		

\* $p < .05$ ; \*\* $p < .01$

### 2.3.(a) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Exclusion** and **Interdependent Self-Construal**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Exclusion and Interdependent Self-Construal across the cities revealed that independent and interaction effects of Exploration and Exclusion accounted for 6.5%, 4.4% 2.3%, and 21.1% of Interdependent Self-Construal in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Exclusion was found for Kolkata ( $\beta = -.176$   $p <$

05) and Bangalore ( $\beta = -.417$ ;  $p < .01$ ) only. The negative beta indicated that Interdependent Self-Construal decrease with increase in Perceived Ethnic Exclusion. Significant main effect of Ethnic Identity Exploration for Mumbai ( $\beta = .254$ ;  $p < .01$ ), and for Bangalore ( $\beta = .179$ ;  $p < .01$ ) indicated that Interdependent Self-Construal increase with increase in Ethnic Identity Exploration. However, significant interaction effect of Exclusion and Exploration on Interdependent Self-Construal was not found in sample from any of the cities.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 4.11 below. 'Sex' and 'City' were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.11 indicated that Exclusion alone accounted for 4.8% of the variance and exploration alone accounted for 2.9% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Interdependent Self-Construal to 7.7%. Significant main effect of Perceived Ethnic Exclusion ( $\beta = -.216$ ;  $p < .01$ ) indicated that Interdependent Self-Construal decrease with increase in Perceived Ethnic Exclusion. Significant main effect of Ethnic Identity Exploration ( $\beta = .170$ ;  $p < .01$ ) indicated that Interdependent Self-Construal increase with increase in Ethnic Identity Exploration. No significant moderating role of **Exploration** was found in the relationship between **Exclusion** and **Interdependent Self-Construal**, contrary to expectations. However, Exclusion and Exploration substantially contributed to the Interdependent Self-Construal of non-resident Mizo.

Table-4.11: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Exclusion and Interdependent Self-Constraint

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.048	.048**
Constant	74.391		
Exclusion	-.216**		
<b>Step 2</b>		.076	.029**
Constant	74.391		
Exploration	.170**		
<b>Step 3</b>		.077	.000
Constant	74.390		
Exclusion x Exploration	-.017		

\* $p < .05$ ; \*\* $p < .01$

2.3.(b) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Stigmatization** and **Interdependent Self-Constraint**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Stigmatization and Interdependent Self-Constraint across the cities revealed that independent and interaction effects of Exploration and Stigmatization accounted for 10.7%, 12.4% 8.9% and 23.8% of the variance in Interdependent Self-Constraint in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Stigmatization was found for Mumbai ( $\beta = -.478$   $p < .01$ ), Kolkata ( $\beta = -.332$   $p < .01$ ), Delhi ( $\beta = -.272$   $p < .01$ ), and Bangalore ( $\beta = -.467$ ;  $p < .01$ ). The negative beta indicated that Interdependent Self-Constraint decrease with increase in Perceived Ethnic Stigmatization. Significant main effect of Ethnic Identity Exploration was found for Mumbai ( $\beta = .297$ ;  $p < .01$ ), and for Delhi ( $\beta = .161$   $p < .05$ ) which indicated that Interdependent Self-Constraint increase with increase in Ethnic Identity Exploration.. However, significant interaction effect of Stigmatization and Exploration on Interdependent Self-Constraint was not found in samples from any of the city.

The samples across the cities were pooled and the summary of the moderation analysis is given in the Table 4.12 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect. Results vide Table 4.12 indicated that Stigmatization alone accounted for 10.0% of the variance and Exploration alone accounted for 3.7% of the variance, with .01% contributed by their interaction, bringing the total variance explained in Interdependent Self-Construal to 13.8%. Significant main effect of Perceived Ethnic Stigmatization ( $\beta = -.329$ ;  $p < .01$ ) indicated that Interdependent Self-Construal decrease with increase in Perceived Stigmatization. Significant main effect of Ethnic Identity Exploration ( $\beta = .191$ ;  $p < .01$ ) indicated that Interdependent Self-Construal increase with increase in Ethnic Identity Exploration. No significant moderating role of **Exploration** was found in the relationship between **Stigmatization** and **Interdependent Self-Construal** contrary to expectations. However, Stigmatization and Exploration substantially contributed to the Interdependent Self-Construal of non-resident Mizo.

Table-4.12: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Stigmatization and Interdependent Self-Construal

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.100	.100**
Constant	74.391		
Stigmatization	-.329**		
<b>Step 2</b>		.137	.037**
Constant	74.391		
Exploration	.191**		
<b>Step 3</b>		.138	.001
Constant	74.371		
Stigmatization x Exploration	.023		

\* $p < .05$ ; \*\* $p < .01$

2.3.(c) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Workplace Discrimination** and **Interdependent Self-Constructual**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Workplace Discrimination and Interdependent Self-Constructual across the cities revealed consistent results. Independent and interaction effects of Exploration and Workplace Discrimination accounted for 7.8%, 11.2%, 1.5%, and 12.4% of the variance in Interdependent Self-Constructual in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Workplace Discrimination was found for Kolkata ( $\beta = -.312$   $p < .05$ ), and Bangalore ( $\beta = -.296$ ;  $p < .01$ ) only. The negative beta indicated that Interdependent Self-Constructual decrease with increase in Perceived Ethnic Workplace Discrimination. Significant main effect of Ethnic Identity Exploration for Mumbai ( $\beta = .258$   $p < .01$ ), and for Bangalore ( $\beta = .174$   $p < .01$ ) indicated that Interdependent Self-Constructual increase with increase in Ethnic Identity Exploration. Significant interaction effect of Workplace Discrimination and Ethnic Identity Exploration on Interdependent Self-Constructual was not found in sample from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 4.13 below. Again, 'Sex' and 'City' were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.13 indicated that Workplace Discrimination alone accounted for 4.7% of the variance and Exploration alone accounted for 2.8% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Interdependent Self-Constructual to 7.5%. Significant main effect of Perceived Ethnic Workplace Discrimination ( $\beta = -.213$ ;  $p < .01$ ) indicated that Interdependent Self-Constructual decrease with increase in Perceived Ethnic Workplace Discrimination. Significant main effect of Ethnic Identity Exploration ( $\beta$

= .166;  $p < .01$ ) indicated that Interdependent Self-Construal increase with increase in Ethnic Identity Exploration. No significant moderating role of **Exploration** was found in the relationship between **Workplace Discrimination** and **Interdependent Self-Construal**, contrary to expectations. However, Workplace Discrimination and Exploration substantially contributed to the Interdependent Self-Construal of non-resident Mizo.

Table-4.13: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Workplace Discrimination and Interdependent Self-Construal

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.047	.047**
Constant	74.391		
Workplace Discrimination	-.213**		
<b>Step 2</b>		.072	.028**
Constant	74.391		
Exploration	.166**		
<b>Step 3</b>		.071	.000
Constant	74.395		
Workplace Discrimination x Exploration	.017		

\* $p < .05$ ; \*\* $p < .01$

### 2.3.(d) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Threat/ Aggression** and **Interdependent Self-Construal**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Threat/ Aggression and Interdependent Self-Construal across the cities revealed consistent results. Independent and interaction effects of Exploration and Threat/ Aggression accounted for 14.0%, 12.2%, 13.2%, and 17.0% of the variance in Interdependent Self-Construal in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Threat/ Aggression was found for Mumbai ( $\beta = -.276$   $p < .01$ ), Kolkata ( $\beta = -.322$   $p < .01$ ), Delhi ( $\beta = -.346$   $p < .01$ ), and Bangalore ( $\beta = -.370$ ;  $p < .01$ ). The negative beta indicated that Interdependent Self-Construal decrease with increase in Perceived Ethnic

Threat/ Aggression. Significant main effect of Ethnic Identity Exploration for Mumbai ( $\beta = .267$   $p < .01$ ), for Kolkata ( $\beta = .136$   $p < .05$ ), for Delhi ( $\beta = .147$   $p < .05$ ), and for Bangalore ( $\beta = .165$   $p < .05$ ) indicated that Interdependent Self-Conceptual increase with increase in Ethnic Identity Exploration. Significant interaction effect of Threat/ Aggression and Ethnic Identity Exploration on Interdependent Self-Conceptual was not found in samples from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 4.14 below. 'Sex' and 'City' were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.14 indicated that Threat/ Aggression alone accounted for 10.5% of the variance and exploration alone accounted for 3.1% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Interdependent Self-Conceptual to 13.3%. Significant main effect of Perceived Ethnic Threat/ Aggression ( $\beta = -.328$ ;  $p < .01$ ) indicated that Interdependent Self-Conceptual decrease with increase in Perceived Ethnic Threat/ Aggression. Significant main effect of Ethnic Identity Exploration ( $\beta = .176$ ;  $p < .01$ ) indicated that Interdependent Self-Conceptual increase with increase in Ethnic Identity Exploration. However, Significant moderating role of **Exploration** was not found in the relationship between **Threat/ Aggression** and **Interdependent Self-Conceptual** contrary to the hypothesis. In any case, Exploration and Threat/ Aggression substantially contributed to the Independent Self Conceptual of non-resident Mizo.



Table-4.14: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Threat/Aggression and Interdependent Self-Construal

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.105	.105**
Constant	74.391		
Threat/Aggression	-.328**		
<b>Step 2</b>		.136	.031**
Constant	74.391		
Exploration	.176**		
<b>Step 3</b>		.136	.000
Constant	74.394		
Threat/Aggression x Exploration	.023		

\* $p < .05$ ; \*\* $p < .01$

2.3.(e) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Lifetime Exposure to Discrimination** and **Interdependent Self-Construal**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Lifetime Exposure and Interdependent Self-Construal across the cities revealed that independent and interaction effects of Exploration and Lifetime Exposure accounted for 9.4%, 11.0%, 9.3%, and 25.9% of the variance in Interdependent Self-Construal in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Lifetime Exposure to Discrimination was found for Mumbai ( $\beta = -.169$   $p < .05$ ), Kolkata ( $\beta = -.315$   $p < .01$ ), Delhi ( $\beta = -.282$   $p < .01$ ), and Bangalore ( $\beta = -.481$ ;  $p < .01$ ). The negative beta indicated that Interdependent Self-Construal decrease with increase in Perceived Ethnic Lifetime Exposure to Discrimination. Significant main effect of Ethnic Identity Exploration for Mumbai ( $\beta = .261$   $p < .01$ ), for Delhi ( $\beta = .170$   $p < .05$ ), and for Bangalore ( $\beta = .142$   $p < .05$ ) indicated that Interdependent Self-Construal increase with increase in Ethnic Identity Exploration. However, significant interaction effect of Lifetime Exposure and

Exploration on Interdependent Self-Construal was not found in samples from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 4.15 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.15 indicated that Lifetime Exposure alone accounted for 10.7% of the variance and exploration alone accounted for 3.2% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Interdependent Self-Construal to 13.9%. Significant main effect of Perceived Ethnic Lifetime Exposure to Discrimination ( $\beta = -.331$ ;  $p < .01$ ) indicated that Interdependent Self-Construal decrease with increase in Perceived Ethnic Lifetime Exposure. Significant main effect of Ethnic Identity Exploration ( $\beta = .179$ ;  $p < .01$ ) indicated that Interdependent Self-Construal increase with increase in Ethnic Identity Exploration. No significant moderating role of **Exploration** was found in the relationship between **Lifetime Exposure** and **Interdependent Self-Construal**, contrary to expectations. However, Lifetime Exposure and Exploration substantially contributed to the Interdependent Self-Construal of non-resident Mizo.

Table-4.15: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Lifetime Exposure and Interdependent Self-Construal

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.107	.107**
Constant	74.391		
Lifetime Discrimination	-.331**		
<b>Step 2</b>		.139	.032**
Constant	74.391		
Exploration	.179**		
<b>Step 3</b>		.139	.000
Constant	74.389		
Lifetime Discrimination x Exploration	.006		

\* $p < .05$ ; \*\* $p < .01$

#### 2.4.(a) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Exclusion** and **Interdependent Self-Construal**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Exclusion and Interdependent Self-Construal across the cities revealed that independent and interaction effects of Commitment and Exclusion accounted for 6.8%, 12.9% 5.0% and 23.5% of the variance in Interdependent Self-Construal in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Exclusion was found in Bangalore ( $\beta = -.393$ ;  $p < .01$ ) only. The negative beta indicated that Interdependent Self-Construal decrease with increase in Perceived Ethnic Exclusion. Significant main effect of Ethnic Identity Commitment for Mumbai ( $\beta = .258$   $p < .01$ ) for Kolkata ( $\beta = .340$   $p < .01$ ), for Delhi ( $\beta = .362$   $p < .01$ ), and for Bangalore ( $\beta = .218$   $p < .01$ ) indicated that Interdependent Self-Construal increase with increase in Ethnic Identity Commitment. However, significant interaction effect of Exclusion and Commitment on Interdependent Self-Construal was not found in sample from any of the cities.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 4.16 below. 'Sex' and 'City' were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.16 indicated that Exclusion alone accounted for 4.8% of the variance and Commitment alone accounted for 7.3% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Interdependent Self-Construal to 12.1%. Significant main effect of Perceived Ethnic Exclusion ( $\beta = -.196$ ;  $p < .01$ ). Negative beta indicated that Interdependent Self-Construal decrease with increase in Perceived Ethnic Exclusion. Significant main effect of Commitment ( $\beta = .271$ ;  $p < .01$ )

indicated that Interdependent Self-Construal increase with increase in Commitment. No significant moderating role **Commitment** was found in the relationship between **Exclusion** and **Interdependent Self-Construal**, contrary to expectations. However, Exclusion and Commitment substantially contributed to the Interdependent Self-Construal of non-resident Mizo.

Table-4.16: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Exclusion and Interdependent Self-Construal

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.48	.48**
Constant	76.391		
Exclusion	-.196**		
<b>Step 2</b>		.121	.073**
Constant	76.391		
Commitment	.271**		
<b>Step 3</b>		.121	.000
Constant	76.390		
Exclusion x Commitment	-.001		

\* $p < .05$ ; \*\* $p < .01$

#### 2.4.(b) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Stigmatization** and **Interdependent Self-Construal**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Stigmatization and Interdependent Self-Construal across the cities revealed quite consistent results. Independent and interaction effects of Commitment and Stigmatization accounted for 8.1%, 16.7%, 16.4%, and 25.5% of the variance in Interdependent Self-Construal in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Stigmatization was found in Kolkata ( $\beta = -.254$ ;  $p < .01$ ), for Delhi ( $\beta = -.217$ ;  $p < .01$ ) and, Bangalore ( $\beta = -.409$ ;  $p < .01$ ) only. The negative beta indicated that Interdependent Self-Construal decrease with increase in Perceived Ethnic Stigmatization. Significant main effect of Ethnic Identity Commitment for Mumbai ( $\beta = .244$   $p < .01$ ) for

Kolkata ( $\beta = .271$   $p < .01$ ), for Delhi ( $\beta = .326$   $p < .01$ ), and for Bangalore ( $\beta = .170$   $p < .05$ ) indicated that Interdependent Self-Construal increase with increase in Ethnic Identity Commitment. However, significant interaction effect of Stigmatization and Commitment on Interdependent Self-Construal was not found in samples from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 4.17 below. 'Sex' and 'City' were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.17 indicated that Stigmatization alone accounted for 10.0% of the variance and Commitment alone accounted for 5.1% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Interdependent Self-Construal to 15.2%. Significant main effect of Perceived Ethnic Stigmatization ( $\beta = -.265$ ;  $p < .01$ ) indicated that Interdependent Self-Construal decrease with increase in Perceived Ethnic Stigmatization. Significant main effect of Ethnic Identity Commitment ( $\beta = .230$ ;  $p < .01$ ) indicated that Interdependent Self-Construal increase with increase in Ethnic Identity Commitment. No significant moderating role of **Commitment** was found in the relationship between **Stigmatization** and **Interdependent Self-Construal**, contrary to expectations. Nevertheless, Stigmatization and Commitment substantially contributed to the Interdependent Self-Construal of non-resident Mizo.

Table- 4.17: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Stigmatization and Interdependent Self-Construal

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.100	.100**
Constant	76.391		
Stigmatization	-.265**		
<b>Step 2</b>		.151	.051**
Constant	76.391		
Commitment	.230**		
<b>Step 3</b>		.152	.000
Constant	76.442		
Stigmatization x Commitment	-.001		

\* $p < .05$ ; \*\* $p < .01$

2.4.(c) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Workplace Discrimination** and **Interdependent Self-Construal**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Workplace Discrimination and Interdependent Self-Construal across the cities revealed consistent results. Independent and interaction effects of Commitment and Workplace Discrimination accounted for 7.3%, 16.3% 12.5%, and 14.8% of the variance in Interdependent Self-Construal in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Workplace Discrimination was found in Kolkata ( $\beta = -.268$ ;  $p < .01$ ), and Bangalore ( $\beta = -.292$ ;  $p < .01$ ) only. The negative beta indicated that Interdependent Self-Construal decrease with increase in Perceived Ethnic Workplace Discrimination. Significant main effect of Ethnic Identity Commitment for Mumbai ( $\beta = .248$   $p < .01$ ) for Kolkata ( $\beta = .284$   $p < .01$ ), for Delhi ( $\beta = .354$   $p < .01$ ), and for Bangalore ( $\beta = .209$   $p < .01$ ) indicated that Interdependent Self-Construal increase with increase in Ethnic Identity Commitment. Significant interaction effect of Workplace Discrimination and Commitment on Interdependent Self-Construal was found in sample from Kolkata city ( $\beta = -.179$   $p < .01$ )

indicating the moderating role of Ethnic Identity Commitment in the relationships between Perceived Ethnic Workplace Discrimination and Interdependent Self-Construal.

Procedurally, significant interaction effect was further analyzed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (12). Simple slope analyses indicated that only at moderate ( $b = -4.39$ , 95% CI[-6.71 to -2.08],  $t = -3.74$ ,  $p < .001$ ), and high ( $b = -7.29$ , 95% CI[-10.81 to -3.78],  $t = -4.09$ ,  $p < .001$ ) levels of Ethnic Identity Commitment, there is a significant negative relationship between Perceived Workplace Discrimination and Interdependent Self-Construal but not at low level of Ethnic Identity Commitment.

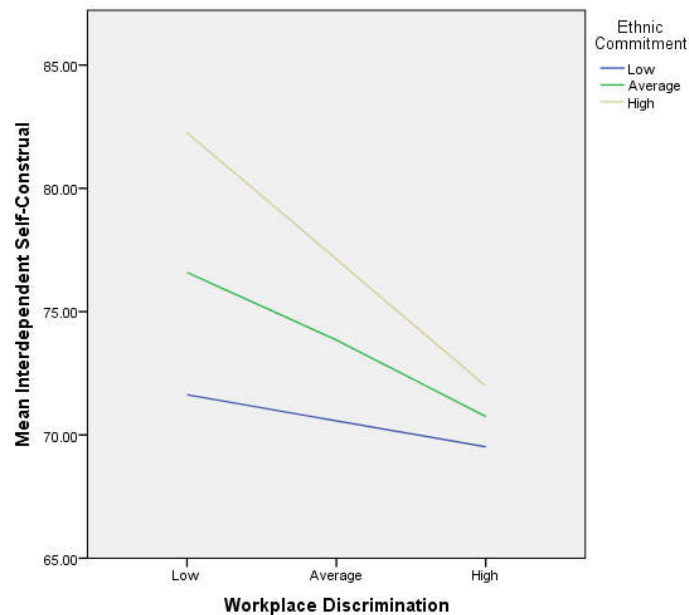


Figure 12: Moderating role of ethnic identity commitment (moderate,high) in the relationship between discrimination and interdependent self-construal in Kolkata city

Significant interaction effect of Workplace Discrimination and Commitment on Interdependent Self-Construal was also found in samples of Bangalore ( $\beta = .141$   $p < .05$ ) city .Procedurally, significant interaction effect was further analyzed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (13). Simple slope analyses indicated that only at low ( $b = -11.24$ , 95% CI[-16.52 to -5.95],  $t = -4.19$ ,  $p < .001$ ),

and moderate ( $b = -7.09$ , 95% CI  $[-10.47, -3.58]$ ,  $t = -4.02$ ,  $p < .001$ ) levels of Ethnic Identity Commitment, there is a significant negative relationship between Perceived Ethnic Workplace Discrimination and Interdependent Self-Concept but not at high level of Ethnic Identity Commitment.

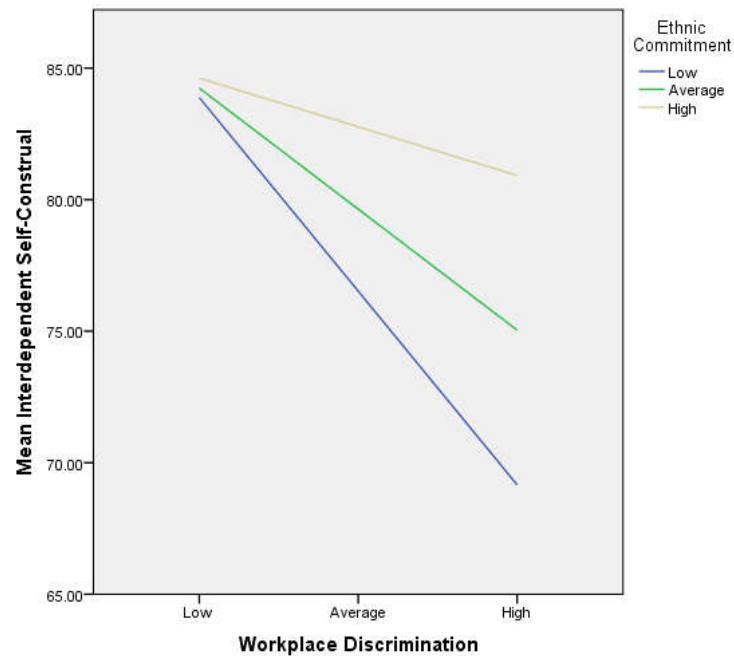


Figure 13: Moderating role of ethnic identity commitment (low, moderate) in the relationship between workplace discrimination and interdependent self-construal in Bangalore city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 4.18 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 4.18 indicated that Workplace Discrimination alone accounted for 4.7% of the variance and Commitment alone accounted for 6.5% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Interdependent Self-Concept to 11.1%. Significant main effect of Perceived Ethnic Workplace Discrimination ( $\beta = -.171$ ;  $p < .01$ ) indicated that Interdependent Self-Concept decrease with increase in Workplace Discrimination. Significant main effect of Ethnic Identity



Commitment ( $\beta = .258$ ;  $p < .01$ ) indicated that Interdependent Self-Construal increase with increase in Ethnic Identity Commitment. No significant moderating role of **Commitment** was found in the relationship between **Workplace Discrimination** and **Interdependent Self-Construal** in the pooled sample but found to be significant in non-resident Mizo sample from Kolkata and Bangalore cities.

Table-4.18: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Workplace Discrimination and Interdependent Self-Construal

Predictors		$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>				
Constant	76.391		.047	.047**
Workplace Discrimination		-.171**		
<b>Step 2</b>				
Constant	76.391		.111	.065**
Commitment		.258**		
<b>Step 3</b>				
Constant	76.418		.111	.000
Workplace Discrimination x Commitment		-.012		

\* $p < .05$ ; \*\* $p < .01$

#### 2.4.(d) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Threat/ Aggression** and **Interdependent Self-Construal**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Threat/ Aggression and Interdependent Self-Construal across the cities revealed consistent results. Independent and interaction effects of Commitment and Threat/ Aggression accounted for 11.6%, 16.9% 19.9% and 18.3% of the variance in Interdependent Self-Construal in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Threat/ Aggression was found in Mumbai ( $\beta = -.222$ ;  $p < .01$ ), Kolkata ( $\beta = -.248$ ;  $p < .01$ ), Delhi ( $\beta = -.274$ ;  $p < .01$ ), and Bangalore ( $\beta = -.315$ ;  $p < .01$ ). The negative beta

indicated that Interdependent Self-Construal decrease with increase in Perceived Ethnic Threat/ Aggression. Significant main effect of Ethnic Identity Commitment for Mumbai ( $\beta = .227$   $p < .01$ ) for Kolkata ( $\beta = .278$   $p < .01$ ), for Delhi ( $\beta = .300$   $p < .01$ ), and for Bangalore ( $\beta = .186$   $p < .01$ ) indicated that Interdependent Self-Construal increase with increase in Ethnic Identity Commitment. Significant interaction effect of Threat/ Aggression and Commitment on Interdependent Self-Construal was found in Mumbai ( $\beta = .151$   $p < .05$ ) indicating the moderating role of Ethnic Identity Commitment in the relationships between Perceived Ethnic Threat/Aggression and Interdependent Self-Construal.

Procedurally, significant interaction effect was further analyzed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (14). Simple slope analyses indicated that only at low ( $b = -8.59$ , 95% CI[-13.78 to -3.39],  $t = -3.26$ ,  $p < .001$ ), and moderate ( $b = -5.49$ , 95% CI[-9.13 to -1.87],  $t = -2.98$ ,  $p < .001$ ) levels of Ethnic Identity Commitment, there is a significant negative relationship between Threat/Aggression and Interdependent Self-Construal but not at high level of Ethnic Identity Commitment

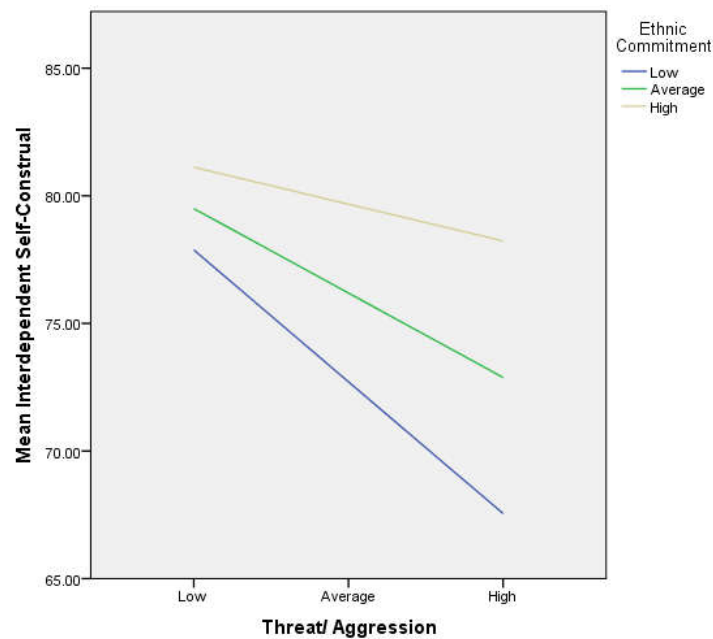


Figure 14: Moderating role of ethnic identity commitment (low, moderate) in the relationship between threat/ aggression and interdependent self-construal in Mumbai city.

Significant interaction effect of Threat/ Aggression and Commitment on Interdependent Self-Construal was also found in the sample from Bangalore ( $\beta = .175$   $p < .01$ ) city .Procedurally, significant interaction effect was further analyzed by using PROCESS (Hayes, 2014). The pattern of the interaction is depicted in Figure (15). Simple slope analyses indicated that only at low( $b= -12.41$ , 95% CI[-16.90 to  $-7.93$ ], $t = -4.19$ ,  $p < .001$ ), and moderate ( $b= -7.33$ , 95% CI[  $-10.68$ to  $-3.98$ ], $t = -4.31$ , $p < .001$ )levels of Ethnic Identity Commitment, there is a significant negative relationship between Threat/ Aggression and Interdependent Self-Construal but not at high level of Ethnic Identity Commitment.

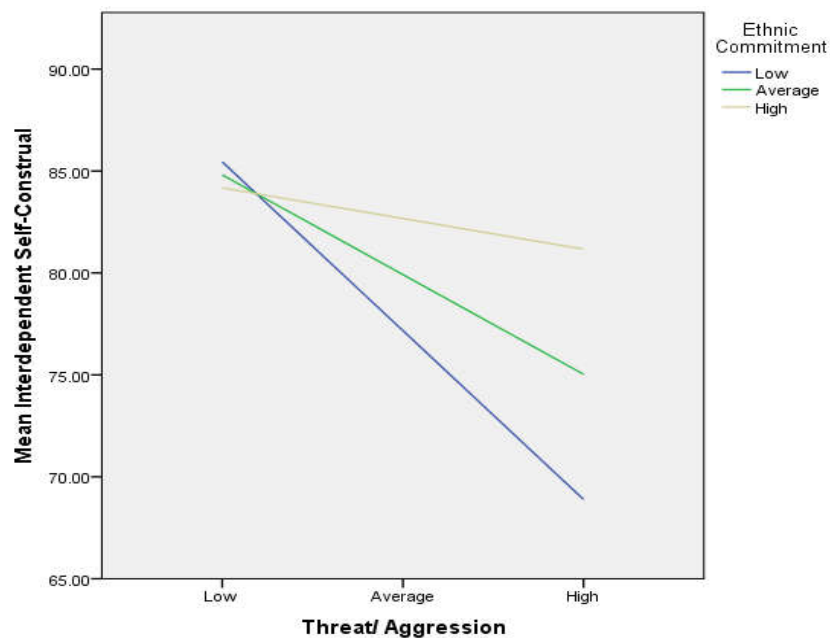


Figure 15: Moderating role of ethnic identity commitment (low, moderate) in the relationship between threat/ aggression and interdependent self-construal in Bangalore city

The samples across the cities were pooled and the summary of the moderation analysis is given in the Table 4.19 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect. Results vide Table 4.19 indicated that Threat/ Aggression alone accounted for 10.5% of the variance and Commitment alone accounted for 4.8% of the variance, with .05% contributed by their interaction, bringing

the total variance explained in Interdependent Self-Construal to 15.8%. Significant main effect of Threat/ Aggression ( $\beta = -.264$ ;  $p < .01$ ) indicated that Interdependent Self-Construal decrease with increase in Perceived Ethnic Threat/ Aggression. Significant main effect of Ethnic Identity Commitment ( $\beta = .220$ ;  $p < .01$ ) indicated that Interdependent Self-Construal increase with increase in Ethnic Identity Commitment. Significant moderating role of Ethnic Identity Commitment was found in the relationship between Threat/ Aggression and Interdependent Self-Construal ( $\beta = .069$ ;  $p < .05$ )

Significant interaction effect was further analyzed procedurally by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (16). Simple slope analyses indicated that at low ( $b = -6.74$ , 95% CI[-8.49 to - 5.01],  $t = -7.62$   $p < .001$ ), moderate ( $b = -5.35$ , 95% CI[-6.77 to -3.93],  $t = -7.39$   $p < .002$ ), and high( $b = -3.63$ , 95% CI[-6.08 to -1.81],  $t = -3.16$   $p < .002$ ) levels of Ethnic Identity Commitment, there is a significant negative relationship between Perceived Ethnic Threat/Aggression and Interdependent Self-Construal .

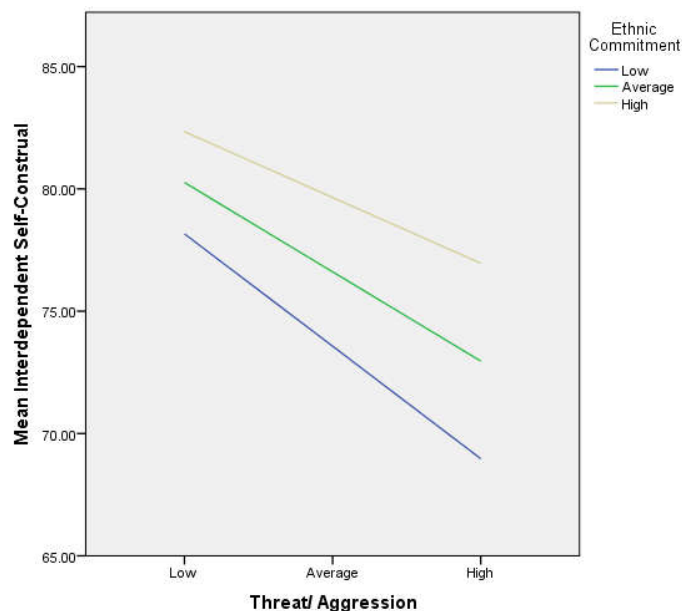


Figure 16: Moderating role of ethnic identity commitment (low, moderate, high) in the relationship between threat/ aggression and interdependent self-construal

Table- 4.19: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Threat/Aggression and Interdependent Self-Constraint

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.105	.105**
Constant	76.391		
Threat/Aggression	-.264**		
<b>Step 2</b>		.153	.048**
Constant	76.391		
Commitment	.220**		
<b>Step 3</b>		.158	.005
Constant	76.610		
Threat/Aggression x Commitment	.069*		

\* $p < .05$ ; \*\* $p < .01$

2.4.(e) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Lifetime Exposure to Discrimination** and **Interdependent Self-Constraint**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Lifetime Exposure and Interdependent Self-Constraint across the cities revealed that independent and interaction effects of Commitment and Lifetime Exposure accounted for 8.2%, 15.6%, 18.0%, and 26.7% of the variance in Interdependent Self-Constraint in the Mumbai, Kolkata, Delhi and Bangalore samples respectively. Significant main effect of Perceived Ethnic Lifetime Exposure to Discrimination was found in Kolkata, ( $\beta = -.243$ ;  $p < .01$ ), Delhi ( $\beta = -.239$ ;  $p < .01$ ), and Bangalore ( $\beta = -.429$ ;  $p < .01$ ) only. The negative beta indicated that Interdependent Self-Constraint decrease with increase in Perceived Ethnic Lifetime Exposure. Significant main effect of Ethnic Identity Commitment for Mumbai ( $\beta = .246$   $p < .01$ ) for Kolkata ( $\beta = .276$   $p < .01$ ), for Delhi ( $\beta = .339$   $p < .01$ ), and for Bangalore ( $\beta = .155$

$p < .01$ ) indicated that Interdependent Self-Construal increase with increase in Ethnic Identity Commitment. Significant interaction effect of Lifetime Exposure and Commitment on Interdependent Self-Construal was not found in samples from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in Table 4.20 below. Again, 'Sex' and 'City' were not required to be controlled, as they did not show any significant effect in the preliminary analyses. Results vide Table 4.20 indicated that Lifetime Exposure alone accounted for 10.0% of the variance and Commitment alone accounted for 5.0% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Interdependent Self-Construal to 15.7%. Significant main effect of Perceived Ethnic Lifetime Exposure to Discrimination ( $\beta = -.275$ ;  $p < .01$ ) indicated that Interdependent Self-Construal decrease with increase in Lifetime Exposure to Discrimination. Significant main effect of Ethnic Identity Commitment ( $\beta = .229$ ;  $p < .01$ ) indicated that Interdependent Self-Construal increase with increase in Ethnic Identity Commitment. No significant moderating role of **Commitment** was found in the relationship between **Lifetime Exposure** and **Interdependent Self-Construal**, contrary to expectations. However, Lifetime Exposure and Commitment substantially contributed to the Interdependent Self-Construal of non-resident Mizo.

Table- 4.20: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Lifetime Exposure and Interdependent Self- Construal.

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.107	.107**
Constant	76.391		
Lifetime Discrimination	-.275**		
<b>Step 2</b>		.157	.050**
Constant	76.391		
Commitment	.229**		
<b>Step 3</b>		.157	.000
Constant	76.439		
Lifetime Discrimination x Commitment	.018		

\* $p < .05$ ; \*\* $p < .01$

## DISCUSSIONS:

The overall results of the moderation analyses of Ethnic Identity (Exploration and Commitment) in the relationship between Perceived Ethnic Discrimination (Exclusion, Stigmatization, Workplace Discrimination, Threat/ Aggression, Lifetime Exposure) and Independent and Interdependent Self-Construals indicated that Ethnic Identity and Perceived Ethnic Discrimination substantially contributed to the variance explained in Independent and Interdependent Self-Construals among non- resident Mizo living in Mumbai, Kolkata, Delhi, and Bangalore. The contribution of Ethnic Identity and Perceived Ethnic Discrimination on Independent and Interdependent Self-Construal was consistently highest for the Bangalore sample (14.8% to 29.4), followed by Mumbai (6.5% to 17.3%), then Kolkata sample (2.1% to 16.9%), and the least for Kolkata (2.1% to 16.7%) and Delhi samples (2.3% to 18.0%)

The variables of Perceived Ethnic Discrimination consistently had negative relations with Independent and Interdependent Self-Construals, revealing that the strength of Independent and Interdependent Self-Construals both decrease as Perceived Ethnic Discrimination increases. Independent and interdependent self-construals are two

independent constructs that co-exist in individuals (Singelis 1994; Markus & Kitayama 1991). The results of this study suggest that experiences of discrimination appears to decrease the strength of the self-concept as independent and interdependent self-construals are very much a part of one's self-concept, especially important in the adaptation of migrant population (Singelis, 1994, Berry, 1997, Fente & Fiske, 2018))

From the results above, we found that, Ethnic Identity Exploration generally moderated the relationships between perceived ethnic discrimination and self-construals (both independent and interdependent). At low and moderate levels (and high levels in some) of ethnic identity exploration, independent self-construal and interdependent self-construal decrease with increase in perceived ethnic discrimination among non-resident Mizo residing in the cities. Ethnic identity commitment also generally moderated the relationships between perceived ethnic discrimination and independent and interdependent self-construals, where at moderate and low levels of ethnic identity commitment, independent and interdependent self-construals became weaker with increase in perception of ethnic discrimination. These results suggest that when people are not committed to their ethnic group and do not participate or do not explore their ethnicity, the strength of their self-concept (self-construals) decreases. However, the extremes of either commitment or non-commitment was also found to be non-conducive to the development of self-construals. A good balance of both independent and interdependent self-construals is known to be good for adaptation of migrants in new cultural milieu (Berry, 1997; Fente & Fiske, 2018; Phinney, 1990, 1991, 1992, 1996, 2003)

In this present study, it can be seen that both Independent and Dependent Self-Construals increase in non-resident Mizo when they face ethnic discrimination. Yamada & Singelis (1999), in their study on biculturalism and self-construal found the bicultural group was the only group to score significantly higher on both types of self-



construals. They also found that bicultural individuals who had comparable exposures to both collectivist and individualist cultures scored similarly to ethnic Asians socialized in primarily collectivist cultures on interdependent self-construal and also scored similarly to Westerners socialized in primarily individualist cultures on independent self-construal. They interpreted these findings as indicating the coexistence of two different self-construals in one individual, and which were found to be most suitable for adaptations to migrations.

Cross (1995), in a sample of East Asian International students in the United States, found that there were times when independent self-construal or interdependent self-construal helps them in dealing with their problems and there were also times when it exacerbate their problems. It may be noted that in this study independent and interdependent self construals were both positively correlated with mental well being and psychological adjustment (reversed). Ren, Wesselmann, & Williams (2013) examined the effect of self-construal on the distress created by ostracism and found that Interdependent self-construal facilitated participants' recovery from some of the negative effects of ostracism, but did not have an impact on the initial pain. Independent and interdependent self-construals are differentially related to the experience of ostracism. Compared to independently defined individuals, people with interdependent self-construal report less negative mood and higher self-esteem, show less antisocial behavioral intentions (Pfundmair *et al.*, 2015), and recover quicker from ostracism (Ren *et al.*, 2013). This "internal advantage" in dealing with ostracism has been explained by their chronically accessible social representations actively buffering them (Gardner *et al.*, in prep) and by ostracism being experienced as less of a threat (Pfundmair *et al.*, 2015). Ostracized people with an independent self-construal, on the other hand, are comparably more vulnerable and therefore exposed to ostracism somewhat unprotected (Pfundmair *et al.*, 2015).

Chang, Osman, Tong & Tan (2011) investigated self construal and subjective wellbeing in two ethnic communities in Singapore and found that for the Chinese, the best-fit model required a path between the two forms of self-construal, confirming their overlapping nature as was also found in this study. This finding may also be read and understood within the rubrics of Mizo collectivistic society with strong Interdependent Self-Construals, that may have undergone changes in recent years to heightened independent self-construals, especially as one migrates to another place that may call for more experiences in one's independent self-construal.

***3. Moderating role of Ethnic Identity (Exploration and Commitment) in the relationships between Perceived Ethnic Discrimination (Exclusion, Stigmatization, Workplace Discrimination, Threat/Aggression, Lifetime Exposure) and Psychological Adjustment.***

The fourth objective of the study was to examine the role of ethnic identity on the psychological adjustment of people who perceived ethnic discrimination. It was hypothesized that non-resident Mizo who perceived ethnic discrimination and having high ethnic identity will have better **psychological adjustment** than those having low ethnic identity. To address this objective, several hierarchical regression analyses were again executed across the samples from the four cities (Mumbai, Kolkata, Delhi, and Bangalore) for each of the predictor and moderator variables on psychological adjustment in all permutations. Psychological Adjustment was entered as the criterion variable. In step 1, 'Sex' was entered as the control variable. Scores on measures of Perceived Ethnic Discrimination (Exclusion or Stigmatization or Workplace Discrimination or Threat/Aggression or Lifetime Exposure) as the predictors and (Ethnic Identity Exploration or Commitment) as the potential moderators were centred and entered in step 2. The full score of Ethnic Identity was not taken as a separate moderator here too due to multicollinearity with the subscales and the interest in ethnic identity exploration and commitment separately. The interaction between the predictors and moderators were created from the centred scores and entered in step 3. The results are given below one by one.

### 3.1.(a) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Exclusion** and **Psychological Adjustment**.

Results of the hierarchical regression analyses to examine the moderating role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Exclusion and Psychological Adjustment across the cities revealed that independent and interaction effects of Exploration and Exclusion accounted for 2.3%, 9.6%, 5.1%, and 9.3% of the variance in Psychological Adjustment in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Exclusion was found for Kolkata ( $\beta = .296$ ;  $p < .01$ ), Delhi ( $\beta = .227$ ;  $p < .01$ ), and Bangalore ( $\beta = .290$ ;  $p < .01$ ) which indicated that scores on Psychological Adjustment increase (become poorer) with increase in Perceived Ethnic Exclusion. Significant interaction effect of Exclusion and Exploration on Psychological Adjustment was found in the sample from Bangalore city ( $\beta = -.268$ ;  $p < .00$ ) indicating the moderating role of Ethnic Identity Exploration in the relationships between Perceived Ethnic Exclusion and Psychological Adjustment.

Procedurally, significant interaction effect was further analysed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (17). Simple slope analyses indicated that only at low ( $b = 6.19$ , 95% CI [4.06 to 8.31],  $t = 5.76$ ,  $p < .001$ ) and moderate ( $b = 3.48$ , 95% CI [1.91 to 5.05],  $t = 4.39$ ,  $p < .001$ ) levels of Ethnic Identity Exploration, there was a positive relationship between Exclusion and Psychological Adjustment. This confirms the hypothesis of moderation, but in the opposite way, revealing that the more the perception of Ethnic Exclusion Discrimination, the poorer the Psychological Adjustment at low and moderate levels of Ethnic Identity Exploration

because high scores on Psychological Adjustment indicates poor Psychological Adjustment.

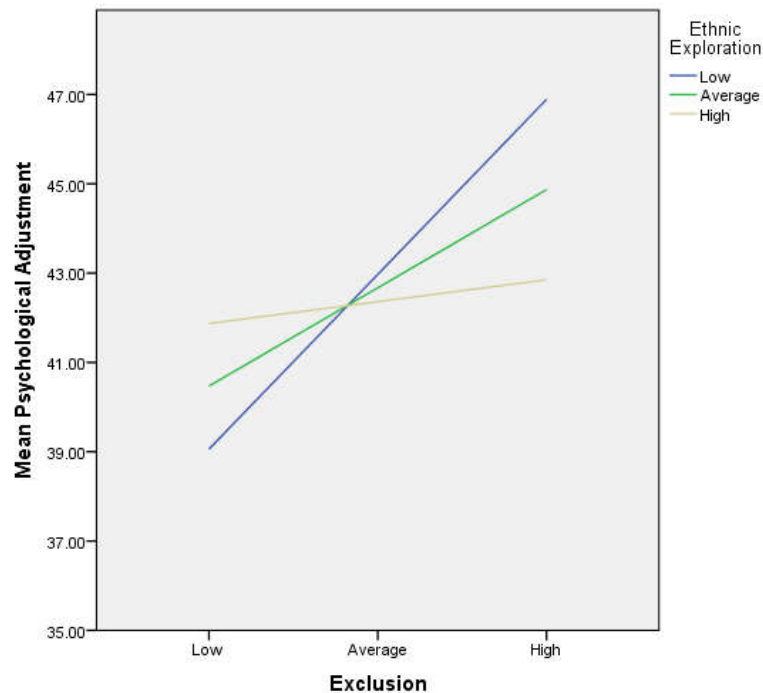


Figure 17: Moderating role of ethnic identity exploration (low, moderate) in the relationship between exclusion and psychological adjustment in Bangalore City

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 5.1 below. ‘Sex’ and ‘City’ were not required to be controlled as they did not show any significant effect in preliminary analyses. Results vide Table 5.1 indicated that Exclusion alone accounted for 5.7% of the variance and Exploration alone accounted for .00% of the variance, with .02% contributed by their interaction, bringing the total variance explained in Psychological Adjustment to 6.0%. Significant main effect of Perceived Ethnic Exclusion ( $\beta = .242$ ;  $p < .01$ ) indicated that scores on Psychological Adjustment increase (become poorer) with increase in Perceived Ethnic Exclusion. No significant moderating role of **Exploration** was found in the relationship between **Exclusion** and **Psychological Adjustment** in the whole sample although moderation was found among the Bangalore sample alone, partially confirming

the moderation hypothesis. Nevertheless, Exploration substantially contributed to the Psychological Adjustment of non-resident Mizo.

Table- 5.1: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Exclusion and Psychological Adjustment

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step1</b>		.057	.057**
Constant	44.971		
Exclusion	.242**		
<b>Step 2</b>		.058	.000
Constant	44.971		
Exploration	-.016		
<b>Step 3</b>		.060	.002
Constant	44.969		
Exclusion x Exploration	-.048		

\* $p < .05$ ; \*\* $p < .01$

### 3.1.(b) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Stigmatization** and **Psychological Adjustment**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Stigmatization and Psychological Adjustment across the cities revealed consistent results. Independent and interaction effects of Exploration and Stigmatization accounted for 22.3%, 21.9 %, 18.9%, and 11.7% of the variance in Psychological Adjustment in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Stigmatization was found for Kolkata ( $\beta = .478$ ;  $p < .01$ ), Delhi ( $\beta = .438$ ;  $p < .01$ ), and Bangalore ( $\beta = .307$ ;  $p < .01$ ), which indicated that scores on Psychological Adjustment increase (become poorer) with increase in Perceived Ethnic Stigmatization. Significant interaction effect of Stigmatization and Exploration on Independent Self-Construal was not found in any of the samples.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 5.2 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 5.2 indicated that Stigmatization alone accounted for 17.9% of the variance and Exploration alone accounted for .02% of the variance, with .01% contributed by their interaction, bringing the total variance explained in Psychological Adjustment to 18.1%. Significant main effect of Perceived Ethnic Stigmatization ( $\beta = .425$ ;  $p < .01$ ) indicated that scores on Psychological Adjustment increase (become poorer) with increase in Perceived Ethnic Stigmatization. No significant moderating role of **Exploration** was found in the relationship between **Stigmatization** and **Psychological Adjustment** in the whole sample contrary to expectations. Nevertheless, Stigmatization substantially contributed to the Psychological Adjustment of non-resident Mizo.

Table- 5.2: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Stigmatization and Psychological Adjustment

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.179	.179**
Constant	44.971		
Stigmatization	.242**		
<b>Step 2</b>		.181	.002
Constant	44.971		
Exploration	-.016		
<b>Step 3</b>		.181	.001
Constant	44.960		
Stigmatization x Exploration	-.048		

\* $p < .05$ ; \*\* $p < .01$

### 3.1.(c) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Workplace Discrimination** and **Psychological Adjustment**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Workplace Discrimination and

Psychological Adjustment across the cities revealed that independent and interaction effects of Exploration and Workplace Discrimination accounted for 12.6%, 13.4%, 6.6%, and 12.3% of the variance in Psychological Adjustment in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Workplace Discrimination was found for Mumbai ( $\beta = .356$ ;  $p < .01$ ), Kolkata ( $\beta = .478$ ;  $p < .01$ ), Delhi ( $\beta = .258$ ;  $p < .01$ ), and Bangalore ( $\beta = .349$ ;  $p < .01$ ), which indicated that scores on Psychological Adjustment increase (become poorer) with increase in Perceived Ethnic Workplace Discrimination. Significant interaction effect of Workplace Discrimination and Exploration on Independent Self-Conceptualization was found in the sample from Bangalore city ( $\beta = -.269$ ;  $p < .001$ ) indicating the moderating role of Ethnic Identity Exploration in the relationships between Perceived Ethnic Workplace Discrimination and Psychological Adjustment.

Procedurally, significant interaction effect was further analyzed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (18). Simple slope analyses indicated that only at low ( $b = 6.75$ , 95% CI [4.65 to 8.85],  $t = 6.34$ ,  $p < .001$ ), and moderate ( $b = 4.08$ , 95% CI [2.59 to 5.58],  $t = 5.40$ ,  $p < .001$ ) levels of Ethnic Identity Exploration, there was a significant positive relationship between Perceived Ethnic Workplace Discrimination and Psychological Adjustment but not significant at high level of Ethnic Identity Exploration. This confirms the hypothesis of moderation, but in the opposite way, revealing that the more the perception of Workplace Discrimination, the poorer the Psychological Adjustment at low and moderate levels of Ethnic Identity Exploration because high scores on Psychological Adjustment indicates poor Psychological Adjustment.



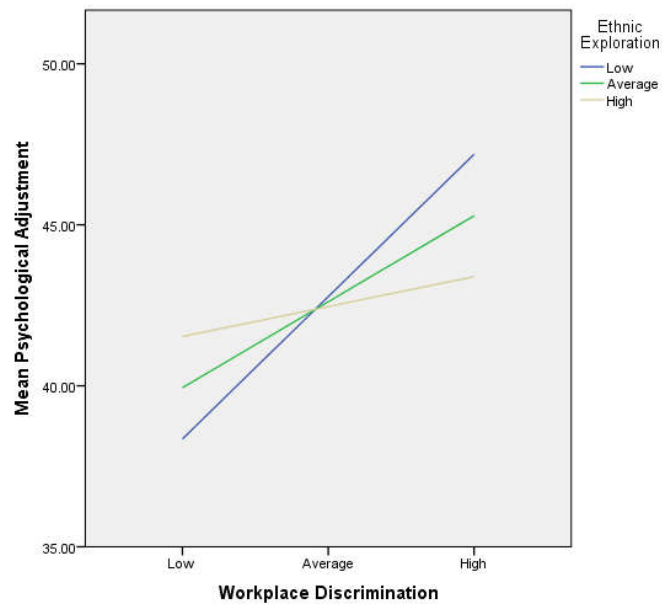


Figure 18: Moderating role of ethnic identity exploration (low, moderate) in the relationship between workplace discrimination and psychological adjustment in Bangalore city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 5.3 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 5.3 indicated that Workplace Discrimination alone accounted for 11.4% of the variance and Exploration alone accounted for .00% of the variance, with .01% contributed by their interaction, bringing the total variance explained in Psychological Adjustment to 11.5%. Significant main effect of Perceived Ethnic Workplace Discrimination ( $\beta = .338$ ;  $p < .01$ ) indicated that scores on Psychological Adjustment increase (become poorer) with increase in Perceived Ethnic Workplace Discrimination. No significant moderating role of **Exploration** was found in the relationship between **Workplace Discrimination** and **Psychological Adjustment** in the whole sample contrary to expectations, although moderation was found among the Bangalore sample partially confirming the moderation

hypothesis. Nevertheless, Workplace Discrimination substantially contributed to the Psychological Adjustment of non-resident Mizo.

Table- 5.3: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Workplace Discrimination and Psychological Adjustment

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.114	.114**
Constant	44.971		
Workplace Discrimination	.338**		
<b>Step 2</b>		.114	.000
Constant	44.971		
Exploration	-.010		
<b>Step 3</b>		.115	.001
Constant	44.968		
Workplace Discrimination x Exploration	-.023		

\* $p < .05$ ; \*\* $p < .01$

### 3.1.(d) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Threat/ Aggression** and **Psychological Adjustment**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Threat/ Aggression and Psychological Adjustment across the cities revealed that independent and interaction effects of Exploration and Threat/ Aggression accounted for 21.6%, 19.1%, 18.0%, and 14.5% of the variance in Psychological Adjustment in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Threat/ Aggression was found for Mumbai ( $\beta = .460$ ;  $p < .01$ ), Kolkata ( $\beta = .440$ ;  $p < .01$ ), Delhi ( $\beta = .426$ ;  $p < .01$ ), and Bangalore ( $\beta = .367$ ;  $p < .01$ ), which indicated that Psychological Adjustment decrease with increase in Perceived Ethnic Threat/ Aggression. Significant interaction effect of Threat/Aggression and Exploration on Independent Self-Construal was found in the sample from Bangalore city ( $\beta = -.133$ ;  $p < .00$ ) indicating the

moderating role of Ethnic Identity Exploration in the relationships between Perceived Ethnic Threat/ Aggression and Psychological Adjustment.

Procedurally, significant interaction effect was further analysed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (19). Simple slope analyses indicated that at low ( $b= 5.40$ , 95% CI [3.46to 7.34], $t = 6.34$ ,  $p<.001$ ), moderate ( $b= 4.17$ , 95% CI [2.69 to 5.65], $t = 5.56$ ,  $p<.001$ ) and high ( $b= 2.94$ , 95% CI[1.02to 4.86], $t = 63.02$ ,  $p<.001$ ) levels of Ethnic Identity Exploration there is a positive relationship between Perceived Ethnic Threat/ Aggression and Psychological Adjustment but not significant at high level of Ethnic Identity Exploration. This confirms the hypothesis of moderation, but in the opposite way, revealing that the more the perception of Threat/Aggression Discrimination, the poorer the Psychological Adjustment at low and moderate levels of Ethnic Identity Exploration because high scores on Psychological Adjustment indicates poor Psychological Adjustment.

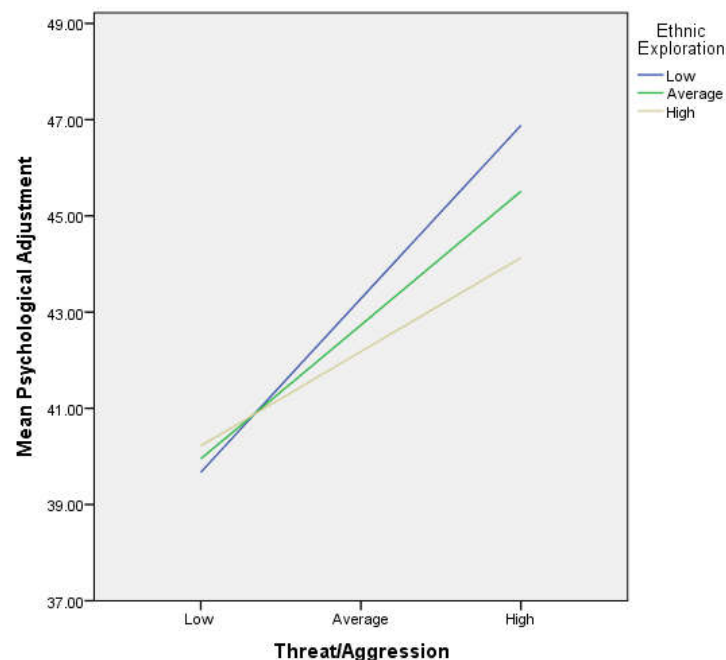


Figure 19: Moderating role of ethnic identity exploration (low, moderate, high) in the relationship between threat/ aggression and psychological adjustment in Bangalore city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 5.4 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 5.4 indicated that Threat/ Aggression alone accounted for 17.1% of the variance and Exploration alone accounted for .01% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Psychological Adjustment to 17.2%. Significant main effect of Perceived Ethnic Threat/ Aggression ( $\beta = .414$ ;  $p < .01$ ) indicated that scores on Psychological Adjustment increase (becomes poorer) with increase in Perceived Ethnic Threat/Aggression. No significant moderating role of **Exploration** was found in the relationship between **Threat/ Aggression** and **Psychological Adjustment** in the whole sample contrary to expectations, although moderation was found among the Bangalore sample partially confirming the moderation hypothesis. Nevertheless, Threat/ Aggression substantially contributed to the Psychological Adjustment of non-resident Mizo.

Table -5.4: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Threat/Aggression and Psychological Adjustment

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step1</b>		.171	.171**
Constant	44.971		
Threat/Aggression	.414**		
<b>Step 2</b>		.172	.001
Constant	44.971		
Exploration	-.022		
<b>Step 3</b>		.172	.000
Constant	44.972		
Threat/Aggression x Exploration	-.009		

\* $p < .05$ ; \*\* $p < .01$

### 3.1.(e) Moderating role of **Ethnic Identity Exploration** in the relationship between **Perceived Ethnic Lifetime Exposure to Discrimination** and **Psychological Adjustment**.

Results of the moderation analyses to examine the role of Ethnic Identity Exploration in the relationship between Perceived Ethnic Lifetime Exposure to Discrimination and Psychological Adjustment across the cities revealed that independent and interaction effects of Exploration and Lifetime Exposure accounted for 17.0%, 18.9%, 19.6%, and 17.4% of the variance in Psychological Adjustment in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Lifetime Exposure to Discrimination was found for Mumbai ( $\beta = .407$ ;  $p < .01$ ), for Kolkata ( $\beta = .443$ ;  $p < .01$ ), for Delhi ( $\beta = .447$ ;  $p < .01$ ), and for Bangalore ( $\beta = .398$ ;  $p < .01$ ) which indicated that Psychological Adjustment increase (become poorer) with increase in Perceived Ethnic Lifetime Exposure to Discrimination. Significant interaction effect of Lifetime Exposure and Exploration on Independent Self-Construal was found in the sample from Bangalore city ( $\beta = -.214$ ;  $p < .00$ ) indicating the moderating role of Ethnic Identity Exploration in the relationships between Perceived Ethnic Lifetime Exposure to Discrimination and Psychological Adjustment.

Procedurally, significant interaction effect was further analysed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (20). Simple slope analyses indicated that only at low ( $b=7.79$ , 95% CI [5.66 to 10.22],  $t = 6.88$ ,  $p < .001$ ) and moderate ( $b=5.37$ , 95% CI [3.67 to 7.09],  $t = 6.19$ ,  $p < .001$ ) levels of Ethnic Identity Exploration there was a significant positive relationship between Perceived Ethnic Lifetime Exposure to Discrimination and Psychological Adjustment. This confirms the hypothesis of moderation, but in the opposite way, revealing that the more the perception of Lifetime Exposure to Discrimination, the poorer the Psychological Adjustment at low

and moderate levels of Ethnic Identity Exploration because high scores on Psychological Adjustment indicates poor Psychological Adjustment.

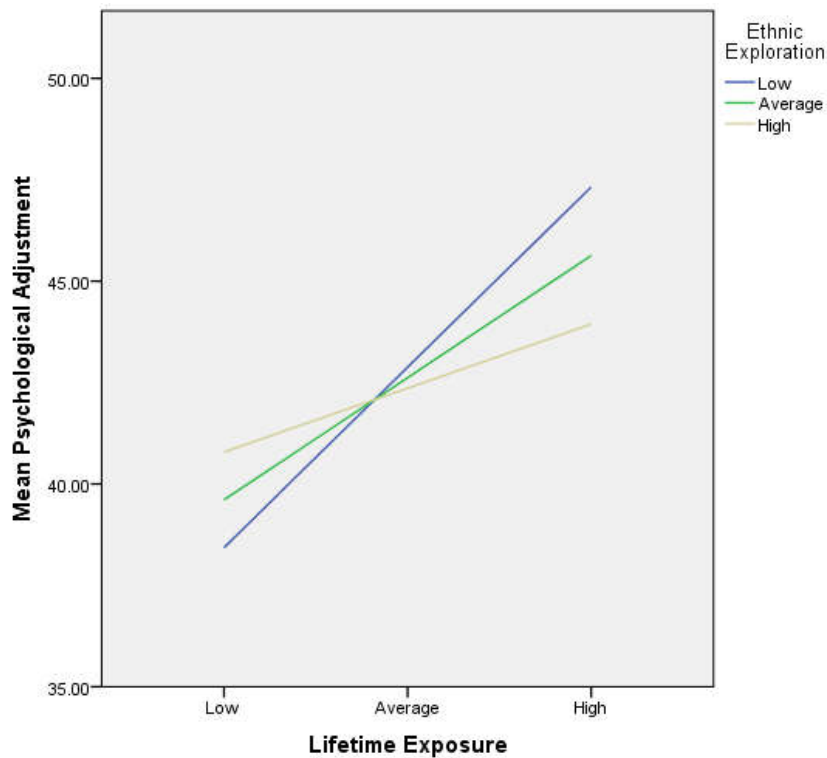


Figure 20: Moderating role of ethnic identity exploration (low, moderate) in the relationship between lifetime exposure and psychological adjustment in Bangalore city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 5.5 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 5.5 indicated that Lifetime Exposure alone accounted for 17.9% of the variance and Exploration alone accounted for .01% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Psychological Adjustment to 18.0%. Significant main effect of Perceived Ethnic Lifetime Exposure to Discrimination ( $\beta = .424$ ;  $p < .01$ ) indicated that Psychological Adjustment increase (becomes poorer) with increase in Perceived Ethnic Lifetime Exposure to Discrimination. No significant moderating role of **Exploration** was found in the relationship between **Lifetime Exposure** and

**Psychological Adjustment** in the whole sample contrary to expectations, although moderation was found among the Bangalore sample partially confirming the moderation hypothesis. Nevertheless, Lifetime Exposure substantially contributed to the Psychological Adjustment of non-resident Mizo.

Table- 5.5: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Exploration between Perceived Ethnic Lifetime Exposure to Discrimination and Psychological Adjustment

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>			
Constant	44.971	.179	.179**
Lifetime Discrimination	.424**		
<b>Step 2</b>			
Constant	44.971	.177	.001
Exploration	-.028		
<b>Step 3</b>			
Constant	44.974	.180	.000
Lifetime Discrimination x Exploration	-.015		

\* $p < .05$ ; \*\* $p < .01$

### 3.2.(a) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Exclusion** and **Psychological Adjustment**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Exclusion and Psychological Adjustment across the cities revealed that Independent and interaction effects of Commitment and Exclusion accounted for 2.0%, 11.8%, 17.7 %, and 18.4% of the variance in Psychological Adjustment in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Exclusion was found for Kolkata ( $\beta = .266$ ;  $p < .01$ ), Delhi ( $\beta = .252$ ;  $p < .01$ ), and Bangalore ( $\beta = .234$ ;  $p < .01$ ), which indicated that Psychological Adjustment increase

(become poorer) with increase in Perceived Ethnic Exclusion. Significant main effect of Ethnic Identity Commitment for Kolkata ( $\beta = -.180$ ;  $p < .01$ ), Delhi ( $\beta = -.374$ ;  $p < .01$ ), and Bangalore ( $\beta = -.320$ ;  $p < .01$ ) indicated that Psychological Adjustment decrease (become better) with increase in Ethnic Identity Commitment. However, significant interaction effect of Exclusion and Ethnic Identity Commitment on Psychological Adjustment was not found in samples from any of the city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 5.6. below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 5.6 indicated that Exclusion alone accounted for 5.7% of the variance and Commitment alone accounted for 5.5% of the variance, with .00% contributed by their interaction, bringing the total variance explained in Psychological Adjustment to 10.8%. Significant main effect of Perceived Ethnic Exclusion ( $\beta = .221$ ;  $p < .01$ ) indicated that scores on Psychological Adjustment increase (becomes poorer) with increase in Perceived Ethnic Exclusion. Significant main effect of Ethnic Identity Commitment ( $\beta = -.234$ ;  $p < .01$ ) indicated that scores on Psychological Adjustment decrease (become better) with increase in Ethnic Identity Commitment. No significant moderating role of **Commitment** was found in the relationship between **Exclusion** and **Psychological Adjustment** in the whole sample contrary to expectations. Nevertheless, Ethnic Identity Commitment and Exclusion substantially contributed to the Psychological Adjustment of non-resident Mizo.



Table- 5.6: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Exclusion and Psychological Adjustment

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step1</b>		.057	.057**
Constant	44.971		
Exclusion	.221**		
<b>Step 2</b>		.112	.055**
Constant	44.971		
Commitment	-.234**		
<b>Step 3</b>		.112	.000
Constant	44.976		
Exclusion x Commitment	.009		

\* $p < .05$ ; \*\* $p < .01$

3.2.(b) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Stigmatization** and **Psychological Adjustment**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Stigmatization and Psychological Adjustment across the cities revealed that Independent and interaction effects of Commitment and Stigmatization accounted for 22.4%, 22.0%, 25.1 %, and 19.4% of the variance in Psychological Adjustment in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Stigmatization for Mumbai ( $\beta = .482$ ;  $p < 01$ ), for Kolkata ( $\beta = .469$ ;  $p < 01$ ), for Delhi ( $\beta = .417$ ;  $p < 01$ ), and for Bangalore ( $\beta = .260$ ;  $p < 01$ ) indicated that Psychological Adjustment increase (become poorer) with increase in Perceived Stigmatization. On the other hand, significant main effect of Ethnic Identity Exploration for Delhi ( $\beta = -.279$ ;  $p < 01$ ), and for Bangalore ( $\beta = -.293$ ;  $p < 01$ ) indicated that Psychological Adjustment decrease (become better) with increase in Ethnic Identity Commitment. Significant interaction effect of Stigmatization and Commitment on Psychological Adjustment was not found in any of the cities.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 5.7 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 5.7 indicated that Stigmatization alone accounted for 17.9% of the variance and Commitment alone accounted for 2.8% of the variance, with .06% contributed by their interaction, bringing the total variance explained in Psychological Adjustment to 21.3%. Significant main effect of Perceived Ethnic Stigmatization ( $\beta = .401$ ;  $p < .01$ ) indicated that scores on Psychological Adjustment increase (become poorer) with increase in Perceived Ethnic Stigmatization. Significant main effect of Ethnic Identity Commitment ( $\beta = -.174$ ;  $p < .01$ ) indicated that Psychological Adjustment decrease (become better) with increase in Commitment. Significant moderating role of Ethnic Identity Commitment was found in the relationship between Stigmatization and Psychological Adjustment in the whole sample ( $\beta = .080$ ;  $p < .05$ )

Procedurally, significant interaction effect was further analysed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (21). Simple slope analyses indicated that at low ( $b=3.84$ , 95% CI [3.02 to 4.68],  $t = 9.14$ ,  $p<.001$ ), moderate ( $b=4.74$ , 95% CI [4.03 to 5.44],  $t = 12.27$ ,  $p<.002$ ) and high ( $b=5.63$ , 95% CI [4.58 to 6.68],  $t = 10.53$ ,  $p<.002$ ) levels of ethnic identity commitment, there was a significant positive relationship between Stigmatization and Psychological Adjustment. This confirms the hypothesis of moderation, but in the opposite way, revealing that the more the perception of Stigmatization, the poorer the Psychological Adjustment at low, moderate and high levels of Ethnic Identity Commitment because high scores on Psychological Adjustment indicates poor Psychological Adjustment.

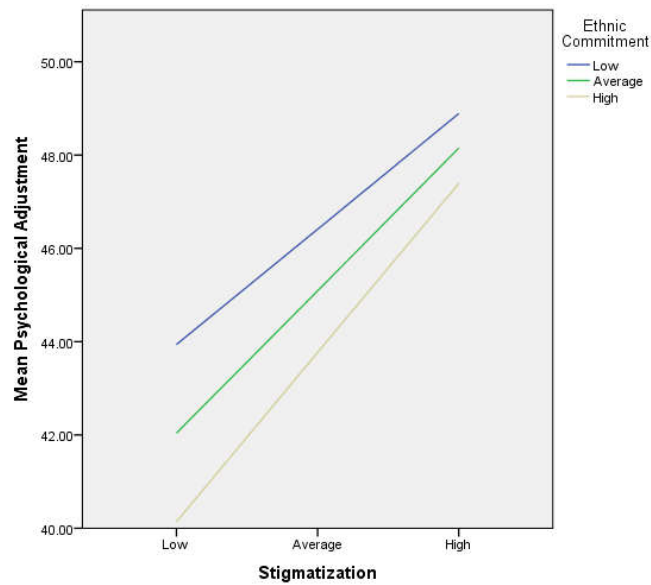


Figure 21: Moderating role of ethnic identity commitment (low, moderate, high) in the relationship between stigmatization and psychological adjustment.

Table- 5.7: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Stigmatization and Psychological Adjustment

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.179	.179**
Constant	44.971		
Stigmatization	.401**		
<b>Step 2</b>		.207	.028**
Constant	44.971		
Commitment	-.174**		
<b>Step 3</b>		.213	.006
Constant	44.976		
Stigmatization x Commitment	.080*		

\* $p < .05$ ; \*\* $p < .01$ .

### 3.2.(c) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Workplace Discrimination** and **Psychological Adjustment**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Workplace Discrimination and Psychological Adjustment across the cities indicated that independent and interaction effects of Commitment and Workplace Discrimination accounted for 11.9%, 14.4%, 17.1

%, and 20.3% of the variance in Psychological Adjustment in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Workplace Discrimination was found for Mumbai ( $\beta = .334$ ;  $p < .01$ ), Kolkata ( $\beta = .369$ ;  $p < .01$ ), Delhi ( $\beta = .252$ ;  $p < .01$ ), and Bangalore ( $\beta = .298$ ;  $p < .01$ ) which indicated that Psychological Adjustment increase (become poorer) with increase in Perceived Workplace Discrimination. Significant main effect of Ethnic Identity Exploration for Delhi ( $\beta = -.328$ ;  $p < .01$ ), and for Bangalore ( $\beta = -.295$ ;  $p < .01$ ), samples indicated that Psychological Adjustment decrease (become better) with increase in Ethnic Identity Commitment. Significant interaction effect of Exclusion and Commitment on Psychological Adjustment was found in Mumbai ( $\beta = .144$ ;  $p < .05$ ) sample.

Procedurally, significant interaction effect was further analysed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (22). Simple slope analyses indicated that at low ( $b = 2.60$ , 95% CI [.33 to 4.87],  $t = 2.26$ ,  $p < .05$ ), moderate ( $b = 4.05$ , 95% CI [2.28 to 5.81],  $t = 4.52$ ,  $p < .001$ ), and high ( $b = 5.49$ , 95% CI [3.23 to 7.75],  $t = 4.78$ ,  $p < .001$ ) levels of ethnic identity commitment, there was a positive relationship between Workplace Discrimination and Psychological Adjustment. This confirms the hypothesis of moderation, but in the opposite way, revealing that the more the perception of Workplace Discrimination, the poorer the Psychological Adjustment at low, moderate and high levels of Ethnic Identity Commitment because high scores on Psychological Adjustment indicates poor Psychological Adjustment.

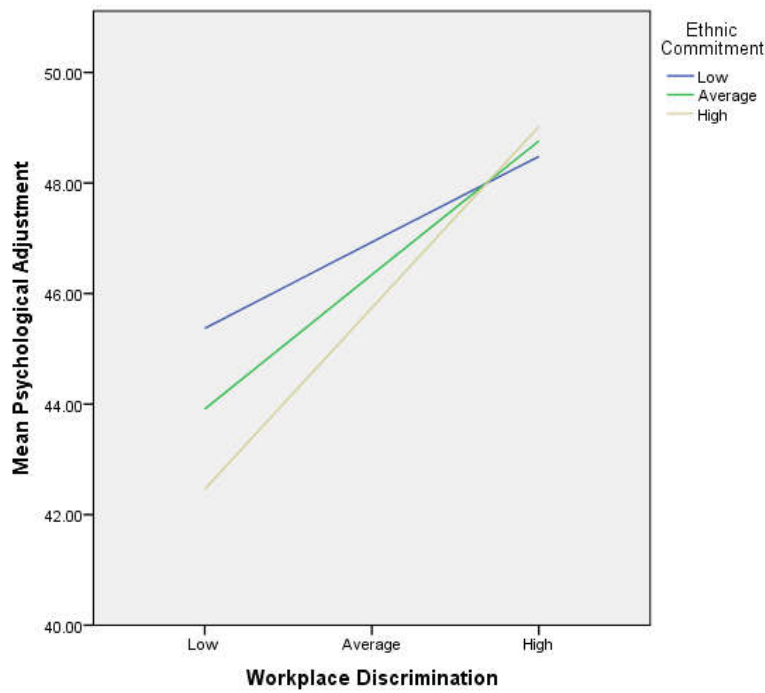


Figure 22: Moderating role of ethnic identity commitment (low, moderate, high) in the relationship between workplace discrimination and psychological adjustment in Mumbai city.

Significant interaction effect of Workplace Discrimination and Commitment on Psychological Adjustment was also found in Kolkata City ( $\beta = .168$ ;  $p < .05$ ). Procedurally, significant interaction effect was further analysed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (23). Simple slope analyses indicated that at low ( $b = 1.82$ , 95% CI [.11 to 3.54],  $t = 2.10$ ,  $p < .05$ ), moderate ( $b = 3.21$ , 95% CI [1.79 to 4.64],  $t = 4.45$ ,  $p < .001$ ), and high ( $b = 5.49$ , 95% CI [2.43 to 6.76],  $t = 4.20$ ,  $p < .001$ ) levels of Ethnic Identity Commitment, there was a positive relationship between Perceived Ethnic Workplace Discrimination and Psychological Adjustment. This confirms the hypothesis of moderation, but in the opposite way, revealing that the more the perception of Workplace Discrimination, the poorer the Psychological Adjustment at low, moderate, and high levels of Ethnic Identity Commitment because high scores on Psychological Adjustment indicates poor Psychological Adjustment.

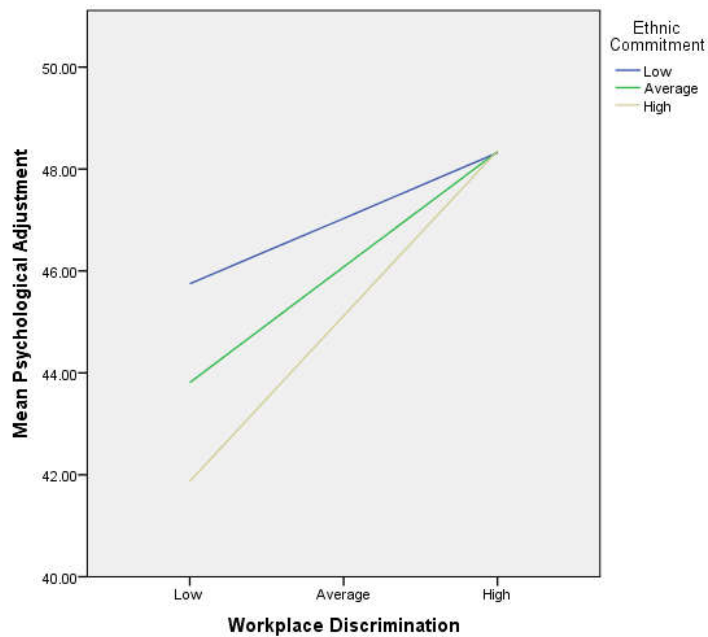


Figure 23: Moderating role of ethnic identity commitment (low, moderate, high) in the relationship between workplace discrimination and psychological adjustment in Kolkata city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 5.8 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 5.8 indicated that Workplace Discrimination alone accounted for 11.4% of the variance and Commitment alone accounted for 3.9% of the variance, with .04% contributed by their interaction, bringing the total variance explained in Psychological Adjustment to 15.7%. Significant main effect of Perceived Ethnic Workplace Discrimination ( $\beta = .307$ ;  $p < .01$ ) indicated that scores on Psychological Adjustment increase (become poorer) with increase in Perceived Ethnic Workplace Discrimination. Significant main effect of Ethnic Identity Commitment ( $\beta = -.202$ ;  $p < .01$ ) indicated that scores on Psychological Adjustment decrease (become better) with increase in Ethnic Identity Commitment. No significant moderating role of **Commitment** was found in the relationship between **Workplace Discrimination** and **Psychological Adjustment** in the

whole sample although significant interaction effect was found in Mumbai and Kolkata sample partially confirming the moderation hypothesis. Nevertheless, Commitment and Workplace Discrimination substantially contributed to the Psychological Adjustment of non-resident Mizo.

Table- 5.8: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Workplace Discrimination and Psychological Adjustment.

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step1</b>		.114	.114**
Constant	44.971		
Workplace Discrimination	.307**		
<b>Step 2</b>		.153	.039**
Constant	44.971		
Commitment	-.202**		
<b>Step 3</b>		.154	.004
Constant	45.048		
Workplace Discrimination x Commitment	.062		

\* $p < .05$ ; \*\* $p < .01$

### 3.2.(d) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Threat/ Aggression** and **Psychological Adjustment**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Threat/ Aggression and Psychological Adjustment across the cities revealed that independent and interaction effects of Commitment and Threat/Aggression accounted for 21.4%, 19.4%, 24.2%, and 21.4% of the variance in Psychological Adjustment in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Threat/ Aggression was found for Mumbai ( $\beta = .461$ ;  $p < 01$ ), Kolkata ( $\beta = .416$ ;  $p < 01$ ), Delhi ( $\beta = .372$ ;  $p < 01$ ), and Bangalore ( $\beta = .320$ ;  $p < 01$ ) which indicated that Psychological Adjustment increase (become poorer) with increase in Perceived Ethnic

Threat/ Aggression. Significant main effect of Ethnic Identity Commitment for Delhi ( $\beta = -.262$ ;  $p < .01$ ), and for Bangalore ( $\beta = -.290$ ;  $p < .01$ ) indicated that Psychological Adjustment decrease (become better) with increase in Ethnic Identity Commitment. However, significant interaction effect of Threat/ Aggression and Ethnic Identity Commitment on Psychological Adjustment was not found in any of the samples.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 5.9 below. ‘Sex’ and ‘City’ were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 5.9 indicated that Threat/ Aggression alone accounted for 17.1% of the variance and Commitment alone accounted for 2.6% of the variance, with .03% contributed by their interaction, bringing the total variance explained in Psychological Adjustment to 20.1%. Significant main effect of Perceived Ethnic Threat/ Aggression ( $\beta = .383$ ;  $p < .01$ ) indicated that scores on Psychological Adjustment increase (become poorer) with increase in Perceived Ethnic Threat/ Aggression. Significant main effect of Ethnic Identity Commitment ( $\beta = -.169$ ;  $p < .01$ ) indicated that scores on Psychological Adjustment decrease (become better) with increase in Commitment. No significant moderating role of **Commitment** was found in the relationship between **Threat/ Aggression** and **Psychological Adjustment** in the whole sample contrary to expectations. Nevertheless, Ethnic Identity Commitment and Threat/Aggression substantially contributed to the Psychological Adjustment of non-resident Mizo.



Table- 5.9: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Threat/Aggression and Psychological Adjustment.

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step1</b>		.171	.171**
Constant	44.971		
Threat/Aggression	.383**		
<b>Step 2</b>		.198	.026**
Constant	44.971		
Commitment	-.169**		
<b>Step 3</b>		.201	.003
Constant	45.070		
Threat/Aggression x Commitment	.057		

\* $p < .05$ ; \*\* $p < .01$

### 3.2.(e) Moderating role of **Ethnic Identity Commitment** in the relationship between **Perceived Ethnic Lifetime Exposure** and **Psychological Adjustment**.

Results of the moderation analyses to examine the role of Ethnic Identity Commitment in the relationship between Perceived Ethnic Lifetime Exposure to Discrimination and Psychological Adjustment across the cities revealed that independent and interaction effects of Commitment and Lifetime Exposure accounted for 16.5%, 19.0%, 27.8 %, and 23.6% of the variance in Psychological Adjustment in the Mumbai, Kolkata, Delhi and Bangalore samples of non-resident Mizo respectively. Significant main effect of Perceived Ethnic Lifetime Exposure to Discrimination was found for Mumbai ( $\beta = .404$ ;  $p < .01$ ) Kolkata ( $\beta = .460$ ;  $p < .01$ ), Delhi ( $\beta = .416$ ;  $p < .01$ ), and Bangalore ( $\beta = .347$ ;  $p < .01$ ) which indicated that Psychological Adjustment increase (positive beta indicating high score which interprets as poorer adjustment) with increase in Perceived Ethnic Lifetime Exposure to Discrimination. Significant main effect of Ethnic Identity Commitment was found for Delhi ( $\beta = -.262$ ;  $p < .01$ ), and for Bangalore ( $\beta = -.269$ ;  $p < .01$ ) which indicated that Psychological Adjustment decrease (negative beta indicating low score which interprets as better adjustment) with increase in Ethnic Identity Commitment.

Significant interaction effect of Lifetime Exposure and Commitment on Psychological Adjustment was found in Kolkata ( $\beta = .158; p < .05$ )

Procedurally, significant interaction effect was further analysed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (24). Simple slope analyses indicated that at low ( $b = 3.02, 95\% \text{ CI } [1.03 \text{ to } 5.00], t = 2.99, p < .05$ ), moderate ( $b = 4.39, 95\% \text{ CI } [2.76 \text{ to } 6.02], t = 5.32, p < .001$ ), and high ( $b = 5.76, 95\% \text{ CI } [3.29 \text{ to } 8.24], t = 4.60, p < .001$ ) levels of Ethnic Identity Commitment, there is a significant positive relationship between Lifetime Exposure and Psychological Adjustment. This confirms the hypothesis of moderation, but in the opposite way, revealing that the more the perception of Lifetime Exposure, the poorer the Psychological Adjustment at low, moderate, and high levels of Ethnic Identity Commitment because high scores on Psychological Adjustment indicates poor Psychological Adjustment.

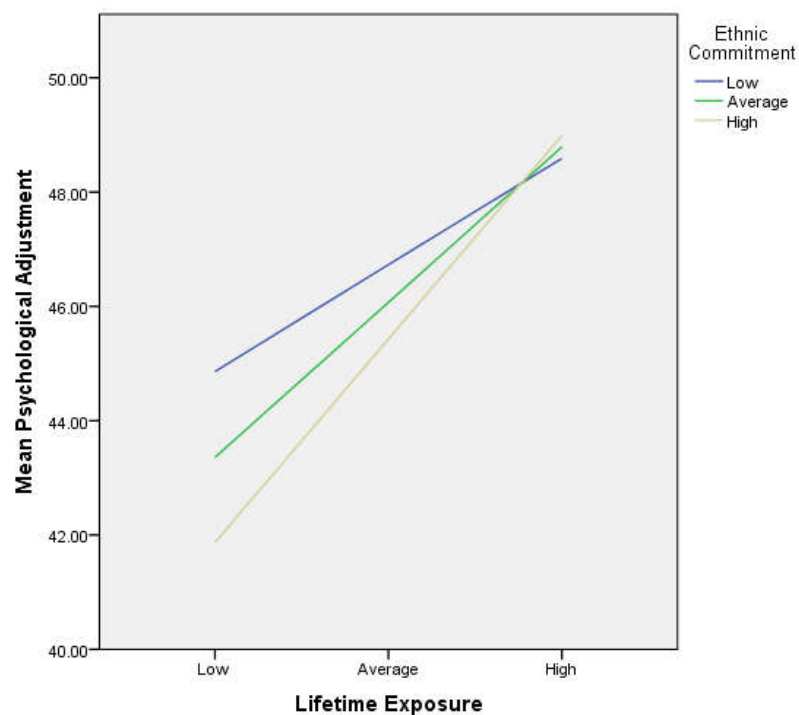


Figure 24: Moderating role of ethnic identity commitment (low, moderate, high) in the relationship between lifetime exposure and psychological adjustment in Kolkata city.

The samples across the cities were then pooled and the summary of the moderation analysis is given in the Table 5.10 below. 'Sex' and 'City' were not required to be controlled, as they did not show any significant effect in preliminary analyses. Results vide Table 5.10 indicated that Lifetime Exposure alone accounted for 17.9% of the variance and Commitment alone accounted for 2.8% of the variance, with .06% contributed by their interaction, bringing the total variance explained in Psychological Adjustment to 20.9%. Significant main effect of Perceived Ethnic Lifetime Exposure to Discrimination ( $\beta = .401$ ;  $p < .01$ ) indicated that scores on Psychological Adjustment increase (become poorer) with increase in Perceived Ethnic Lifetime Exposure to Discrimination. Significant main effect of Commitment ( $\beta = -.171$ ;  $p < .01$ ) indicated that Psychological Adjustment decrease (become better) with increase in Commitment. Significant moderating role of Commitment was found in the relationship between Lifetime Exposure and Psychological Adjustment in the whole sample

Procedurally, significant interaction effect was further analysed by using *PROCESS* (Hayes, 2014). The pattern of the interaction is depicted in Figure (25). Simple slope analyses indicated that at low ( $b=4.46$ , 95% CI [3.43 to 5.49],  $t = 8.51$ ,  $<.001$ ), moderate ( $b= 5.46$ , 95% CI [4.59 to 6.33],  $t = 12.38$ ,  $p<.002$ ) and high ( $b= 6.45$ , 95% CI [5.23 to 7.69],  $t = 10.33$ ,  $p<.002$ ) levels of Ethnic Identity Commitment, there was a positive relationship between Perceived Ethnic Lifetime Exposure to Discrimination and Psychological Adjustment. This confirms the hypothesis of moderation, but in the opposite way, revealing that the more the perception of Lifetime Discrimination, the poorer the Psychological Adjustment at low and moderate levels of Ethnic Identity Commitment

because high scores on Psychological Adjustment indicates poor Psychological Adjustment.

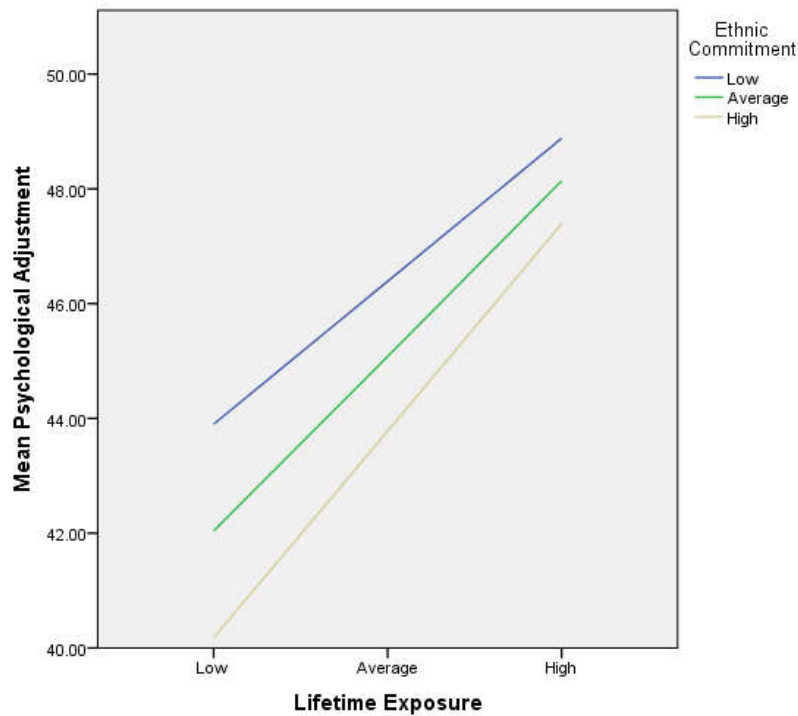


Figure 25: Moderating role of ethnic identity commitment (low, moderate, high) in the relationship between lifetime exposure and psychological adjustment.

Table- 5.10: Hierarchical Regression Analyses testing moderating role of Ethnic Identity Commitment between Perceived Ethnic Lifetime Exposure and Psychological Adjustment

Predictors	$\beta$	$R^2$	$\Delta R^2$
<b>Step 1</b>		.178	.179**
Constant	44.971		
Lifetime Discrimination	.401**		
<b>Step 2</b>		.204	.028**
Constant	44.971		
Commitment	-.71**		
<b>Step 3</b>		.209	.006
Constant	45.070		
Lifetime Discrimination x Commitment	.078*		

\* $p < .05$ ; \*\* $p < .01$

## **DISCUSSION:**

The overall results of the moderation analyses of Ethnic Identity (Exploration and Commitment) in the relationship between Perceived Ethnic Discrimination (Exclusion, Stigmatization, Workplace Discrimination, Threat/ Aggression, Lifetime Exposure) and Psychological Adjustment indicated that Ethnic Identity and Perceived Ethnic Discrimination substantially contributed to variance explained in Psychological Adjustment among non- resident Mizo living in Mumbai, Kolkata, Delhi, and Bangalore. The contribution of Ethnic Identity and Perceived Ethnic Discrimination was 2.3% to 22.4% for Mumbai sample, 9.6% to 22.0% for Kolkata sample, 5.1% to 27.8% for Delhi sample and 9.3% to 23.6% for Bangalore Sample.

Of the Ethnic Identity Variables, Ethnic Identity Commitment explained the variance in Psychological Adjustment better than Ethnic Identity Exploration. Ethnic Identity Exploration hardly explained the variance in Psychological Adjustment. Gonzales-Backen, Noah, and Rivera, (2017) also found that strong-positive profile (i.e., high on ethnic identity and familial ethnic socialization, bilingual, second generation) was most adaptive, in that this group had the highest self-esteem.

The variables of Perceived Ethnic Discrimination also substantially contributed to Psychological Adjustment, and it was consistently found that all discrimination variables had a negative relation on Psychological Adjustment as Psychological Adjustment becomes poorer with the increase in Perceived Ethnic Discrimination. These results find support from recent literature where Tummala-Narra et al., (2018) found that perceived subtle racism and blatant racism are positively associated with depressive and anxiety symptoms. Mossakowski et al., (2017) found that Whites who had experienced everyday discrimination had higher levels of psychological distress. Benner & Graham (2013) found

that greater ethnic/ racial discrimination from peers was associated with more psychological maladjustment. And there are still others who found that regardless of Ethnic Identity, Perceived Ethnic Discrimination is still detrimental for Psychological Adjustment. Cheng, Tamkang,& Cha (2015) found that regardless of nativity status, higher levels of perceived racial discrimination were associated with more occurrences of intergenerational family conflicts with mothers and fathers; conflicts with mothers, in turn, were linked to higher levels of depressive symptoms among Asian American emerging adults.

From the results above, we found that Ethnic Identity Exploration moderates the relationships between Perceived Exclusion Discrimination, Perceived Workplace Discrimination, Perceived Threat/ Aggression Discrimination for Bangalore sample indicating that at low and moderate levels (and high in the case of Threat/Aggression Discrimination) of Ethnic Identity Exploration, Psychological Adjustment becomes poorer with increase in perceived discrimination among non-resident Mizo in Bangalore.

Ethnic Identity Commitment also moderates the relationships between Perceived Workplace Discrimination and psychological adjustment for Mumbai and Kolkata samples indicating that at low and moderate and high levels of Ethnic Identity Commitment, Psychological Adjustment becomes poorer with increase in perceived ethnic discrimination among the non-resident Mizo in Mumbai and Kolkata. In the overall analyses of the entire sample it was found that Ethnic Identity Commitment moderates the relationships of Perceived Stigmatization Discrimination and Perceived Lifetime Discrimination (at low moderate and high levels of Ethnic Identity Commitment) with psychological adjustment. When there is ethnic identity commitment, psychological adjustment become poorer with increase in perceived ethnic stigmatization and lifetime exposure to discrimination. This

conforms to the earlier results found in mental well-being of the same samples of non-resident Mizo living in metropolitan cities of India.

There is a significant amount of research indicating that higher ethnic identity (inclusive of all components) is associated with higher levels of self-esteem among Latina/o youth (Phinney&Ong, 2007; Piña-Watson, Ojeda, Castellon, & Dornhecker, 2013; Rivas-Drake et al., 2014; Romero & Roberts, 2003b; Umaña-Taylor, Alfaro, Bámaca, & Guimond, 2009), and specifically it appears to protect Latina/o youth self-esteem from discrimination from outgroups (Chavez-Korell & Torres, 2014; Iturbide, Raffaelli, & Carlo, 2009; Romero Edwards, Fryberg, & Orduña, 2014; Romero & Roberts, 2003b; Toomey Umaña-Taylor, Updegraff, & Jahromi, 2013; Umaña-Taylor & Updegraff, 2007). In one study, ethnic identity is associated with fewer depressive symptoms among Mexican origin youth (Umaña-Taylor *et al.*, 2014). However, these buffering effects were not found in the present study, but rather the significant moderation found in this study revealed an exacerbating effect of Ethnic Identity Exploration in the relationships between Perceived Ethnic Discrimination on Psychological Adjustment.

However, there are still other significant amount of research that found the opposite, conforming to the results found in the present study. Ethnic Identity exploration as well as commitment exacerbated the negative association between bicultural stress and depressive symptoms among Mexican immigrant adults (Kim,Hogge, & Salvisberg, 2014). Similarly, higher levels of ethnic identity were associated with more vulnerability to bicultural stress in relation to life satisfaction among Mexican origin adolescents (Piña-Watson *et al.*, 2013). Rivas-Drake et al., (2014) also found that among ethnic and racial minority youth, positive ethnic-racial affect exhibited small to medium associations with depressive symptoms, positive social functioning, self-esteem, well-being, internalizing,

externalizing, academic achievement, academic attitudes, and health risk outcomes. Lee et al., (2015) found that for individuals with more pride in their ethnic group (affective dimension of ethnic identity), discrimination was positively associated with externalizing problems. For individuals with greater engagement with their ethnic group (behavioral dimension of ethnic identity), discrimination was positively associated with substance use. Romero et al., (2018) found that achieved ethnic identity status youth reported a significant association between bicultural stress and both hopelessness and depressive symptoms. These affective and behavioural dimension of ethnic identity and internalization or personalization of experiences of discrimination may explain why Ethnic Identity exacerbates the effect of Perceived Ethnic Discrimination on Psychological adjustment of non-resident Mizo.



## MANOVA AND DISCRIMINANT FUNCTION ANALYSIS

The fourth objective of the study was to examine the interplay of well-being, self-construal, and psychological adjustment in people who perceived ethnic discrimination and has Achieved Ethnic Identity and in those who has Non-Achieved or Diffused Ethnic Identity. In order to test the differences between Achieved Ethnic Identity group and Diffused Ethnic Identity group (equal N) across the several dependent variables of Mental Well-Being, Independent Self-Construal, Interdependent Self-Construal and Psychological Adjustment simultaneously, Multivariate Analysis of Variance (MANOVA) was computed which was followed up by a Discriminant Function Analysis (DFA) to further explore the most discriminating variables between the groups.

First, among the non-resident Mizo in the cities (all samples) with perceived ethnic discrimination, those who scored in the first quartile and those scoring in the fourth quartile on the measure of ethnic identity (MEIM-R; Phinney and Ong, 2007) were selected. Equal samples sizes were generated using *SPSS* with 81 participants in Achieved Ethnic Identity Group and 81 participants in Diffused Ethnic Identity Group. The results of the MANOVA followed up by DFA are presented below.

Table 6.1.a: Descriptive Statistics For all the scales

	ComHiLo	Mean	Std. Deviation	N
WEMTOTAL	2.00	43.1111	8.57904	81
	4.00	51.8148	8.92484	81
	Total	47.4630	9.75739	162
SCSINDE	2.00	70.8642	11.84457	81
	4.00	76.3580	13.92508	81
	Total	73.6111	13.17783	162

SCSINTER	2.00	70.7407	13.17363	81
	4.00	78.5802	13.44885	81
	Total	74.6605	13.84078	162
PAQTT	2.00	48.9259	6.77823	81
	4.00	45.9136	7.28045	81
	Total	47.4198	7.17287	162

Box's Test of the assumptions of Equality of Covariance Matrices was found to be non-significant indicating that covariance matrices were roughly equal as assumed.

Table: 6.1.b.: Box's Test of Equality of Covariance Matrices

Box's M	20.909
F	2.035
df1	10
df2	122390.438
Sig.	.026
Tests the null hypothesis that the observed covariance matrices of the dependent variables are equal across groups.	
a. Design: Intercept + ComHiLo	

Using Pillai's Trace, there was a significant effect of Achieved Ethnic Identity on the dependent variables of Mental Well-Being, Independent Self-Construal, Interdependent Self-Construal and Psychological Adjustment, indicating that Achieved Ethnic Identity group and Non-Achieved Ethnic Identity group differed significantly with respect to the dependent variable ( $V=.217$ ,  $F(4,157.0)= 10.883$ ,  $p<.001$ ). To determine the nature of this effect a Discriminant Function Analysis was computed, the results are given below in Table 6.1.c

Table 6.1.c: Multivariate Tests

Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Intercept	Pillai's Trace	.994	6397.198 <sup>b</sup>	4.000	157.000	.000	.994
	Wilks' Lambda	.006	6397.198 <sup>b</sup>	4.000	157.000	.000	.994
	Hotelling's Trace	162.986	6397.198 <sup>b</sup>	4.000	157.000	.000	.994
	Roy's Largest Root	162.986	6397.198 <sup>b</sup>	4.000	157.000	.000	.994
ComHiLo	Pillai's Trace	.217	10.883 <sup>b</sup>	4.000	157.000	.000	.217
	Wilks' Lambda	.783	10.883 <sup>b</sup>	4.000	157.000	.000	.217
	Hotelling's Trace	.277	10.883 <sup>b</sup>	4.000	157.000	.000	.217
	Roy's Largest Root	.277	10.883 <sup>b</sup>	4.000	157.000	.000	.217
a. Design: Intercept + ComHiLo							
b. Exact statistic							

Table 6.1.d: Levene's Test of Equality of Error Variances

	F	df1	df2	Sig.
WEMTOTAL	.050	1	160	.824
SCSINDE	2.066	1	160	.153
SCSINTER	.173	1	160	.678
PAQTT	.919	1	160	.339
Tests the null hypothesis that the error variance of the dependent variable is equal across groups.				
a. Design: Intercept + ComHiLo				

Table 6.1.e: Tests of Equality of Group Means

	Wilks' Lambda	F	df1	df2	Sig.
WEMTOTAL	.800	40.039	1	160	.000
SCSINDE	.956	7.315	1	160	.008
SCSINTER	.919	14.046	1	160	.000
PAQTT	.956	7.428	1	160	.007

The Wilk's Lambda (.783) in Table 6.1.f, revealed a significant value  $p < .001$  indicating that the variate is significantly discriminating the groups. The table (Table 6.1.g.) of standardized 'Canonical Discriminant Function Coefficients' indicate that the most discriminating variables were Mental Well-being, Interdependent Self-Construal, Psychological Adjustment; and Independent Self-Construal contributed to the variate in

opposite ways. The table (Table 6.1.h) of ‘Function at Group Centroids’ indicated that Non-Achieved Ethnic Identity with values opposite in sign (-.523) is being discriminated by the variate.

Table 6.1.f : Wilks' Lambda

Test of Function(s)	Wilks' Lambda	Chi-square	df	Sig.
1	.783	38.668	4	.000

Table:6.1.g: Standardized Canonical Discriminant Function Coefficients

	Function
	1
WEMTOTAL	1.050
SCSINDE	-.516
SCSINTER	.466
PAQTT	.123

Table: 6.1.h: Functions at Group Centroids

ComHiLo	Function
	1
2.00	-.523
4.00	.523
Unstandardized canonical discriminant functions evaluated at group means	

It may be summarised that achieved ethnic identity group and non-achieved or diffused ethnic identity group differed significantly with respect to the dependent variables. To determine the nature of this effect a Discriminant Function Analysis was computed as prescribed by Fields (2014). The results revealed that the most discriminating variables of achieved ethnic identity from diffused ethnic identity in this non-resident population were positive mental well-being, interdependent self-construal and better psychological adjustment.

## **Chapter – V**

# **SUMMARY AND CONCLUSIONS**

Given the theoretical and empirical background pertaining to ethnic identity and its impact on non-resident population with perceived ethnic discrimination, the main concern of the study is to understand the ways in which such non-residents explore or commit to their ethnic identity, and how that affects their mental well-being, self-construals, and psychological adjustment. The study was carried out among the Mizo of North East India who are residents of their home States but living in metropolitan cities of India like Mumbai, Kolkata, New Delhi and Bangalore, referred to as Non-Resident Mizo in this study. It was hypothesized that the mental well-being, self-construal, and psychological adjustment of Non-Resident Mizo with perceived ethnic discrimination will be moderated by ethnic identity exploration and commitment.

The study was designed with manifold objectives to address the research problems envisaged above. The first objective was to highlight gender differences in perceived ethnic discrimination (Social Exclusion, Stigmatization, Discrimination at Work/School, and Threat/Aggression) among the Non-Resident Mizo in mainland cities (Delhi, Mumbai, Bangalore, Kolkata) of India who were ascertained to have perceived ethnic discrimination. The second objective was to examine the role of ethnic identity on the mental well-being of these Non-Resident Mizo with perceived ethnic discrimination. The third objective was to examine the role of ethnic identity on the self-construal of these Non-Resident Mizo with perceived ethnic discrimination. The fourth objective was to examine the role of ethnic identity on the psychological adjustment of Non-Resident Mizo with perceived ethnic discrimination. The fifth objective was to examine the interplay of well-being, self-construal, and psychological adjustment in people who perceived ethnic discrimination and have achieved ethnic identity and in those who have diffused ethnic identity.

In order to achieve the objectives of the study, a sample consisting of randomly selected 760 Mizo living in Mumbai, Kolkata, Delhi, Bangalore who identified themselves as Mizo were retained for the study after data screening for incomplete responses, outliers, non-perception of discrimination, and necessity of equal sample size in each cell of the design. Therefore, out of the total sample of 846 Non-Resident Mizo from the four cities in more or less equal proportion, 95 males and 95 females were retained from each of the four cities, making up a total of 380 males and 380 females (760 totally), with their age ranging from 18 to 40 (Mean age = 22.62). All participants were educated up to at least matriculation, majority were graduates, and some were post graduates. Most of the participants were Mizo from Mizoram (89.1%), 4.8% were from Manipur, 4.1% were from Meghalaya and 0.9% were from Assam. Other demographic variables like, parenting, number of siblings, parent's occupation, and family type were more or less homogeneously distributed across the samples from the four cities and across gender. Most of them (71.9%) were from Nuclear family while 22.7% were from Joint family. On welfare affiliation, 7.3% reported that they had always participated in ethnic welfare activities, 29.0% reported that they almost always participated in welfare activities, 49.9% reported that they sometimes participated in welfare activities, and 11.4% reported that they had never participated in welfare activities. Regarding duration of non-residency, 18.5% reported that they had been staying in the city for at least 1 year, 70.8% reported that they had been staying in the city for more than 2 years, and 8.5% reported that they had been there for more than 10 years. Mean duration of stay was 3.83 years. Those who were working were in different line of works like teaching professional, health professional, hospitality, cosmetology, business and administrative works.

In order to achieve the objectives of highlighting the role of ethnic identity on the well-being, self-construals and psychological adjustment of people with perceived ethnic

discrimination, subject-wise scores on the specific items on the behavioural measures of perceived ethnic discrimination (Perceived Ethnic Discrimination Questionnaire – Community Version / PEDQ- CV), ethnic identity (Multigroup Ethnic Identity Measure-Revised / MEIM- R), mental well-being (Warwick-Edinburgh Mental Well-Being Scale / WEMWBS), self construals (The Self-Construal Scale), and psychological adjustment (Personality Assessment Questionnaire / PAQ) were separately prepared and analysed to check their psychometric adequacy for measurement purposes among the sample of non-resident Mizo with perceived ethnic discrimination in the four metropolitan cities of India, namely, Mumbai, Kolkata, Delhi and Bangalore. The psychometric adequacy of the behavioural measures was analysed by employing *SPSS* in a step-wise manner for the samples with equal proportions of male and female participants from each city 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 coefficients (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 of both the full fledged scales and sub scales to check the data distributions for further statistical analyses.

Gender differences in Perceived Ethnic Discrimination between male and female participants in the four locations in which they were staying was one of the objectives that would enrich the findings. Therefore, a 2 x 4 (2 gender x 4 locations) factorial ANOVA was computed on perceived ethnic discrimination subscales: Perceived Exclusion Discrimination (PEDEX), Perceived Stigmatization Discrimination (PEDSTIG), Perceived



Workplace Discrimination (PEDWD), Perceived Threat/ Aggression Discrimination (PEDTA), Perceived Lifetime Exposure to Discrimination (PEDTT).

The results of factorial ANOVA (2 Gender X 4 locations) revealed significant main effect of gender in Perceived ethnic Exclusion, Perceived ethnic Stigmatization, Perceived ethnic Workplace Discrimination, Perceived ethnic Threat/Aggression and Perceived Lifetime Exposure to ethnic Discrimination revealed that non-resident Mizo males scored significantly higher than females. Several other research results looking at gender differences in perception of discrimination support the findings of this such as , Assari & Lankarani (2017) studies on Arab Americans ,Seaton, Caldwell & Jackson (2008) in their studies of African American and Caribbean Black, Zainiddinov (2016) samples of Muslim Americans, to name a few.

Further, significant main effects of locations (non- resident Mizo in Mumbai, Kolkata, Delhi and Bangalore) were found in Perceived Exclusion Discrimination, Perceived Stigmatization Discrimination, Perceived Workplace Discrimination, Perceived Threat/Aggression Discrimination and Perceived Lifetime Exposure Discrimination. Kolkata sample scored the highest, and Bangalore the lowest in all the subscales of Perceived Ethnic Discrimination, and Mumbai sample scored the second highest in all the subscales except for Perceived Exclusion Discrimination.

Significant interaction effect of gender x cities were found in Perceived Workplace Discrimination and Perceived Lifetime Exposure Discrimination. Results revealed that among males Mumbai sample scored significantly highest in Perceived Workplace Discrimination whereas among females Delhi sample scored the highest in workplace discrimination. Further, among males, Mumbai sample scored the highest in Perceived Lifetime Exposure Discrimination, whereas among females, Delhi sample scored the

highest in Perceived Lifetime Exposure Discrimination. Anecdotal reports and observations among the Mizo residing in locations other than home also conforms to the findings that males perceive discrimination more easily than women. The peculiar finding of higher perception of lifetime exposure and workplace discrimination among the female sample in Delhi is noteworthy considering the popular reports of vulnerability of females in Delhi.

To examine the moderating role of ethnic identity in the relationships between perceived ethnic discrimination and well-being, self-construals, and psychological adjustment, several hierarchical regression analyses were envisaged with perceived ethnic discrimination (exclusion, stigmatization, workplace discrimination, threat/aggression, lifetime exposure) as the predictors, ethnic identity (exploration and commitment) as the moderators, and well-being, self-construals and psychological adjustment as the criterion variables separately. The analyses were executed in the sample of non – resident Mizo in the four cities of India (Mumbai, Kolkata, Delhi and Bangalore) in order to evolve consistency in the results and was also executed in the entire sample as a whole.

To summarize the role of ethnic identity in the relationship between perceived ethnic discrimination and **mental well-being** of non-resident Mizo, the overall results of the moderation analyses of the role of Ethnic Identity (Exploration and Commitment) in the relationships between Perceived Ethnic Discrimination (Exclusion, Stigmatization, Workplace Discrimination, Threat/ Aggression, Lifetime Exposure) and Mental Well-Being indicated that Ethnic Identity and Perceived Ethnic Discrimination substantially contributed to the variance explained in Mental Well-Being consistently among non-resident Mizo living in Mumbai, Kolkata, Delhi, and Bangalore.

Of the ethnic identity variables, Commitment explained the variance in mental well-being better than Exploration in this study. Commitment is regarded as a key component of ethnic identity (Phinney & Ong, 2007), likened to attachment or affective commitment in group identity (Ashmore et al., 2004). Commitment alone may not define a confident, mature, achieved identity. Exploration is important to the process of ethnic identity development, because without it, one's commitment may be less secure and more subject to change with new experiences (Phinney & Ong, 2007). However, the results of this study imply achieved identity commitment as the construct is found to be positively correlated with mental well-being, self-concept, and psychological adjustment consistently over the levels of analyses.

On the contrary, it was consistently found that all discrimination variables of this study like perceived ethnic exclusion, stigmatization, workplace discrimination, threat or aggression, and lifetime exposure to discrimination had negative relations with mental well-being, self-construals and psychological adjustment, revealing that mental well-being, strength in self-concepts, and psychological adjustment become poorer with increase in perceived ethnic discrimination. This supports many other research findings that indicated that discrimination poses a risk factor on mental health of minority ethnic groups (e.g., Leong, Park & Kalibatseva, 2013; etc.).

While several studies that have examined the moderating role of ethnic identity in non-Asian samples have largely found protective effects (e.g., Galliher, Jones, & Dahl, 2011; Lee, Lee, Hu, & Kim, 2015; Sellers & Shelton, 2003), exacerbating effects of ethnic identity on mental well-being was generally found among non-resident Mizo in the present study. This conforms to the findings in majority of Asian migrant studies where stronger and stronger ethnic identity had exacerbating negative effects on well-being (Lee, 2005; Noh et al., 1999; Yip et al., 2008; Yoo & Lee, 2005, 2008). Recent study of Cobb, Xie,

Meca, & Schwartz (2017) also found that ethnic identity was significantly related to increased discrimination and discrimination was associated with increased depression.

These findings may also be read and understood in consideration of the Mizo society and experiences as a whole. Mizo people are known for their hospitality. They form a close-knit community wherever they are, home or elsewhere. As is often mentioned, the entire society is knitted together by a peculiar code of ethics called 'Tlawmngaihna', an untranslatable term meaning on the part of everyone to be hospitable, kind, unselfish and helpful to one another (<http://mizoram.nic.in/about/people.htm>). This code is also apparent among members of the Mizo welfare organizations that are organised whenever even just a few member of the tribe finds each other in any location, watching out for one another. These organizations also exist in all the metropolitan cities in India, especially from where the samples for this study were drawn. As revealed in this study, the non-resident Mizo living in metropolitan cities away from home also have strong ethnic identity that is highly correlated with their mental well-being. When discrimination is perceived as based on one's ethnicity, it adversely affects mental well-being, which is exacerbated especially for those having strong ethnic identity as is revealed in this study. Commitment, a key component of ethnic identity (Phinney & Ong, 2007) is laced with affective emotional ties and personal investment to one's group identity (Ashmore et al., 2004; Ellemers et al., 1999 Roberts et al., 1999). It would be of no surprise that the negative impact of perception of ethnic discrimination would be exacerbated by stronger and stronger ethnic identity commitment, especially in the wake of weakened self-concepts also known to be adversely affected by discrimination.

To summarize the role of ethnic identity in the relationship between perceived ethnic discrimination and **dependent and interdependent self-construal** of non-resident Mizo, the overall results of the moderation analyses of ethnic identity (exploration and

commitment) in the relationship between perceived ethnic discrimination (exclusion, stigmatization, workplace discrimination, threat/ aggression, lifetime exposure) and independent and interdependent self-construals indicated that ethnic identity and perceived ethnic discrimination substantially contributed to the variance explained in independent and interdependent self-construals among non- resident Mizo living in Mumbai, Kolkata, Delhi, and Bangalore. The variables of perceived ethnic discrimination consistently had negative relations with independent and interdependent self-construals, revealing that the strength of independent and interdependent self-construals both decrease as perceived ethnic discrimination increases. Independent and interdependent self-construals are two independent constructs that co-exist in individuals (Markus & Kitayama 1991; Singelis 1994). The results of this study suggest that experiences of discrimination appears to decrease the strength of the self-concept as independent and interdependent self-construals are very much a part of one's self-concept, especially important in the adaptation of migrant population ( Berry, 1997; Fente & Fiske, 2018; Singelis, 1994)

It was also found that ethnic identity exploration generally moderated the relationships between perceived ethnic discrimination and self-construals (both independent and interdependent). At low and moderate levels (and high levels in some) of ethnic identity exploration, independent self-construal and interdependent self-construal decrease with increase in perceived ethnic discrimination among non-resident Mizo living in the cities. Ethnic identity commitment also generally moderated the relationships between perceived ethnic discrimination and independent and interdependent self-construals in similar ways, where at moderate and low levels of ethnic identity commitment, independent and interdependent self-construals became weaker with increase in perception of ethnic discrimination. These results suggest that when people are not committed to their ethnic group and do not participate or do not explore their ethnicity, the

strength of their self-concept (self-construals) decreases. However, the extremes of either commitment or non-commitment were also found to be non-conducive to the development of self-construals. A good balance of both independent and interdependent self-construals in bicultural individuals is known to be good for adaptation of migrants in new cultural milieu (Berry, 1997; Fente & Fiske, 2018; Phinney, 1990, 1991, 1992, 1996, 2003). In the present study, it can be seen that both Independent and Dependent Self-Construals become weaker in non- resident Mizo when they face ethnic discrimination. This finds support from literature with respect to activation of independent and interdependent self-construals (Chang, Osman, Tong & Tan, 2011, Cross,1995; Pfundmair *et al.*, 2015; Ren, Wesselmann & Williams, 2013; Yamada & Singelis, 1999).

To summarize the role of ethnic identity in the relationship between perceived ethnic discrimination and **psychological adjustment** of non-resident Mizo, the overall results of the moderation analyses of ethnic identity (exploration and commitment) in the relationship between perceived ethnic discrimination (exclusion, stigmatization, workplace discrimination, threat/ aggression, lifetime exposure) and psychological adjustment indicated that ethnic identity and perceived ethnic discrimination substantially contributed to variance explained in psychological adjustment among non- resident mizo living in Mumbai, Kolkata, Delhi, and Bangalore. Of the ethnic identity variables, ethnic identity commitment explained the variance in psychological adjustment better than ethnic identity exploration here too. Ethnic identity exploration hardly explained the variance in psychological adjustment. Gonzales-Backen, Noah, and Rivera, (2017) also found that strong-positive profile (i.e., high on ethnic identity and familial ethnic socialization, bilingual, second generation) was most adaptive, in that this group had the highest self-esteem. It was consistently found that all the perceived ethnic discrimination variables had a negative relation on psychological adjustment as psychological adjustment becomes

poorer with the increase in perceived ethnic discrimination. There are many studies that supports the notion that perceived ethnic discrimination is detrimental to psychological adjustment like Tummala-Narra et al., (2018) where perceived subtle racism and blatant racism are positively associated with depressive and anxiety symptoms. Mossakowski et al., (2017) found that Whites who had experienced everyday discrimination had higher levels of psychological distress. Benner & Graham (2013) also found that greater ethnic/ racial discrimination from peers was associated with more psychological maladjustment.

From the present study, we also found that ethnic identity exploration moderates the relationships between perceived exclusion discrimination, perceived workplace discrimination, perceived threat/ aggression discrimination for Bangalore sample indicating that at low and moderate levels (and high in the case of threat/aggression discrimination) of ethnic identity exploration, psychological adjustment becomes poorer with increase in perceived discrimination among non-resident Mizo in Bangalore. The negative moderating role of ethnic identity commitment was also found in the relationships between between perceived workplace discrimination and psychological adjustment for Mumbai and Kolkata samples, indicating that at low and moderate and high levels of ethnic identity commitment, psychological adjustment becomes poorer with increase in perceived ethnic discrimination among the non-resident Mizo in Mumbai and Kolkata. In the overall analyses of the entire sample it was found that ethnic identity commitment moderates the relationships of perceived stigmatization discrimination and perceived lifetime discrimination (at low moderate and high levels of ethnic identity commitment) with psychological adjustment. When there is ethnic identity commitment, psychological adjustment become poorer with increase in perceived ethnic stigmatization and lifetime exposure to discrimination. This conforms to the earlier results found in

mental well-being of the same samples of non-resident Mizo living in metropolitan cities of India.

In order to examine the relationships between the several dependent variables of mental well-being, independent self-construal, interdependent self-construal and psychological adjustment simultaneously that may define differences between Achieved Ethnic Identity group and non-achieved or Diffused Ethnic Identity group, Multivariate Analysis of Variance (MANOVA) was computed which was followed up by a Discriminant Function Analysis (DFA) to further explore the most defining features of these achieved ethnic identity and non-achieved ethnic identity groups. Using Pillai's Trace, it was found that there was a significant effect of achieved ethnic identity on the dependent variables of mental well-being, independent self-construal, interdependent self-construal and psychological adjustment, indicating that achieved ethnic identity group and non-achieved ethnic identity group differed significantly with respect to the dependent variable. To determine the nature of this effect a Discriminant Function Analysis was computed. The results revealed that the most discriminating variables of achieved ethnic identity from diffused ethnic identity in this non-resident population were positive mental well-being, interdependent self-construal and better psychological adjustment.

In conclusion, it may be reiterated that the results of the study highlighted the different relationships between ethnic identity, perceived ethnic discrimination, mental well-being, self-construal, and psychological adjustment in the the non-resident Mizo population in the four metropolitan cities of India (*viz.* Mumbai, Delhi, Kolkata, Bangalore). The results of the study confirmed the hypotheses of moderation, but in opposite ways where strong ethnic identity exacerbate rather than buffer the effects of perceived ethnic discrimination on the well-being, self-construals and psychological adjustment of the non-resident population of this study. The study finds support from in



Asian migrant studies but contrary to western migrant studies. However, in all the levels of analysis, ethnic identity was found to be conducive to mental well-being and better psychological adjustment when perceived ethnic discrimination is controlled. It was also found that perceived ethnic discrimination had a negative impact on mental well-being, but when ethnic identity is braced with perceived ethnic discrimination, high ethnic identity exacerbate the negative impact of perceived discrimination on mental well-being. Further, the most discriminating variables of people with achieved ethnic identity from diffused ethnic identity was their mental well-being, their interdependent self-construal and better psychological adjustment.

These results also highlighted the similarities between Asian migrants and non-resident Mizo as it was found in both samples that ethnic identity braced with perceived ethnic discrimination amplified the negative impact on mental well-being and psychological adjustment rather than buffering such negative effects. Although the exact reason of the similarities between these two samples and whether they perceived ethnic discrimination because they were high in ethnic identification or they were high in ethnic identification because they perceived ethnic discrimination is not known, it is possible that since both samples are from strongly collectivistic cultures horizontally, the similarities in their culture, values and practice might lead them to have this kind of psychological phenomenon when it comes to their ethnicity, particularly when they face ethnic discrimination.

Regarding whether ethnic identification precedes perceived ethnic discrimination or perceived ethnic discrimination precedes ethnic identification, it is possible that since they are known to be highly collectivistic in nature and have a strong bond when it comes to their ethnicity, which make them more bigoted about other races or ethnicity, their high ethnic identification might have facilitated them to see the discrimination they perceive

through the lens of their ethnicity and therefore interpret it as ethnic discrimination as a whole, supporting Crocker and Major (1989), who argued that high levels of minority group identification might facilitate the use of self protective strategies such as attributing negative outcomes to prejudice. On the other hand, it is also possible that after perceiving discrimination, they seek inclusion in terms of their ethnicity, leading them to explore more about their ethnicity which in turn leads them to be more committed to their ethnicity since their culture is collectivistic in nature which creates an open society and friendly neighborhood for its own people, especially for the Mizo, making it the best place to seek inclusion or acceptance from others, and after developing more ethnic pride, discrimination they perceive in terms of their ethnicity has more negative effects supporting Tajfel & Turner's (1986) social identity theory, which recognizes that prejudice and discrimination against one's in-group will lead to increased identification with the in-group.

A pressing limitation of the study was that the study could be broadened to include the entire non- resident North- East population instead of just non- resident Mizo population as it is observed that the entire non-resident North- Easterners may be facing similar experiences. From the result it is not clear whether non-resident Mizo had high ethnic identity after they perceived ethnic discrimination or it is because they were high in ethnic identity that they perceived ethnic discrimination. It would be worthwhile if these factors could be ascertained in the future, where the impact of their respective welfare organizations, their communities integration, assimilation, or separation from the mainstream communities could be delineated.

It is suggested for future research that a comparative study of non-resident population in collectivistic and individualistic cultures on the same variables be taken into consideration as it was seen from the literature and the present finding that ethnic identity had a negative exacerbating effect whereas the same had a buffering effect elsewhere. If

cross- cultural research is conducted across these samples, it is hoped that the similarities between these samples that made them attribute ethnic identity and ethnic discrimination in this way. Further , what aspects of culture contributes to these kind of psychological phenomenon could be highlighted and it may shed more light about the influence a culture has on a person's psychological health as people move from place to place in a globalized world, amidst the debates on multiculturalism versus assimilation, or extremism and separatism for that matter.

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# **APPENDICES**



## MEIM-R

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

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

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

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

APPENDIX - 2

PEDQ – Community Version

Eng hnam nge I nih tih ngaihtuah la . Entirnan: Mizo, Vai, Black, Korean, Manipuri, Naga, Khasi etc etc...

Engtianga zing in nge a hnuai a thil te hi I **hnam nihna avang in** I chung ah a thlen thin,?

BECAUSE OF YOUR ETHNICITY/RACE ... How often... <i>(I hnam nihna avang in engtianga zing in nge)</i>	Never (Engtik lai mah in)	Rarely (Ngai mang lo)	Sometimes (A chang chang in)	Often (Fo thin)	Very often (Zing lutuk)
1. Has someone said something disrespectful, either to your face or behind your back? ( <i>.....mi in I hmaichhan ah emaw I hnung lam ah emaw zahlo takin an sawi che ?</i> )	1	2	3	4	5
2. Have you been kept out of a public place or group( <i>.....puipunna hmun emaw pawl ho zing ah emaw tel phalloh I nih?</i> )	1	2	3	4	5
3. Have you been treated unfairly by teachers, principals, or other staff at school? ( <i>.....in school a zirtirtu emaw,Principal emaw,thawktu dang in emaw hleihnei tak a an tih tawh che?</i> )	1	2	3	4	5
4. Have others thought you couldn't do things or handle a job? ( <i>.....midang in hna emaw thil ti theilo tur a an ngaih tawh che?</i> )	1	2	3	4	5
5. Have others <b>threatened</b> to hurt you (ex: said they would hit you)? ( <i>.....mi in tihnat tum in an vau tawh che? Entirnan: "Ka hnek ang che tih te".</i> )	1	2	3	4	5
6. Have others <b>actually</b> hurt you or tried to hurt you (ex: kicked or hit you)? ( <i>.....mi in an tina emaw tih nat an tum tawh che? Entirnan: Pet emaw beng emaw te</i> )	1	2	3	4	5
7. Have others avoided talking to you or answering you? ( <i>....mi in an be duhlo in an chhan duhloh che ?</i> )	1	2	3	4	5
8. Have you felt that you were kept out of certain places? ( <i>.....hmun thenkhat ah awm ve phal loh ni a i inhriat tawh?</i> )	1	2	3	4	5
9. Have policemen or security officers been unfair to you? ( <i>....Police emaw vengtu lampang te I lak a hleihnei tak a an chet tawh?</i> )	1	2	3	4	5
10. Have others hinted that you are stupid? ( <i>.....mi in mawl/chut tihlampang a an sawi thwi tawh che?</i> )	1	2	3	4	5
11. Have others <b>threatened</b> to damage your property?( <i>.....mi in I thilneih te tihchhiat a an vau tawh che?</i> )	1	2	3	4	5

12. Have others <b>actually</b> damaged your property? (.....mi in I thil neih te an tihchhiatsak tawh che?)	1	2	3	4	5
13. Have people called you bad names related to your ethnicity? (.....mi in I hnam kaihnawih hming mawilo tak tak a an ko tawh che?)	1	2	3	4	5
14. Have others made you feel like an outsider who doesn't fit in because of your dress, speech, or other characteristics related to your ethnicity? (.....mi in I inchei dan emaw I tawng leh I hnam nihna kaihnawih vang a hrang bik riau a inhriatna rilru an siam sak che?)	1	2	3	4	5
15. Were you left out when others were planning a party or get-together? (.....mi in intihhlimna emaw inhmuh-khawmna tur emaw rel na a an telh loh tawh che?)	1	2	3	4	5
16. Have you been treated unfairly by co-workers or classmates? (.....I thawhpui te emaw I zirlai pui ten hleihnei tak a an tih tawh che?)	1	2	3	4	5
17. Have others hinted that you are dishonest or can't be trusted? (.....mi in rintlakloh /rin theihloh ti lampang a an sawi tawh che?)	1	2	3	4	5
18. Has someone made rude gestures? (.....tu in emaw chetdan mawilo tak a an awm khum tawh che?)	1	2	3	4	5
19. Have others avoided touching or sitting next to you(ex: in class or on a bus)? (.....mi in I bula thut emaw tawh/khawih che an duhloh che (bus a chuan emaw class a I bula thut duhloh emaw?))	1	2	3	4	5
20. Have you been left out of social gatherings or get-togethers (ex: going to lunch or to a bar)? (.....mi in inmukhawm emaw thil tih hona ah an telh loh bik che (chaw chhun ei ho emaw/zu in ho?))	1	2	3	4	5
21. Have people like waiters, bank tellers, or secretaries been unfair or treated you badly?(.....thingpuidawra thawk emaw bank a thawk emaw mi hnuai thawk tu ten emaw hleih nei/dik lo taka an cheibawl tawh che?)	1	2	3	4	5
22. Has a clerk or waiter ignored you or made you wait longer than others to be served? (.....mi hnuai a chhawr emaw thingpui dawra sem tu ten midang aia an nghah rei tir bik tawh che?)	1	2	3	4	5
23. Have people been nice to you to your face, but said bad things about you behind your back? (.....mi te I hmaichhan a tha fu si in I hnung lam a an rel che?)	1	2	3	4	5
24. Have people who speak a different language made you feel like an outsider? (.....tawng dang hman ho hian pawnlam mi ang a inhriatna rilru an pek che?)	1	2	3	4	5
25. Have people on the street been unwilling to help you or give you directions? (.....kawnga mi in kawng an kawhmuh/ tanpui duhloh che?)	1	2	3	4	5

26.Has a taxi driver passed you by or refused you service? ( <i>.....Taxi/Auto khalh tu ten l hman duhlo a an tlanpelh che?</i> )	1	2	3	4	5
27.Have others hinted that you must be violent or dangerous? ( <i>.....mi in mi hlauhawm anga an sawi tawh che?</i> )	1	2	3	4	5
28.Have others physically harmed members of your family? ( <i>.....mi in l chung leh khat te an tih nat?</i> )	1	2	3	4	5
29.Have others ignored you or not paid attention to you? ( <i>.....mi in an ngaihsak/ngaihven loh che?</i> )	1	2	3	4	5
30.Has your boss or supervisor been unfair to you? ( <i>.....hotu ten ilaka hleih nei tak a an khawsak?</i> )	1	2	3	4	5
31.Have others hinted that you must not be clean? ( <i>.....mi in thianglim lo tlat tur a an ngaih che?</i> )	1	2	3	4	5
32.Have people not trusted you? ( <i>.....mi in an rin ngam loh che?</i> )	1	2	3	4	5
33.Have people not taken you seriously or not wanted to give you responsibility? ( <i>.....mi in thutak khuk a an khuk pui loh che a mawhphurhna te an pek duhloh che?</i> )	1	2	3	4	5
34.Has it been hinted that you must be lazy? ( <i>.....thatchhia anga an sawi che?</i> )	1	2	3	4	5

APPENDIX - 3

SCS: Singelis

Hetah hian thu thenkhat kan nunphung leh kan chetzia tehna a awm a. A mal malin uluk takin chhiar la. Nangmah an sawi chhan che ang vekin ngai la, tlar tin hi eng ang takin nge dik I tih/tih loh a hnuai number kan pek hmang hian han inteh teh le.

	Strongly Agree (Pawm Hauhlo)	Disagree (Pawm Lo)	Somewhat Disagree (Pawm meuh lo)	Don't Agree or Disagree (Pawm leh Pawm loh dan thuhmun)	Agree Somewhat (Pawm ve deuh)	Agree (Pawm)	Strongly Agree (Pawm Takzet)
1) I enjoy being unique and different from others in many respects ( <i>Thil tamtak ah midang aia danglam leh dangdai deuha awm hi nuam ka ti.</i> )	1	2	3	4	5	6	7
2) I can talk openly with a person who I meet for the first time, even when this person is much older than I am ( <i>Tute pawh hi kan in hmuh vawi khatnaah pawh tlangnel takin ka be thei zel, kei aia upa daih an nih pawhin.</i> )	1	2	3	4	5	6	7
3) Even when I strongly disagree with group members, I avoid an argument ( <i>Ka pawlpui te ngaihdan ka tawmpui loh pawh in ka hnial ngai chuanglo.</i> )	1	2	3	4	5	6	7
4) I have respect for the authority figures with whom I interact ( <i>Ka nuna thuneitu te hi chu ka zah viau thin.</i> )	1	2	3	4	5	6	7
5) I do my own thing, regardless of what others think ( <i>Midang ngaihdan dawn si se lovin ka tih duh chu ka ti mai thin.</i> )	1	2	3	4	5	6	7
6) I respect people who are modest about themselves ( <i>Mi inngaitlawm te hi zahawm ka ti.</i> )	1	2	3	4	5	6	7
7) I feel it is important for me to act as an independent person ( <i>Midang rinchhan lova awm hi a pawimawh ka ti.</i> )	1	2	3	4	5	6	7
8) I will sacrifice my self-interest for the benefit of the group I am in ( <i>Kan pawl thatna tur anih chuan keima duhzawng ka dahtha ang.</i> )	1	2	3	4	5	6	7
9) I'd rather say "No" directly, than risk being misunderstood ( <i>Midangin min hriatthiam loh ai chuan, tlang takin "Aih" tih mai ka duh zawk.</i> )	1	2	3	4	5	6	7

10) Having a lively imagination is important to me ( <i>Ngaihtuahna nung tak neih hi a pawimawh ka ti.</i> )	1	2	3	4	5	6	7
11) I should take into consideration my parents advice when making education/career plans. ( <i>Ka zirna/hnathawhna chungchang ah hi chuan ka nu leh pa thurawn ka ngaipawimawh hmasa tur ani.</i> )	1	2	3	4	5	6	7
12) I feel my fate is intertwined with the fate of those around me ( <i>Ka hma hun hi midang nen a in kungkaih bet tlata hriatna ka nei.</i> )	1	2	3	4	5	6	7
13) I prefer to be direct and forthright when dealing with people I've just met ( <i>Midang nena kan intawn phat atang hian tlang tak leh thup nei miahloa awm ka thlang.</i> )	1	2	3	4	5	6	7
14) I feel good when I cooperate with others ( <i>Midang ka thurualpui hian nuam ka ti.</i> )	1	2	3	4	5	6	7
15) I am comfortable with being singled out for praise or rewards ( <i>Lawmman / Fakna dawng tura min thur chhuah nalh hi chuan nuam ka ti thin.</i> )	1	2	3	4	5	6	7
16) If my brother or sister fails, I feel responsible ( <i>Ka nuta emaw ka laizawnnu an hlawhchham hian mawh ka phur tlatin ka inhria.</i> )	1	2	3	4	5	6	7
17). I often have the feeling that my relationship with others are more important than my own accomplishments ( <i>Keima hlawhtlinna ai in midang nena kan inlaichin na hi a pawimawh zawk a ngaih chang ka nei fo.</i> )	1	2	3	4	5	6	7
18) Speaking up during a class or a meeting is not a problem for me ( <i>Class ah emaw inhmuikhawmna ah emaw thusawi mai hi ka harsat lo.</i> )	1	2	3	4	5	6	7
19) I would offer my seat in a bus to my professor (or my boss) ( <i>Bus ah kan zirtirtu emaw, hnathawhna hmuna ka pu emaw thutna ka kian ang.</i> )	1	2	3	4	5	6	7
20) I act the same way no matter who I am with ( <i>Tu kiangah pawh awm ila ka chetzia a pangai reng.</i> )	1	2	3	4	5	6	7
21) My happiness depends on the happiness of those around me ( <i>Ka hlimna chu ka kianga mi te hlimnaah a innghat.</i> )	1	2	3	4	5		

22) I value being in good health above everything ( <i>Hrisel taka awm hi thil dang zawng ai in ka ngaihl.</i> )	1	2	3	4	5		
23) I will stay in a group if they need me even when I'm not happy with the group ( <i>Ka awmna pawl ah hian hlimlo mah ila, min mamawh anih phawt chuan ka awm chhonzawm ang.</i> )	1	2	3	4	5		
24) I try to do what is best for me regardless of how that might affect others ( <i>Midang te nun a nghawng dan tur pawh dawn lovin ka tana tha ber tura thil tih ka tum.</i> )	1	2	3	4	5		
25) Being able to take care of myself is a primary concern for me ( <i>Mahni inenkawl theih hi ka thil ngaih pawimawh ber pawl a ni.</i> )	1	2	3	4	5		
26) It is important to me to respect decisions made by the group ( <i>Pawl anga thutlukna a siam zah sak hi ka tan a pawimawh.</i> )	1	2	3	4	5		
27) My personal identity, independent of others is very important to me ( <i>Ka nihna diktak, midang rinchan lova din theihna hi ka ngai pawimawh takzet.</i> )	1	2	3	4	5		
28) It is important for me to maintain harmony within my group ( <i>Kan pawl chhunga remna siam ka ngai pawimawh.</i> )	1	2	3	4	5		
29) I act the same way at home that I do at school (at work) ( <i>In lama ka nun dan leh school / hnathawhna hmuna ka nun dan hi a in ang reng.</i> )	1	2	3	4	5		
30) I usually go along with what others want to do, even when I would rather do something different ( <i>Thildang tih duh zawk mah ila midang in an tih duh ang hi ka ti ve deuh ziah.</i> )	1	2	3	4	5		

## 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.

<b>Tunkar hnih</b> 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. I've been feeling optimistic about the future. ( <i>Hmalam hun hi a eng zawng in ka thlir thin.</i> )	1	2	3	4	5
2. I've been feeling useful. ( <i>Tangkai ve tak niin ka inhre thin.</i> )	1	2	3	4	5
3. I've been feeling relaxed. ( <i>Hahdam takin ka awm thin.</i> )	1	2	3	4	5
4. I've been feeling interested in other people. ( <i>Midangte ka bengkhawn thin.</i> )	1	2	3	4	5
5. I've had energy to spare. ( <i>Ka thothang tha in tha chuangliam ka nei bawk ani.</i> )	1	2	3	4	5
6. I've been dealing problems well. ( <i>Tha takin harsatna ka sukiang thin.</i> )	1	2	3	4	5
7. I've been thinking clearly. ( <i>Ngaihtuahna thiang tak hmangin thil ka ngaihtuah thin.</i> )	1	2	3	4	5
8. I've been feeling good about myself. ( <i>Keimah ah ka lawm tawk viau thin.</i> )	1	2	3	4	5
9. I've been feeling close to other people. ( <i>Midangte hnaih riaua inhriatna thinlung ka pu thin</i> )	1	2	3	4	5
10. I've been feeling confident. ( <i>Keimah ka inringtawk thin.</i> )	1	2	3	4	5
11. I've been able to make up my own mind about things. ( <i>Thil reng reng ah ka rilru ka siam fel zung zung thei.</i> )	1	2	3	4	5
12. I've been feeling loved. ( <i>Hmangaih niin ka inhre thin.</i> )	1	2	3	4	5
13. I've been feeling interested in new things. ( <i>Thilthar ka ngaihven thin.</i> )	1	2	3	4	5
14. I've been feeling cheerful. ( <i>Ka hlim sarh thin.</i> )	1	2	3	4	5



PAQ

A hnuaiia thute hian mahni inhmuh dan chi hrang hrang a tarlang a. Ngung takin hengte hi a mal te tein chhiar la, engtiangin nge nangma chungah a thlen ve le? Rei tak ngaihtuah lovin I rilru a lo lang hmasa ang zelin I chhang anga, zawhna dangah I pakai zel dawn nia. Zawhna pakhatah cham reng suh ang che.

A hnuaiia example dah ang hian, thu pakhat tawpah chhanna bawm pali zel dah a ni a. Thu chu nangma chungchangah a **dik tlangpui** anih chuan “**A dik deuh ziah**” nge “**A chang changin a dik**” tih inzawt la, a ni zawk zawk hnuaiia box ah khan I tick dawn nia. Thu chu nangma chungchangah a **diklo tlangpui** ni a I hriat chuan a “**A dik khat khawp**” nge “**A dik lo deuh ziah**” tih inzawt la, a ni zawk zawk hnuaiia box ah khan I tick dawn nia.

Thu chu nangma chungchangah a dik emaw diklo emaw chhanna pakhat chauh tick ang che.

Chhanna dik leh diklo a awm lo a, chuvangin I hriat dan ang angin I chhang dawn nia. A vain a indawt te te in chhang la. Nangmahin I tana I duhzawng ang nilovin nangma nihna dik tak ni a I hriat danin I chhang dawn nia.

EXAMPLE

	TRUE OF ME (KEIMAHAH A DIK)		NOT TRUE OF ME (KEIMAHAH A DIKLO)	
	<i>Almost Always True</i> (A dik deuh ziah)	<i>Sometimes True</i> (A chang changin a dik)	<i>Rarely True</i> (A dik khat khawp)	<i>Almost Never True</i> (A dik lo deuh ziah)
I feel good about myself( <i>Keimah ah ka lungawi</i> ).	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Keu la chhan zawm rawh leh

		(KEIMAHAH A DIK)		(KEIMAHAH A DIKLO)	
		TRUE OF ME		NOT TRUE OF ME	
		<i>A dik deuh ziah</i> <i>(Almost Always True)</i>	<i>A chang changin a dik</i> <i>(Sometimes True)</i>	<i>A dik khat khawp</i> <i>(Rarely True)</i>	<i>A dik lo deuh ziah</i> <i>(Almost Never True)</i>
1.	I think about fighting or being unkind. <i>(Insual leh rawng taka awm hi ka ngaihtuah thin)</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.	I like my parents to feel sorry for me when I feel ill. <i>(Ka damloh hian,ka nu leh pate hian min khawngaih se ka duh.)</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.	I like myself. <i>(Keimah hi ka in ngaihl.)</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	I feel I can do the things I want as well as most people. <i>(Midang pawhin an tih theih chu keipawhin ka ti ve thei).</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	I have difficulty showing people how I feel. <i>(Ka ngaihdan midangte hnena tihlan ka harsat.)</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.	I feel bad or get angry when I try to do something and I cannot do it. <i>(Thiltih tum ka neiha, ka tih leh theih si loh hian ka rilru a na in ka thin a rim thin).</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.	I feel life is nice. <i>(Nun hi nuam ka ti).</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.	I want to hit something or someone. <i>(Thil emaw mi emaw kutthlak chawrh ka duh.)</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9.	I like my parents to give me a lot of love. <i>(Ka nu leh pate hian nasa takin min hmangaih se ka duh )</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10.	I feel I am no good and I never will be any good. <i>(Tha tawkah ka inngai thei lova, engtikah mah ka tha tawk thei dawn bawk lo.)</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11.	I feel I cannot do things well. <i>(Thil engmah</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	<i>tha takin ka ti ve thei lovin ka hria.)</i>				
12.	It is easy for me to be loving with my parents. <i>(Ka nu leh pate bulah hi chuan hmangaihna lantir hi ka tan a awlsam. )</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13.	I am in a bad mood and grumpy without any good reason. <i>(Chhan tha tak pawh awm silovin ka hlim lovin ka phunchhiar ringawt zel.)</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14.	I see life as full of dangers. <i>(Nun hi hlauhawmna hlira khatin ka hmu.)</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15.	I get so angry I throw or break things. <i>(Ka thinrim lutuk hi thil te ka paih darhin, ka paih keh thin.)</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16.	.When I am unhappy I like to work out my problems by myself. <i>(Ka hlim loh chang pawhin ka harsatna te hi chu mahni a chinfel ka duh thin)</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17.	When I meet someone I do not know, I think (s)he is better than I am. <i>(Ka la hriat ngailoh mi ka tawn hian,kei aia tha turah ka ngai thin.)</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18.	I can compete successfully for things I want. <i>(Thil ka duh tawh chu hlawhtling taka bei ve thei ka ni).</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19.	I have trouble making and keeping good friends. <i>(Thian bulfuk tak neih leh siam hi ka harsat.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20.	I get upset when things go wrong. <i>(Thil a kal dan tur anga a kal loh hian ka lungawi lo thin.)</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21.	I think the world is a good, happy place. <i>(Khawvel hi ka ngaihdan chuan hmun hlimawm leh tha ani.)</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

22.	I make fun of people who do stupid things. ( <i>Thil atthlak deuh tihching te chu ka nuihsawh thin.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23.	I like my parents to give me a lot of attention. ( <i>Ka nu leh paten min ngaihsak viau hian nuam ka ti.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24.	I think I am a good person and other people should think so too. ( <i>Mi fel tak ni in ka in hria a, ka inhmuhdan hian mite pawhin min hmu ve tur a ni.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25.	I think I am a failure. ( <i>Mi hlawhchhamah ka inngai.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26.	It is easy for me to show my family that I love them. ( <i>Ka chungte hnenah anmahni ka hmangaih ani tih awlsam takin ka lantir thei.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27.	I am cheerful and happy one minute and gloomy and unhappy the next. ( <i>Reilote chung ka hlimin ka lawm em em a, a hnu lawkah ka lungngaiin ka hlimlo leh si thin.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28.	For me the world is an unhappy place. ( <i>Ka tan chuan khawvel hi hmun hlimawm loh ani</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29.	I pout or sulk when I get angry. ( <i>Ka thinrim hi chuan ka titau/tumbuau thin.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30.	I like to be given encouragement when I am having trouble with something. ( <i>Thil engemaw a buaina ka neih hian fuihna dawn ka duh thin.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31.	I feel pretty good about myself. ( <i>Tha ve tawk thawkhatah ka inngai.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32.	I feel I cannot do many of the things I try to do. ( <i>Ka thiltih tum tam tak te hi tihlawhtling theilo in ka inngai thin.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33.	It is hard for me to show the way I really feel to someone I like. ( <i>Ka mi ngainat deuh hnena ka rilru diktak tihlan hi</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	<i>harsa ka ti.)</i>				
34.	It is unusual for me to get angry or upset. ( <i>Thinrim emaw lungawiloh emaw hi ka tan chuan thil mak a ni.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35.	I see the world as a dangerous place. ( <i>Khawvel hi hmun hlauhawm takah ka ngai.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36.	I have trouble controlling my temper. ( <i>Thinrim insum hi harsa ka ti.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37.	I like my parents to make a fuss over me when I am hurt or sick. ( <i>Ka damloh emaw intihnat emaw hian ka nu leh paten min buaipui chung thin se ka ti.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38.	I get unhappy with myself. ( <i>Keimahah hian ka hlimlo.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39.	I feel I am a success in the things I do. ( <i>Ka thiltihah te hian hlawhtlingin ka inhria.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40.	It is easy to show my friends I really like them. ( <i>Ka thiante hnenah ka ngainatzia awlsam takin ka lantir thei.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41.	I get upset easily when I come across hard problems. ( <i>Harsatna lian tham deuh ka tawhin ka lungni lo hma thei hle.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42.	Life for me is a good thing ( <i>Nun hi ka tan chuan a tha ani.</i> )	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## APPENDIX - 6

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

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

### DEMOGRAPHIC INFORMATION FORM

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

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

5.Lehkha zirna/Hnathawhna Khua: \_\_\_\_\_ 6.Mahni Khua: \_\_\_\_\_

7.Parents:

Nu leh pate inthen:

Nu or Pa boral tawh:

8.Family Type:

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

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

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

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

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

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

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

14.Lehkha zirna/Hnathawhna Khua a Mizo Welfare a inhman dan:

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

15. Mizoram pawnah I kal/zin tawh chuan, I zin tawhna ram te ziah rawh?

\_\_\_\_\_

16. Engtia rei nge tuna I awmna/hnathawhna ah hian I awm tawh?:

\_\_\_\_\_

# **ABSTRACT**

## **THE ROLE OF ETHNIC IDENTITY ON THE WELL-BEING, SELF-CONSTRUAL, AND PSYCHOLOGICAL ADJUSTMENT OF PEOPLE WITH PERCEIVED ETHNIC DISCRIMINATION**

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**DEPARTMENT OF PSYCHOLOGY**

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According to Baumeister&Leary(1995) people need to feel a sense of belonging or else they suffer psychologically and physically. We need to be recognized as existing sentient humans to fight against purposelessness (Solomon, Greenberg, &Pyszczynski, 1991). Most likely, these needs have strong evolutionary roots for maintaining the success of the individual and the group (Spoor & Williams, 2007). Failure to satisfy one's need to belong can have damaging effects on behavioural, cognitive, emotional, and health outcomes (Baumeister, DeWall, Ciaracco, &Twenge, 2005; Buckley, Winkel, & Leary, 2004; Cacioppo, Hawkey, &Berntson, 2003; Twenge, Baumeister, Tice, &Stucke, 2001).

Social rejection occurs when an individual is deliberately excluded from a social relation or an interpersonal relationship or social relation. The experience of rejection can lead to a number of adverse psychological consequences such as loneliness, low self-esteem, depression and aggression, (McDougall, Hymel, Vaillancourt, & Mercer, 2001) to name a few. The term social exclusion is a broad, encompassing term, insofar as it denotes all phenomena in which one person is put into a condition of being alone or is denied social contact, including ostracism, stereotype, prejudice, discrimination, racism, stigmatization. The difference lies principally in how specifically the excluded person has sought the connection. Although each of these phenomena/term may have distinctive features, all involve the implied exclusion of an individual by another individual or group.

Different theories of ethnic identity suggest that for adolescents of colour, a healthy identification with one's ethnic group is a psychological buffer against prejudice and discrimination (e.g., Cross, 1991; Phinney, 1996; Sellers, Smith, Shelton, Rowley, &Chavous, 1998). Numerous studies have looked at the implications of positive ethnic or racial identification on ethnic minorities' mental health. In particular, researchers have shown that attachment to one's ethnic group, or feeling a strong sense of connection to one's ethnic group, is one dimension of ethnic identity that may play a key role in



maintaining psychological health as well as in managing different forms of ethnic devaluation. For example, social psychological research indicates that feeling a sense of relatedness to one's ethnic group is associated with higher self-esteem and better mental health for Asian Americans, Hispanic/Latinos, and African Americans (Crocker, Luhtanen, Blaine, & Broadnax, 1994).

Two competing hypotheses ignite debate about the stress-buffering effect of ethnic identity. One hypothesis is that a strong sense of identification with one's ethnic culture is beneficial to health by providing a sense of belonging and serving as a buffer against the detrimental impact of discrimination (Anderson 1991; Phinney 1991; Phinney & Chavira 1992). A contradictory hypothesis is that stronger ethnic identification heightened the stress of discrimination by emphasizing one's difference from the dominant culture and escalating the stress of minority status (Phinney 1991). From a social-psychological viewpoint, perceived discrimination can ruin one's self-concept with the internalization of negative self-images due to racist beliefs (Anderson 1991; Phinney, 1991). For racial/ethnic minorities in particular, having a valued identity disparaged by a discriminatory experience maybe especially stressful (Noh, Beiser, Kaspar, Hou, & Rummens, 1999).

Ethnic identity refers to a "sense of belonging to an ethnic group and the part of one's thinking, perceptions, feelings, and behaviour that is due to ethnic group membership" (Rotheram & Phinney, 1987). Phinney (1992) states that there are three key elements of ethnic identity, which include 1) self-identification or the label one uses for oneself, 2) a sense of belonging, which assesses ethnic pride, positive feelings about one's background, and feelings of belonging and attachment to the group, and 3) attitudes towards one's group.

Within a racial/ethnic group, variation may exist because members do not necessarily share the same levels of ethnic identity. Ethnic identification involves a sense of ethnic pride, involvement in ethnic practices, and cultural commitment to one's racial/ethnic group (Phinney, 1991). A commitment, or sense of belonging, is perhaps the most important component of ethnic identity. Exploration, defined as seeking information and experiences relevant to one's ethnicity, was not discussed by Ashmore *et al.* (2004), but it is essential to the process of ethnic identity formation. Exploration can involve a range of activities, such as reading and talking to people, learning cultural practices, and attending cultural events. Although exploration is most common in adolescence, it is an ongoing process that may continue over time, possibly throughout life (Phinney, 2006), depending on individual experiences

Several studies have investigated the impact of ethnic identity on constructs such as self-esteem and psychological well-being. Studies show that an achieved ethnic identity is significantly associated with high self-esteem for African American, Asian American, Mexican American, and white college students (Adams, Shea, & Fitch, 1979; Phinney & Alipura, 1990). Rayle & Myers (2004) investigated the role of ethnic identity, acculturation, and mattering on the wellness of high school students of African Americans, Latinos, Asian Americans, Native Americans, and white students which shows the importance of ethnic identity for racial/ethnic minority students. High racial identity has been shown to buffer the effects of stress and negative life events for African American youth (Bowman & Howard, 1985; McCreary, Slavin, & Berry, 1996; Stevenson, 1994). In particular, it is suggested that a secure racial identity may buffer the negative effects and improve one's ability to cope with a discriminatory university environment (Miller, 1999; Sellers & Shelton, 2003). Furthermore, successful students of Mexican heritage have referred to the pride in their culture and ethnicity as a factor that contributed to their academic achievement (Arellano & Padilla, 1996). Similarly, qualitative research has

shown that perceived ethnic discrimination at school affects participation in school and socioemotional adjustment for some high school students of colour (Phelan, Yu, & Davidson, 1994). White, African American, and Asian American college students' awareness of ethnic discrimination is negatively related to their evaluation of their own ethnic group (Luhtanen & Crocker, 1992).

Well-being is a complex construct that concerns optimal experience and functioning. Current research on well-being has been derived from two general perspectives: the hedonic approach, which focuses on happiness and defines well-being in terms of pleasure attainment and pain avoidance; and the eudemonic approach, which focuses on meaning and self-realization and defines well-being in terms of the degree to which a person is fully functioning. These two views have given rise to different research foci and a body of knowledge that is in some areas divergent and in others complementary. (Ryan & Deci, 2001)

Self-construal is another aspect of our self-concepts that influences intercultural adjustment. It refers to an individual's sense of self in relation to others. Markus & Kitayama (1991) distinguish between the independent self-construal (e.g. viewing ourselves as separate and distinct from others) and the interdependent self-construal (e.g. viewing ourselves as interconnected with other ingroup members). Although we use both self-construals, but we are likely to activate one more than the other. According to Triandis (1995) Members of individualistic cultures (e.g. cultures that value individuals over group) tend to emphasize the independent self-construal, while members of collectivistic cultures (e.g. cultures that emphasize ingroups over individual members) emphasize the interdependent self-construal.

Three studies that directly examined the relationship between self-construal, ethnicity, and distress among American college students. These studies advocated that

distress is negatively related to independent self-construal and positively related to interdependent self-construal (Norasakkunkit&Kalick, 2002; Okazaki, 1997, 2000).

Zaff, Blount , Phillips , Cohen (2002) explored how ethnicity, a discrete variable, and the continuous variables of a person's ethnic identity and self-construal contribute to the use of particular coping strategies across various situations and found that ethnicity as a discrete variable is not associated with coping, but that ethnic identity and self-construal are. It was also found that high scores on the ethnic identity and self-construal scales were indicative of more positive psychological adjustment.

Costigan, Koryzma, Hua, and Chance (2010) examined ethnic identity, achievement, and psychological adjustment among 95 youth from immigrant Chinese families in Canada (mean age 12 years). Utilizing cross-sectional data, promotive effects of ethnic identity were observed; higher ethnic identity was associated with above average achievement and self-esteem and below average levels of depressive symptoms. Vulnerability effects of ethnic identity were fewer; lower ethnic identity was associated with above average depressive symptoms and, for males only, below average self-esteem. Findings also suggested that higher ethnic identity might buffer the stress of poor achievement, indicating a possible protective effect of ethnic identity. Although requiring replication, these preliminary findings illustrate the utility of adopting a risk and resilience framework and suggest the value of promoting strong ethnic identities.

Holmes and Lochman, (2009) tested models to determine the extent to which self-worth and social goals mediate the influence of ethnic identity on aggression among aggressive European and African American preadolescents. Ethnic identity emerged as important for both groups, but in different ways. Different patterns of influence of ethnic identity and of mediation were found for the European and African American preadolescents. Ethnic identity was found to mediate the relation between self-worth and

preadolescents' aggressive behaviour for European Americans, and ethnic identity and dominance/revenge-oriented social goals resulted in direct main effect non significant trends when predicting aggression for African Americans.

Psychological adjustment refers to a state of harmony between internal needs and external demands and the processes used in achieving this condition. (APA, 8th ed). Perceived exclusion is related to increased social anxiety (Baumeister & Tice, 1990), depression (Coie, Terry, Lenox, Lockman, & Hyman, 1995), loneliness (Jones, 1990), anger (Twenge, Baumeister, Tice, & Strucke, 2001), hurt feelings (Leary, Springer, Negal, Ansell, & Evans, 1998), and lower psychological health (Schneider, Hitlan, & Radhakrishnan, 2000). For example, in their research on ethnic harassment, Schneider et al. found that the worst self-reported health outcomes were reported under conditions of high exclusion and low verbal harassment. Additionally, experimental research indicates that excluded participants report liking group members less (Pepitone & Wilpizeski, 1961), increased aggression (Twenge *et al.*, 2001), and prejudice toward the rejecting group (Hitlan, Kelly, Schepman, Shcneider, & Zarep, 2006)

One of the major theoretical perspective that has gained support focuses primarily on how ostracism, social exclusion, and/or rejection thwart the need to belong, in particular (Pickett & Gardner 2005), and how a psychological system—the social monitoring system—helps regulate optimal levels of belongingness. When belonging is threatened, the individual is motivated to attend more carefully to social cues, presumably to achieve success in subsequent social interactions.

According to Tajfel and Turner (1986) identification according to social identity theory, recognizing that the powerful majority is prejudiced and discriminates against one's in-group will lead to increased identification with the ingroup. More generally, Turner, Hogg, Turner, and Smith (1984) found that failure that threatens the status of the group can

increase ingroup cohesion and group identification. Ellemers (1993) using experimentally created groups found that when individual social mobility was seen as impossible, identification among low-status group members was higher compared with when participants felt that they could move to a higher status on their own. In other words, recognizing barriers to individual mobility — and expectations of prejudice should be a powerful such barrier—can increase levels of identification among devalued individuals. Jetten, Branscombe, Spears, and Schmitt (1999) also found that manipulations of future expectations concerning the likelihood of discrimination in a socially devalued group (in their experiment, people with body piercings) caused an increase in identification with that cultural group.

There has been large population of migration from North East India to other mega cities of India in the last decade, pulled by the search for employment and better educational opportunities and pushed by the socio-political unrest in the region. Prejudice and discrimination are said to be universal problems (Myers, 2002). The migrants from North East India in the mainland metropolitan cities of India too have reported racial discrimination in the forms of sexual harassment, physical assault, lewd remarks, harassment by landlords, non-payment of salaries by employers, suspension without proper notification and reasoning (NESC&H, 2011). Over 314,850 people have migrated from North East India to other mega cities in search higher studies and employment during 2005 to 2009. Migration growth rate from 2008 to 2009 is 13.62% and at this rate, approximate number of people migrated in 2010 is close to 100,000 populations, numbering total population over 414,850, which is 12 times higher in last six years. Delhi is the most favoured choice of destiny with over 200,000 North East Indians. Out of the total migrants, around 85% numbering 275,250 migrated for higher education while 15% numbering 139,600 for jobs in government and private sectors. Over 39,660 people go aboard mostly for higher education and employment during 2005 to 2009 and 33% of them returns back

to India. Australia, New Zealand, South East Asian countries remain a preferred destination for NE students for higher education (Assam Chronicle, 2011)

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The migration from Mizoram to the metropolitan cities in India has also been on the rise. They are not identified specifically as Mizos but mostly as 'northeasterners' or 'chinkies'. There are around 5000 Mizos in Delhi but only 1500 to 2000 Mizos registered themselves under Mizo Welfare. Majority of them are between the ages of 20 - 35 years. Most of them are staying there for the purpose of studying, and around 200 people are

there for jobs. In Mumbai, there are around 600 Mizos, around 300 people are working, the rests are students, and most of them are 20- 40 years of age. In Bangalore, there are around 3000 Mizos, but only around 900 Mizos registered themselves under Mizo Welfare, only 50- 100 people are working, the rests are students, most of them are 18- 30 years old. In Kolkata, there are around 1000 Mizos, most of them are students, only around 150 people are working, and majority of them are 17- 30 years of age. In Chennai, there are around 350 Mizos, around 100 of them are working, the rests are students, the most common age group is 17- 30. In Pune and Nagpur, there are around 300 people each, most of them are studying, and are around 20- 30 years of age. In Hyderabad, there are around 300 Mizos, most of them are students, the most common age group is 20-30, and in Guwahati, there are around 1000 people 50% are students, the rests are there for different kinds of jobs, and most of them are 20- 40 years of age. Most of these students are financially dependent on their parents, and those who work in call centres and hotels, whereas only a few are Government servants.

The Mizo people are fairly collectivistic in nature, which is apparent in the way they always organise a Mizo welfare associations in all the cities where the Mizos migrate in search of better educational and employment opportunities, even though usually temporarily. This reflects a strong bond with each other, a strong ethnic identification amongst the population. However, it is also observed that quite a few do not attend the Mizo welfare events and services. As ethnic identification is often found to buffer the effects of perceived discrimination, the sample of Mizo population of students and workers in the metropolitan cities of Delhi, Mumbai, Bangalore and Kolkata (collectively referred to as Non-resident Mizo in this study) is apt for selection in order to study the role of ethnic identification on the well-being, self-construal, and psychological adjustment of people with perceived discrimination.



The main concern of the study is to understand the ways in which such non-residents explore or commit to their ethnic identity, and how that affects their mental well-being, self-construals, and psychological adjustment. The study was carried out among the Mizo of North East India who are residents of their home States but living in metropolitan cities of India like Mumbai, Kolkata, New Delhi and Bangalore, referred to as Non-Resident Mizo in this study. It was hypothesized that the mental well-being, self-construal, and psychological adjustment of Non-Resident Mizo with perceived ethnic discrimination will be moderated by ethnic identity exploration and commitment.

In order to achieve the objectives of the study, a sample consisting of randomly selected 760 Mizo living in Mumbai, Kolkata, Delhi, Bangalore who identified themselves as Mizo were retained for the study after data screening for incomplete responses, outliers, non-perception of discrimination, and necessity of equal sample size in each cell of the design. Therefore, out of the total sample of 846 Non-Resident Mizo from the four cities in more or less equal proportion, 95 males and 95 females were retained from each of the four cities, making up a total of 380 males and 380 females (760 totally), with their age ranging from 18 to 40 (Mean age = 22.62). All participants were educated up to at least matriculation, majority were graduates, and some were post graduates. Most of the participants were Mizo from Mizoram (89.1%), 4.8% were from Manipur, 4.1% were from Meghalaya and 0.9% were from Assam. Other demographic variables like, parenting, number of siblings, parent's occupation, and family type were more or less homogeneously distributed across the samples from the four cities and across gender. Most of them (71.9%) were from Nuclear family while 22.7% were from Joint family. On welfare affiliation, 7.3% reported that they had always participated in ethnic welfare activities, 29.0% reported that they almost always participated in welfare activities, 49.9% reported that they sometimes participated in welfare activities, and 11.4% reported that they had never participated in welfare activities. Regarding duration of non-residency, 18.5%

reported that they had been staying in the city for at least 1 year, 70.8% reported that they had been staying in the city for more than 2 years, and 8.5% reported that they had been there for more than 10 years. Mean duration of stay was 3.83 years. Those who were working were in different line of works like teaching professional, health professional, hospitality, cosmetology, business and administrative works.

In order to achieve the objectives of highlighting the role of ethnic identity on the well-being, self-construals and psychological adjustment of people with perceived ethnic discrimination, subject-wise scores on the specific items on the behavioural measures of perceived ethnic discrimination (Perceived Ethnic Discrimination Questionnaire – Community Version / PEDQ- CV), ethnic identity (Multigroup Ethnic Identity Measure-Revised / MEIM- R), mental well-being (Warwick-Edinburgh Mental Well-Being Scale / WEMWBS), self construals (The Self-Construal Scale), and psychological adjustment (Personality Assessment Questionnaire / PAQ) were separately prepared and analysed to check their psychometric adequacy for measurement purposes among the sample of non-resident Mizo with perceived ethnic discrimination in the four metropolitan cites of India, namely, Mumbai, Kolkata, Delhi and Bangalore. The psychometric adequacy of the behavioural measures was analysed by employing *SPSS* in a step-wise manner for the samples with equal proportions of male and female participants from each city 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 coefficients (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 of both the full fledged scales and sub scales to check the data distributions for further statistical analyses.

Gender differences in Perceived Ethnic Discrimination between male and female participants in the four locations in which they were staying was one of the objectives that would enrich the findings. Therefore, a 2 x 4 (2 gender x 4 locations) factorial ANOVA was computed on perceived ethnic discrimination subscales: Perceived Exclusion Discrimination (PEDEX), Perceived Stigmatization Discrimination (PEDSTIG), Perceived Workplace Discrimination (PEDWD), Perceived Threat/ Aggression Discrimination (PEDTA), Perceived Lifetime Exposure to Discrimination (PEDTT).

The results of factorial ANOVA (2 Gender X 4 locations) revealed significant main effect of gender in Perceived ethnic Exclusion, Perceived ethnic Stigmatization, Perceived ethnic Workplace Discrimination, Perceived ethnic Threat/Aggression and Perceived Lifetime Exposure to ethnic Discrimination revealed that non-resident Mizo males scored significantly higher than females. Several other research results looking at gender differences in perception of discrimination support the findings of this such as , Assari & Lankarani (2017) studies on Arab Americans ,Seaton, Caldwell&Jackson (2008) in their studies of African American and Caribbean Black, Zainiddinov (2016) samples of Muslim Americans, to name a few.

Further, significant main effects of locations (non- resident Mizo in Mumbai, Kolkata, Delhi and Bangalore) were found in Perceived Exclusion Discrimination, Perceived Stigmatization Discrimination, Perceived Workplace Discrimination, Perceived Threat/Aggression Discrimination and Perceived Lifetime Exposure Discrimination. Kolkata sample scored the highest, and Bangalore the lowest in all the subscales of Perceived Ethnic Discrimination, and Mumbai sample scored the second highest in all the subscales except for Perceived Exclusion Discrimination.

The main objective of the study was to examine the moderating role of ethnic identity on the well-being, self-construals and psychological adjustment of people with

perceived ethnic discrimination in which significant interaction effect of gender x cities were found in Perceived Workplace Discrimination and Perceived Lifetime Exposure Discrimination. Results revealed that among males Mumbai sample scored significantly highest in Perceived Workplace Discrimination whereas among females Delhi sample scored the highest in workplace discrimination. Further, among males, Mumbai sample scored the highest in Perceived Lifetime Exposure Discrimination, whereas among females, Delhi sample scored the highest in Perceived Lifetime Exposure Discrimination. Anecdotal reports and observations among the Mizo residing in locations other than home also conforms to the findings that males perceive discrimination more easily than women. The peculiar finding of higher perception of lifetime exposure and workplace discrimination among the female sample in Delhi is noteworthy considering the popular reports of vulnerability of females in Delhi.

To address the second objective of the study, i.e. to examine the role of ethnic identity on the mental well-being of people who perceived ethnic discrimination whereby it was hypothesized that non-resident Mizo with perceived ethnic discrimination having high ethnic identity were expected to have better mental well-being than those having low ethnic identity, the overall results of the moderation analyses indicated that Ethnic Identity and Perceived Ethnic Discrimination substantially contributed to the variance explained in Mental Well-Being consistently among non-resident Mizo living in Mumbai, Kolkata, Delhi, and Bangalore.

Of the ethnic identity variables, Commitment explained the variance in mental well-being better than Exploration in this study. it was consistently found that all discrimination variables of this study like perceived ethnic exclusion, stigmatization, workplace discrimination, threat or aggression, and lifetime exposure to discrimination had negative relations with mental well-being, self-construals and psychological adjustment,

revealing that mental well-being, strength in self-concepts, and psychological adjustment become poorer with increase in perceived ethnic discrimination. This supports many other research findings that indicated that discrimination poses a risk factor on mental health of minority ethnic groups (e.g., Leong, Park & Kalibatseva, 2013; etc.).

Exacerbating effects of ethnic identity on mental well-being was generally found among non-resident Mizo in the present study. This conforms to the findings in majority of Asian migrant studies where stronger and stronger ethnic identity had exacerbating negative effects on well-being (Lee, 2005; Noh et al., 1999; Yip et al., 2008). Recent study of Cobb, Xie, Meca, & Schwartz (2017) also found that ethnic identity was significantly related to increased discrimination and discrimination was associated with increased depression.

To address the third objective of the study, i.e. to examine the role of ethnic identity on the Self-Construals of people who perceived ethnic discrimination whereby it was hypothesized that non-resident Mizo with perceived ethnic discrimination having high ethnic identity will have more interdependent self-construal whereas those with perceived ethnic discrimination having low ethnic identity were expected to have more independent self-construal, the overall results of the moderation analyses indicated that ethnic identity and perceived ethnic discrimination substantially contributed to the variance explained in independent and interdependent self-construals among non-resident Mizo living in Mumbai, Kolkata, Delhi, and Bangalore. The variables of perceived ethnic discrimination consistently had negative relations with independent and interdependent self-construals, revealing that the strength of independent and interdependent self-construals both decrease as perceived ethnic discrimination increases. Independent and interdependent self-construals are two independent constructs that co-exist in individuals (Markus

&Kitayama1991; Singelis 1994). Of the ethnic identity variables, Commitment explained the variance in mental well-being better than Exploration in this study.

It was also found that ethnic identity exploration generally moderated the relationships between perceived ethnic discrimination and self-construals (both independent and interdependent). At low and moderate levels (and high levels in some) of ethnic identity exploration, independent self-construal and interdependent self-construal decrease with increase in perceived ethnic discrimination among non-resident Mizo living in the cities. Ethnic identity commitment also generally moderated the relationships between perceived ethnic discrimination and independent and interdependent self-construals in similar ways, where at moderate and low levels of ethnic identity commitment, independent and interdependent self-construals became weaker with increase in perception of ethnic discrimination.

In the present study, it can be seen that both Independent and Dependent Self-Construals become weaker in non- resident Mizo when they face ethnic discrimination. This finds support from literature with respect to activation of independent and interdependent self-construals (Chang, Osman, Tong & Tan, 2011, Cross,1995; Pfundmair *et al.*, 2015; Ren, Wesselmann& Williams, 2013; Yamada &Singelis, 1999).

The fourth objective of the study was to examine the role of ethnic identity on the psychological adjustment of people who perceived ethnic discrimination. It was hypothesized that non-resident Mizo who perceived ethnic discrimination and having high ethnic identity will have better psychological adjustment than those having low ethnic identity. To address this objective, , the overall results of the moderation analyses indicated that ethnic identity and perceived ethnic discrimination substantially contributed to variance explained in psychological adjustment among non- resident mizo living in Mumbai, Kolkata, Delhi, and Bangalore. Of the ethnic identity variables, ethnic identity

commitment explained the variance in psychological adjustment better than ethnic identity exploration here too. Ethnic identity exploration hardly explained the variance in psychological adjustment. Gonzales-Backen, Noah, and Rivera, (2017) also found that strong-positive profile (i.e., high on ethnic identity and familial ethnic socialization, bilingual, second generation) was most adaptive, in that this group had the highest self-esteem. It was consistently found that all the perceived ethnic discrimination variables had a negative relation on psychological adjustment as psychological adjustment becomes poorer with the increase in perceived ethnic discrimination. There are many studies that supports the notion that perceived ethnic discrimination is detrimental to psychological adjustment like Tummala-Narra et al., (2018) where perceived subtle racism and blatant racism are positively associated with depressive and anxiety symptoms. Mossakowski et al., (2017) found that Whites who had experienced everyday discrimination had higher levels of psychological distress. Benner & Graham (2013) also found that greater ethnic/racial discrimination from peers was associated with more psychological maladjustment.

From the present study, we also found that ethnic identity exploration moderates the relationships between perceived exclusion discrimination, perceived workplace discrimination, perceived threat/ aggression discrimination for Bangalore sample indicating that at low and moderate levels (and high in the case of threat/aggression discrimination) of ethnic identity exploration, psychological adjustment becomes poorer with increase in perceived discrimination among non-resident Mizo in Bangalore. The negative moderating role of ethnic identity commitment was also found in the relationships between between perceived workplace discrimination and psychological adjustment for Mumbai and Kolkata samples, indicating that at low and moderate and high levels of ethnic identity commitment, psychological adjustment becomes poorer with increase in perceived ethnic discrimination among the non-resident Mizo in Mumbai and Kolkata. In the overall analyses of the entire sample it was found that ethnic identity

commitment moderates the relationships of perceived stigmatization discrimination and perceived lifetime discrimination (at low moderate and high levels of ethnic identity commitment) with psychological adjustment. When there is ethnic identity commitment, psychological adjustment become poorer with increase in perceived ethnic stigmatization and lifetime exposure to discrimination. This conforms to the earlier results found in mental well-being of the same samples of non-resident Mizo living in metropolitan cities of India.

The fourth objective of the study was to examine the interplay of well-being, self-construal, and psychological adjustment in people who perceived ethnic discrimination and has Achieved Ethnic Identity and in those who has Non-Achieved or Diffused Ethnic Identity. In order to examine the relationships between the several dependent variables of mental well-being, independent self-construal, interdependent self-construal and psychological adjustment simultaneously that may define differences between Achieved Ethnic Identity group and non-achieved or Diffused Ethnic Identity group, Multivariate Analysis of Variance (MANOVA) was computed which was followed up by a Discriminant Function Analysis (DFA) to further explore the most defining features of these achieved ethnic identity and non-achieved ethnic identity groups. Using Pillai's Trace, it was found that there was a significant effect of achieved ethnic identity on the dependent variables of mental well-being, independent self-construal, interdependent self-construal and psychological adjustment, indicating that achieved ethnic identity group and non-achieved ethnic identity group differed significantly with respect to the dependent variable. To determine the nature of this effect a Discriminant Function Analysis was computed. The results revealed that the most discriminating variables of achieved ethnic identity from diffused ethnic identity in this non-resident population were positive mental well-being, interdependent self-construal and better psychological adjustment.



In conclusion, it may be reiterated that the results of the study highlighted the different relationships between ethnic identity, perceived ethnic discrimination, mental well-being, self-construal, and psychological adjustment in the the non-resident Mizo population in the four metropolitan cities of India (*viz.* Mumbai, Delhi, Kolkata, Bangalore). The results of the study confirmed the hypotheses of moderation, but in opposite ways where strong ethnic identity exacerbate rather than buffer the effects of perceived ethnic discrimination on the well-being, self-construals and psychological adjustment of the non-resident population of this study. The study finds support from in Asian migrant studies but contrary to western migrant studies. However, in all the levels of analysis, ethnic identity was found to be conducive to mental well-being and better psychological adjustment when perceived ethnic discrimination is controlled. It was also found that perceived ethnic discrimination had a negative impact on mental well-being, but when ethnic identity is braced with perceived ethnic discrimination, high ethnic identity exacerbate the negative impact of perceived discrimination on mental well-being. Further, the most discriminating variables of people with achieved ethnic identity from diffused ethnic identity was their mental well-being, their interdependent self-construal and better psychological adjustment.

These results also highlighted the similarities between Asian migrants and non-resident Mizo as it was found in both samples that ethnic identity braced with perceived ethnic discrimination amplified the negative impact on mental well-being and psychological adjustment rather than buffering such negative effects. Although the exact reason of the similarities between these two samples and whether they perceived ethnic discrimination because they were high in ethnic identification or they were high in ethnic identification because they perceived ethnic discrimination is not known, it is possible that since both samples are from strongly collectivistic cultures horizontally, the similarities in their culture, values and practice might lead them to have this kind of psychological

phenomenon when it comes to their ethnicity, particularly when they face ethnic discrimination.

Regarding whether ethnic identification precedes perceived ethnic discrimination or perceived ethnic discrimination precedes ethnic identification, it is possible that since they are known to be highly collectivistic in nature and have a strong bond when it comes to their ethnicity, which make them more bigoted about other races or ethnicity, their high ethnic identification might have facilitated them to see the discrimination they perceive through the lens of their ethnicity and therefore interpret it as ethnic discrimination as a whole, supporting Crocker and Major (1989), who argued that high levels of minority group identification might facilitate the use of self protective strategies such as attributing negative outcomes to prejudice. On the other hand, it is also possible that after perceiving discrimination, they seek inclusion in terms of their ethnicity, leading them to explore more about their ethnicity which in turn leads them to be more committed to their ethnicity since their culture is collectivistic in nature which creates an open society and friendly neighborhood for its own people, especially for the Mizo, making it the best place to seek inclusion or acceptance from others, and after developing more ethnic pride, discrimination they perceive in terms of their ethnicity has more negative effects supporting Tajfel & Turner's (1986) social identity theory, which recognizes that prejudice and discrimination against one's in-group will lead to increased identification with the in-group.

A pressing limitation of the study was that the study could be broadened to include the entire non- resident North- East population instead of just non- resident Mizo population as it is observed that the entire non-resident North- Easterners may be facing similar experiences. From the result it is not clear whether non-resident Mizo had high ethnic identity after they perceived ethnic discrimination or it is because they were high in ethnic identity that they perceived ethnic discrimination. It would be worthwhile if these

factors could be ascertained in the future, where the impact of their respective welfare organizations, their communities' integration, assimilation, or separation from the mainstream communities could be delineated.

It is suggested for future research that a comparative study of non-resident population in collectivistic and individualistic cultures on the same variables be taken into consideration as it was seen from the literature and the present finding that ethnic identity had a negative exacerbating effect whereas the same had a buffering effect elsewhere. If cross-cultural research is conducted across these samples, it is hoped that the similarities between these samples that made them attribute ethnic identity and ethnic discrimination in this way. Further, what aspects of culture contributes to these kind of psychological phenomenon could be highlighted and it may shed more light about the influence a culture has on a person's psychological health as people move from place to place in a globalized world, amidst the debates on multiculturalism versus assimilation, or extremism and separatism for that matter.