

Ethnic identity, self-concept among diverse ethno cultural groups: a narrative review of the literature

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ABSTRACT

The creation of an ethnic identity is seen as a critical turning point for ethno cultural communities. An overview of the study on the connections between ethnic identity and self-concept in ethnic minorities is given in this review. Values including faith, beliefs, customs, art, living style, cooking habits, and trading activities allowed culture to grow and change over time. As societies developed, culture gave them identities, and it is easy to tell someone's culture by seeing how they develop these common values. The article covers the various definitions and conceptualizations of ethnic identity, as well as the aspects that have been studied and empirical results. The emphasis of the literature search was self-concept and ethnic identity among various ethno cultural groups.

Keywords: Culture, ethno cultural groups, ethnic identity, ethnic minority, self concept.

INTRODUCTION

Many researchers analyzed and defined ethnic identity in a variety of ways. The lack of a commonly accepted concept of ethnic identity is a sign of uncertainty surrounding this topic. Ethnic identity comprises self-labeling as a group member, commitment, and emotional attachment to the ingroup, positive evaluations, specific beliefs, values, and behaviors as well as an exploration of one's own ethnicity [1]. Rotheram & Phinney [2] described ethnic identity as "the sense of belonging to an ethnic group and the part of one's thinking, perceptions, feelings, and behavior that is due to ethnic group membership" in the course of their study of ethnic behavior patterns as an aspect of identity. According to Bronfenbrenner [3], an individual's "ecological niche," which consists of their family, financial status, race, ethnicity, and culture, shapes their sense of who they are. A good sense of one's ethnicity and self-esteem are particularly important as parts of identity in adolescence in a multicultural and race-conscious nation [4].

THE COMPOSITION OF SELF CONCEPT

The opinion we have of ourselves is known as our self-concept. It is affected by a number of factors, such as our interactions with significant individuals in our life. Self-concepts are cognitive frameworks that can include ideas, attitudes, or evaluations. They help people make sense of their circumstances, concentrate on their goals, and maintain their sense of value [5]. The majority of the literature asks people to define themselves in terms of content and how favorably they regard themselves, even if we place a lot of emphasis on the structural aspect of self-concept.

Some studies explicitly look at one's personal beliefs or opinions. These self-judgments, which are typically operationalized as self-worth or self-efficacy, Bandura [6] provide a concise assessment of the person's sense of value and ability in the world. People may categorize and frame their self-concepts based on traits that other people typically use to understand them, such as their race or ethnicity, gender, weight, age, or academic position. If this social information is used to organize self-concept, a person may be said to be schematic for the domain, which implies that they will process information associated with it more quickly and effectively and remember it more effectively than information unrelated to it [7]. Additionally, it suggests that people act in ways that fit with their schema [8, 9].

THE CONSTRUCTION OF "IDENTITY"

The concept of identity has been a major area of theoretical and empirical growth in social psychology during the past few decades. The essential significance of understanding people as established in social interaction and anchored in

society underlies this continuous interest in the concept of identity. Identity theory's primary objective is to describe how meanings associated with various identities are negotiated and regulated in interaction. Identity is the connection a thing has to itself in contrast to the connections it has to other things. In other terms, it determines what a thing is, distinguishes it from other things, and defines what it is. As Gleason [10] demonstrates, throughout the past few decades, our current notion of "identity" has changed, largely as a result of the psychotherapist Erik Erikson's idea of a "identity crisis."

A person's strong sense of identity is comprised of their firm goals, values, and beliefs. It involves being conscious of one's own consistency across time and having that consistency recognized by others [11]. Both an individual and a social phenomenon, identity formation takes place across time [12].

The conclusions from the following description of "identity" are feelings about one's self, personality, objectives, and background. This is even closer to "self-image," even if the ancient meaning explained above is far closer to our present definition. In the sense that we use the term today, "my identity" refers to my concept of who I am, rather than how I feel about myself, my character, my aspirations, or my origins.

Today's use of the word "identity" has two distinct but interwoven connotations, and the implicit question of exactly how these meanings interact is what gives the concept a lot of its power and appeal. These two interpretations could be referred to as "social" and "personal" identities. In the former, an identity is simply a social category, a designation made for a set of people by a label that is frequently used by either the persons making the designation or both. When we talk about "Asian," "Indian," "father," "worker," or "citizen" as identities, we mean it in this manner. Personal identities can be a combination of traits, convictions, and motivations that help people stand out in society.

ASPECTS OF "SELF" AND "IDENTITY"

We use the words "self" and "identity" in our everyday conversations to refer to our individual existences as living entities in the world and to place ourselves in relation to other people and objects in our surroundings. Identity and the Self are concepts that are interconnected [13]. An organized arrangement of self-perceptions is referred to as the "Self." A self-concept is described as a "overall vision (as an integrated, coherent, and stable individuality) transcending the experiential and event content of self-awareness" [14].

On the one hand, it is possible to think of the self as largely a memory structure, with the 'me' component existing independently of specific environments and social systems. While the 'me' element of the self is generated inside of and entrenched within diverse situations, the self can be thought of as primarily being a cognitive capacity. The chance of focusing on the "me" vs. the "us" elements of the ego varies between societies, according to cultural psychologists [15,16,17]. The idea that one's self and identity are mental constructs or objects experienced is shared by theories of self and identity. This stage of development is present.

In order to clean off a smudge left behind after smearing some paint on their forehead, many toddlers under the age of 18 months and nearly all toddlers under the age of 24 months touch their forehead [18]. It is assumed from this response that children are conscious of how they look and are aware that a smudge shouldn't be on their foreheads. As part of this image-based self-recognition, which is not simply limited to the face at this age, toddlers also notice an invisible sticker placed on their legs [19].

ETHNIC IDENTITY

One's whole self-concept and sense of identity are considered to contain their ethnic identity. It differs from the process by which ethnic group identities are created. Since individuals belonging to ethnic groups may have quite distinct perceptions of their ethnic identity, ethnic identity is currently conceptualized in research as a complicated construct. Language, food, music, dance, religion, sports, festivals, and other common cultural practices are all part of ethnic identity, according to research [20, 21, 22, 23].

Ethnic identity is the social identification of a person within a larger context that supports membership in a social group. While sociologists and anthropologists have studied ethnic identification on a cluster level, psychologists have also concentrated on the individual level. The social psychology model of social identity, Tajfel [24] is the foundation for this interpretation of ethnic identity. According to this model, a person's self-concept is determined by their identification with a social group and the emotional significance of their commitment to that group. Two categories of ethnicity can be distinguished: instrumental ethnicity, which results from material hardship, and symbolic ethnicity, which is motivated by a desire to protect one's cultural identity [25].

According to Nagel [26] and Howard [27], ethnic identity is socially produced and variable and consists of a sense of self identification with an ethnic group, a sense of commitment and belonging, as well as social involvement and activities. Depending on social, political, and economic pressures as well as how an individual self-identifies in

response to those forces, the connotations of belonging to an ethnic group can change. According to Fearon [28] a “prototypical” ethnic group possesses many of the following characteristics: Membership is determined primarily by descent, members are aware of their group membership, they share distinctive cultural traits, most members value these traits, they have a homeland or remember having one, and they have a shared history that is “not wholly manufactured but has some basis in fact.” These are the criteria for membership. Ethnic identification is a crucial part of a positive overall identity and is thought to help young people develop a positive self-concept [29, 30].

Table 1. Main studies (in chronological order of publication) concerning the ethnic identity and self-concept within ethno cultural groups.

First author	Year	Country	Research design	Sample description	Summary of results
Robert E. Roberts [31]	1999	United States	Survey study	Sample of 5,496 students from 5 middle schools of grades six through eight	Ethnic identification was adversely correlated with measures of loneliness and depression and positively correlated with psychological well-being indicators like coping capacity, mastery, self-esteem, and optimism.
Orla T. Muldoon [32]	2000	United Kingdom	2-wave Longitudinal Study	8 to 11 year- old children (N =110) completed the Harter Self-Perception Profile for Children (Harter, 1985)	The impact of societal variables on children’s social development as well as the necessity of taking into account how socioeconomic status and psychosocial identities interact to affect a person’s ability to build their own identity.
Andrew J. Fuligni [33]	2008	United States	Longitudinal study	380 adolescents from Asian and Latin American immigrant families selected ethnic labels during each of the 4 years of high school.	The findings showed neither a normative trend toward nor a trend away from identifying most strongly with American ethnic or pan-ethnic designations. However, a sizeable portion of teenagers changed their ethnic identities from year to year, and these alterations were linked to variations in the adolescents’ ethnic affirmation, exploration, and language proficiency
Den Yelle Baete Kenyon [34]	2011	United States	cross-sectional study	95 participants (n558 females, n537males)	Analyses revealed a significant difference in sense of community and

					positive affect by ethnic identitygroup
Weining C. Chang [35]	2012	Singapore	Mixed approach	Focus group discussions (N = 35, 4 males and 31 females, average age 20) and 120 participants(all females,average age19)	The "true self," which participants described as havingcontent similar to that of the private self, and a variety ofsocial selves that varied according to how intimate they believed their relationships with others to be were also reported.
Derek Kenji Iwamoto [36]	2013	United States	Phenomenological research	12 second-generation adult Asian Indian Americans (6 male, 6 female)	Parents, the community, and discrimination all appeared to have a significant impact on how participants developed their senseof ethnicity and racial identity.
Nur'aini [37]	2017	Indonesia	Quantitative study	88 Punjabi teenagers at ageof 15 - 18 yearsold in Medan City	The influence of acculturation on the self-adaptation of Punjabi teens aged 15to 18 in Medan city includes integration, separation, and assimilation through socialization, search ethnic identity, and achievement.
Laura Lara [38]	2018	Spain	Demographicstudy	1002 students, first-generation immigrants (n = 501; mean age 14.6 years) as well as to their native hostclassmates (n = 501, mean age 14.3 years).	The findings indicate that country of birth was the primary factorin determining ethnic identification; however, for immigrants, having immigrated at a young age promoted the adoption of identity labels of the majority group.
Sonali Jain [39]	2019	United States	Qualitative study	26 male, 36female	Findings indicate that respondents' linkagesto India on a global scale before returningto the United States strengthen their identities as Indian Americans.
Suzie S. Weng [40]	2021	United States	Qualitative study	35 participants (18 female, 17 male)	This research advances knowledge of Asian Americans' experiences in and adjustments to the Southern region of thecountry.

Soumya Sardana [41]	2021	India	Survey study	120 college students (18-21 years)	In neither of the groups, psychological health and sense of belonging did not significantly predict ethnic identity.
Lu Kuang [42]	2021	China	Survey study	469 Mulao students (220 boys and 249 girls)	Findings highlight the crucial part that positive ethnic socialization messages play in shaping adolescents' ethnic identities and sense of self.
Asha Unni [43]	2022	United States	Qualitative study	9 Asian Indian American adolescents' (ages 12–17 years)	Asian Indian teenagers who live in the United States may encounter racial and ethnic discrimination as early as childhood. It's important to note that these instances of prejudice are happening while Asian Indian teenagers are solidifying their racial and ethnic identities
Heisnam Olivia Devi [44]	2022	India	Qualitative study	9 participants who were affiliated as Meitei, 9 as Kuki-Chin, and 6 as Nagas	The alignments between script, ethnicity, and geography are not constant but rather shift depending on how people or organizations feel about various social and political beliefs.

Phinney's [45] review, which summarized earlier research on ethnic identity, identified the elements of ethnic identity as include self-identification with one's ethnic group, a sense of belonging to this group, and favorable or negative views toward one's ethnic group [46]. Another explanation for why sense of belonging did not predict ethnic identification is that minority groups utilize various acculturation strategies in attempt to fit into the new culture. Their ethnic identities may become more or less salient for them depending on these styles.

CONCLUSION

In recent years, scholars working in social science and humanities disciplines have taken an intense interest in the questions that concern identity. The present idea of Identity is a fairly recent social construct, and a rather complicated one at that, despite the fact that everybody knows how to use the word properly in everyday discourse; it proves quite difficult to give an adequate summary statement that captures the range of its present meanings. An unaltered and lineage that upholds its culture in values, traditions, art, and philosophy, as well as the seemingly routine but noticeably different ways children are raised, food and rituals are observed, is necessary for an ethno culture to exist.

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