An Attentive Exploration of Ethnic Identification Perspectives and Influences on Change, Measurement, and Theory

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“Never look for a psychological explanation unless every effort to find a cultural one has been exhausted.” -- Margaret Mead (1959, p. 16)
G. Stanley Hall
(February 1, 1844 – April 24, 1924)

- Lectured weekly at Wilberforce College while at Antioch College.
- Founded the Journal of Race Relations (with George Blakeslee).
- Among the six African-American students who received advanced behavioral science degrees at Clark University between 1916 and 1920 were Howard Long, with an MA in psychology in 1916 and Francis Sumner, with a PhD degree in 1920. Sumner was the first African-American to receive an earned doctorate in psychology from any American university. Hall supported them and served as their mentor.
- First American to earn a Ph.D. in Psychology.
- In 1892, co-founded the American Psychological Association.
“Students of the soul should be students of the man, and the unanthropological character of American psychology is not only un-American, but scientifically so unnatural that it must be transient" – Hall (1904, p. 52).

Possibly the first North American psychologist to coin the term, *ethnic psychology* (Adolescence, 1904).
“The Caterpillar and Alice looked at each other for some time in silence: at last the Caterpillar took the hookah out of its mouth, and addressed her in a languid, sleepy voice. ‘Who are you?’ said the Caterpillar. This was not an encouraging opening for a conversation. Alice replied, rather shyly, ‘I — I hardly know, sir, just at present — at least I know who I was when I got up this morning, but I think I must have been changed several times since then.’ ‘What do you mean by that?’ said the Caterpillar sternly. ‘Explain yourself!’ ‘I can't explain myself, I'm afraid, sir’ said Alice, ‘because I'm not myself, you see.’

-- Lewis Carroll (1865)
“Curiouser and curiouser!”

"I could tell you my adventures — beginning from this morning," said Alice a little timidly: 'but it's no use going back to yesterday, because I was a different person then.'"

-- Lewis Carroll (1865)
# Inclusion Enrollment Report

This report format should NOT be used for data collection from study participants.

<table>
<thead>
<tr>
<th>Study Title</th>
<th>Total Enrollment</th>
<th>Protocol Number</th>
<th>Grant Number</th>
</tr>
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<tbody>
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</tbody>
</table>

## PART A. TOTAL ENROLLMENT REPORT: Number of Subjects Enrolled to Date (Cumulative) by Ethnicity and Race

<table>
<thead>
<tr>
<th>Ethnic Category</th>
<th>Sex/Gender</th>
<th></th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Females</td>
<td>Males</td>
</tr>
<tr>
<td>Hispanic or Latino</td>
<td>*</td>
<td>**</td>
</tr>
<tr>
<td>Not Hispanic or Latino</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unknown (individuals not reporting ethnicity)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ethnic Category: Total of All Subjects</td>
<td>*</td>
<td>**</td>
</tr>
</tbody>
</table>

**Racial Categories**
- American Indian/Alaska Native
- Asian
- Native Hawaiian or Other Pacific Islander
- Black or African American
- White
- More Than One Race
- Unknown or Not Reported

Racial Categories: Total of All Subjects: **

## PART B. HISPANIC ENROLLMENT REPORT: Number of Hispanics or Latinos Enrolled to Date (Cumulative)

<table>
<thead>
<tr>
<th>Racial Categories</th>
<th>Females</th>
<th>Males</th>
<th>Unknown or Not Reported</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Indian or Alaska Native</td>
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<td></td>
<td></td>
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<tr>
<td>Asian</td>
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<tr>
<td>Native Hawaiian or Other Pacific Islander</td>
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<td></td>
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<tr>
<td>Black or African American</td>
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</tr>
<tr>
<td>White</td>
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<td></td>
</tr>
<tr>
<td>More Than One Race</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unknown or Not Reported</td>
<td></td>
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</tbody>
</table>

Racial Categories: Total of Hispanics or Latinos: **

* These totals must agree.
** These totals must agree.
Ethnic gloss is ..... 

“.... an overgeneralization or simplistic categorical label used to refer to ethnocultural groups such as American Indians, Alaska Natives, African Americans, Asian Americans, Hispanics, Pacific Islanders or indigenous or nationalistic groups where unique cultural or ethnic differences found among group members are ignored. An ethnic gloss presents the illusion of homogeneity where none may exists, and therefore may be considered a superficial, almost vacuous, categorization that serves only to separate one group from another.”

...peeling away the layers

(after Geertz, 1973)
Ethnic Group Definitions

“A group of people who share the same culture or are descendents of such people who identify themselves and/or identified by others as belonging to the same involuntary group.”

-- Isajiw, 1974, p. 122.

“...human groups that entertain a subjective belief in their common descent because of similarities of physical type or customs or both, or because of memories of colonization and migration...it does not matter whether an objective blood relationship exists.”

What is Ethnic Identity?

The salience of a social identity refers to the level of importance that an individual places on that identity, and it is a significant and recurring component in the identity development theories of diverse populations -- Cross, 1995.

“Identity is the absolute uniqueness of the individual” (p. 385). “It is simply a sorting device” “But ethnic identity must be enunciable and enunciated by a self-ethnographer” (p. 391). -- Devereux, 1975.
**What is Ethnic Identity?**

*Ethnic identity* is the degree to which individuals perceive themselves included and aligned with an ethnic group. Ethnic identity “is a central defining characteristic of many individuals, particularly those who are members of minority . . . groups” -- Phinney, 2000, p. 256.

*Ethnic identities* are a subset of identity categories in which eligibility for membership is determined by attributes associated with, or believed to be associated with, descent or “descent-based attributes.” -- Chandra, 2006, p. 3.
Conceptual Schema for Lakota Social Identification

**Lakota States of Individuation**

*SICUN* -- a potential state of being -- immortal

*TUN* -- birth; transformation of *sicun*

*NI* -- life breath; evidence of the potential

*NAGI* -- an aspect of the soul that persists

*ATTENTIVE EXPLORATION OF ETHNIC IDENTIFICATION PERSPECTIVES*
Models and Measures of Racial and Ethnic Identity

**Psychological Nigrescence** (Cross, 1971)

**Black Racial Identity Attitude Scale**
(Helms & Parham, 1996) Pre-Encounter (14), Encounter (4), Immersion-Emersion (9), Internalization (12) (with 11 filler items) (there is also a 30-item short form).

**Cross Racial Identity Scale** (Cross & Vandiver, 2001; Vandiver et al., 2002) Pre-Encounter: Assimilation (5), Miseducation (5), Self-Hatred (5); Immersion-Emersion: Anti-White (5); Internalization: Afrocentric (5), Multi-culturalist (5) (with 10 filler items) (Cokley, 2002, 2005).

\(^1\) (Adapted from Ponterotto & Park-Taylor, 2007)

Attentive Exploration of Ethnic Identification Perspectives
Models and Measures of Racial and Ethnic Identity

**Multidimensional model of Black identity**
(Sellers, Shelton et al., 1998; Sellers, Smith et al., 1998)
Multidimensional Inventory of Black Identity (Sellers et al., 1997)
Centrality (8); Ideology: Assimilation (9), Humanist (9), Nationalist (9), Oppressed (9); Regard: Private (6), Public (6)

**White racial consciousness model**
(LaFleur et al., 2002); Rowe et al., 1995, 1996)

**Oklahoma Racial Attitude Survey**
Dissonant (4), Avoidant (3), Reactive (8), Dependent (3), Conflictive (8), Dominant (4), Integrative (4)

**White racial identity development** (Helms, 1984)

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(Adapted from Ponterotto & Park-Taylor, 2007)
Models and Measures of Racial and Ethnic Identity

White Racial Consciousness Development Scale-Revised
(Lee et al., 2007) Contact (8), Reintegration (14), Pseudo-Independence (9), Autonomy (9)

White Racial Identity Attitude Inventory (Helms & Carter, 1990) Contact (10), Disintegration (10), Reintegration (10), Pseudo-Independence (10), Autonomy (10)

Ethnic Identity Scale (Umana-Taylor et al., 2004)
Exploration (7), Resolution (4), Affirmation (6); assignment to one of 8 identity types on the basis of high and low scores within each subscale.

1(Adapted from Ponterotto & Park-Taylor, 2007)
Models and Measures of Racial and Ethnic Identity


*Multigroup Ethnic Identity Measure* (Phinney, 1992)
Ethnic Identity Achievement (14), Other Group Orientation (6)

*Multigroup Ethnic Identity Measure-Revised* (Phinney & Ong, 2007) Exploration (3), Commitment (3)

(Adapted from Ponterotto & Park-Taylor, 2007)
Measurement Approaches

Nominal Measurement Approaches

Self-identification is a nominal procedure that at best provides an enumeration. The procedure also involves the fact that an individual is given a choice that is highly subjective. The respondent is asked to place a check mark after an ethnic or racial category with which they most identify.
Models and Measures of Racial and Ethnic Identity

Measurement Approaches

Nominal Measurement Approaches

Waters (1990) points out that the technique indeed affirms one’s ethnic identity “but one cannot tell what this identity means to be an individual, how and why people choose a particular ethnic identity from a range of possible choices; how often and in what ways that ethnic identity is used in everyday life; and how ethnic identity is intergenerationally transferred within families” (p. 11).
Orthogonal Cultural Identification theory and a correspondent scale to assess cultural identity (Oetting & Beauvais, 1991). The full scale consists of over 50 items that allows an individual to "independently express identification or lack of identification" with several cultural groups."
Models and Measures of Racial and Ethnic Identity

Measurement Approaches

Multiple Ethnic Identity Measures

Identity Structure Analysis (ISA), developed by Weinreich & Sanderson, 2003.

If one identifies with more than one ethnic or racial group to some degree then that can be captured with the approach.

“ISA conceptualizes one’s appraisal of social situations as involving one’s interpretation of their significance to self’s identity from moment to moment. Appraisal provides and records experiences of situations and events.”
Ethnic Self-Identification Measurement Domains


**NATAL MEASURES**
Birthplace of self, siblings, natural parents, grandparents, and extended family
Ethnic origins of self and extended family etc.

**SUBJECTIVE MEASURES**
Self-identification of ethnic group
Real and aspired self-concept
Value preferences
Role models and preferred reference groups
Ego-involvement in group
Attitudes towards outgroups etc.

**ETHNIC SELF IDENTIFICATION**

**BEHAVIORAL MEASURES**
Language use patterns
Friendship and acquaintance affiliative patterns
Print and electronic media use patterns
Music and food preferences
Participation in cultural and religious activities
Membership in mutually beneficial groups, societies, and clubs etc.

**SITUATION CONTEXT MEASURES**
Home
Family
Work
School
Recreation
Ceremonial
Religious etc.

**SPIRITUALITY**
Ethnic Identity Correlates
A Meta-analysis

- *Ethnic identity* may buffer against experiences of racism and other adverse life stressors
- *Ethnic identity* is associated with social networks and strength of in-group socialization
- *Ethnic identity* has previously been found to be positively associated with a variety of outcomes from academic performance to quality of family relationships

-- Smith & Silva, 2011
Descriptive Statistics

- 184 studies analyzed
- N = 41,626
- Gender: 62% female
- Ethnicity:
  - 33% African American
  - 35% Asian American
  - 21% Hispanic/Latino/a American
  - 05% American Indian/Alaska Native
  - 01% Pacific Islander
  - 05% Other
Results
Overall Association

- Across 184 studies, the average effect size was modest but statistically significant:
  \[ r = .17 \]

- Effect size estimates ranged from
  \[ r = -.18 \] to \[ r = .57 \]

Ethnic identity is moderately related to a sense of well-being in individuals of color, but this association is highly variable across research samples.
Several variables significantly moderated effect size magnitude:

- **Mean Age**: $r = -0.20, p < 0.007$
- **Acculturation Level**: $p < 0.01$
  - Low: $r = 0.02$  
  - Moderate: $r = 0.14$
  - High: $r = 0.18$  
  - Unknown: $r = 0.18$
- **Research Design Type**: $p < 0.05$
  - Cross-sectional: $r = 0.18$
  - Longitudinal: $r = 0.11$
Analyses of Moderator Variables (cont.)

- **Outcome Measure**: $p = < .001$
  - Mental Health Symptoms: $r = .04$
    - (Scaling was inversed such that positive correlations denoted less pathology)
  - Self-esteem: $r = .23$
  - Well-being: $r = .24$
  - Multiple (>1 of above): $r = .15$

- Race, gender, and socioeconomic status did not moderate the relationship.
Interpretation of Moderator Variables

**Age**: Adolescents experienced the strongest relationship between ethnic identity and well-being. Ethnic identity may be most relevant to well-being during the developmental stages when overall identity issues are central (i.e., Erikson).

**Acculturation**: Participants with low levels of acculturation may take ethnic identity for granted (it is a primary identity already). Individuals with higher acculturation may use ethnic identity in negotiating biculturalism.
Implications for Practice

*Ethnic identity* may be very important for a particular client, but how ethnic identity relates to well-being is highly variable.

*Ethnic identity* may be more likely to impact the well-being of younger clients.

*Acculturation* level may affect the ethnic identity/well-being relationship.

*Level of ethnic identity* may not be related to client’s psychopathology.
Figure 2. Self-identified American Indian adolescents' degree of identification with own and other ethnic groups (n=846)
“For there are nearly as many ways in which such identities, fleeting or enduring, sweeping or intimate, cosmopolitan or closed-in, amiable or bloody-minded, are put together as there are materials with which to put them together and reasons for doing so. . . . Answers people sometimes give to the question, whether self-asked or asked by others, as to who (or, perhaps, more exactly, what) they are – simply do not form an orderly structure.”

-- Clifford Geertz (2000, p. 225)
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