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# Studying the Relationship Between Ethnic Identity and Resiliency: A Broad Approach

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**Studying the Relationship Between Ethnic Identity and Resiliency: A Broad Approach**

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**Abstract**

Ethnic minorities in the United States face prejudice and racial discrimination, causing feelings of distress. However, ethnic minorities have shown an ability to overcome these negative experiences. Racial identity has been associated with more adjustments and higher functioning for ethnic minorities. To gain a clearer understanding of this phenomenon, we included White people in this study to gain an accurate picture of how resiliency operates differently for people of color and Whites and if it is indeed distinct between the two groups. The purpose of this project is to find and examine the link between ethnic identity and resiliency in White people and people of color. Participants were recruited through the SONA system and instructed to complete two questionnaires. A series of *t*-tests and correlational analyses showed results consistent with our hypothesis. Ethnic minorities were found to have a stronger sense of ethnicity and to have an association between ethnic identity and resiliency. Because the population of ethnic minorities has greatly increased over the recent years, dedicating the time to study their psychological processes would help us gain a better understanding of the interactions between humans and their cultural environments and what we can do to improve them.

Keywords: ethnicity, ethnic identity, resiliency, resilience, BIPOC

Studying the Relationship Between Ethnic Identity and Resiliency: A Broad Approach

In the United States today, the population is becoming more diverse than ever before. According to the US Census, White people are estimated to make up around 60% of the US population with other ethnicities filling in the extra 40% ("U.S. Census Bureau QuickFacts: United States", 2020). It has been projected that by the year 2050, the racial demographics in the US will look very different than they do now with more ethnic minorities and less Whites (Passel, 2008). This is not surprising as it has been reported that immigration rates are now at an all-time high (U.S. Immigrant Population and Share over Time, 1850-Present, n.d.). Budiman (2020) reported that the United States has more immigrants than any other country in the world. Although there is an increase in immigration, the majority of the population is still comprised of mostly White people. Due to this, immigrants must learn how to become acculturated to the dominant White culture while they are developing the awareness of how their ethnicity and expressed ethnic identity affect their place in this society. Acculturation is the process in which an individual learns and adapts to the norms of a different culture. This is different from assimilation, in which the individual adopts and absorbs these norms as a part of their own lives (Liu et al., 2019).

In addition to immigrants, the population of racial and ethnic minorities who have already been residing in the United States have also increased (Frey, 2020). Despite the rapid growth of Black, Indigenous People of Color (BIPOC), the ethnic minorities still need to adjust and adapt to the worldviews that are dominated and defined by the White majority (Liu, 2017). This affects BIPOC, who are racial minorities, because as they develop their identities, they must also learn how to assimilate into the dominant White culture (Liu et al., 2019), similar to the process endured by immigrants. In sum, whether they are immigrants or native-born, BIPOC are

pressured to acculturate and assimilate to the White normative culture in order to survive and thrive. Besides the acculturation process, ethnic and racial minorities still try to find ways to hold onto their heritages. The challenge that many may face is establishing a balance between the two different cultures (Schwartz & Unger, 2010). In essence, while trying to learn more about their own cultures at home or in their communities, those who identify as a racial minority would also need to take in lessons on how to survive and thrive in a dominant culture that could contrast with theirs. Expectedly, learning how to achieve a balance between the two can be tumultuous. While the acculturation and assimilation processes may bring about unwanted effects on the psychological well-being of ethnic minorities, it may also help to build a psychological hardiness (Lee, 2005). They must learn to adapt and adjust to a society that is run by a different group than theirs. Clearly, in these cultural streams, race and ethnicity do play an important role in one's life, such as determining which privileges they do or do not have (Liu, 2017).

**Racial Identity**

Ethnic or racial identity is the component of one's overall identity focused on the values, attitudes, and behaviors of one's ethnic heritage culture, and becomes particularly salient during adolescence as youth increasingly reflect on the meaning of their identity and the role it will play in their lives (Umaña-Taylor et al., 2015). An important aspect of one's life is their ethnic or racial identity. It becomes salient for BIPOC, as their ethnic and racial differences are highlighted in contrast to the dominant White culture (Leary, 2012). Expressing one's racial identity can be influenced by the context in which this occurs. For example, an individual may express their racial identity differently at home than they do at school (Stevenson & Arrington, 2009). This could be due to the different stressors they face in the changing environments. Yip (2009) suggests that Chinese Americans may feel Chinese and American at the same time

depending on their contexts. Yip's research finds that individuals who feel a strong American identity also simultaneously experience a Chinese identity across situations in their daily lives. An interpretation of this could mean that while an ethnic minority embraces one identity, they are still exploring what the other one means to them. Establishing a stable ethnic-racial identity is crucial to how the individual fares through life for it instructs them on key parts of their personal identity, such as behavior, culture, and social circles (Phinney, 1992). For the purpose of this study, race and ethnicity have been conceptualized as the same construct.

Racial or ethnic identity plays a key role in an individual's self-perception. As adolescents grow, the socialization processes that they are involved in help to develop their sense of self, particularly the area that pertains to their race. Moreover, these socialization processes contribute to the individual's understanding of cultural differences in the daily interactions they partake in with their peers. These interactions then give the individual a sense of their racial identity. Therefore, racial identity is defined as the crystallization of those interactions from their peers and other forms of communication on how one regards themself (Stevenson & Arrington, 2009).

Racial identity could serve as a buffer against negative experiences of racial discrimination. BIPOC deal with culturally based stressors including prejudice, discrimination, language difficulties, and pressure to maintain the values of their native culture whilst traversing through their current host culture (Piña-Watson et al., 2015). Experiences of racial discrimination can be distressful, but the expression of racial identity can reinforce cultural values and encourage self-esteem to develop in proactive and supportive ways. In turn, recognizing and establishing one's racial or ethnic identity may contribute to a higher level of resilience.

Although ethnic minorities may face racial discrimination, which could promote stress, at the same time being a minority could also be a protective factor against stress. For ethnic minorities who have adjusted and developed in a positive and healthy manner, they are more protected against the negative effects of racial discrimination. Ethnic identity has been found to be positive for mental health. For example, racial identity has the potential for recognizing and buffering racial tensions. As a result, this aids young African American students in making friendships and engaging in social arenas, such as school or public settings (Stevenson & Arrington, 2009). This racial socialization and the naturally accompanying racial identity expression then reinforce cultural values and promote self-esteem, thus generating protective and life-enhancing effects. Moreover, ethnic identity may also help to develop resiliency in those who have established a healthy cultural identity as part of the acculturation process. This resiliency expands outside of their racial experience and serve as protective factor in other adverse life events. A previous study researching Southeast Asian (e.g., Cambodia, Indonesia, Vietnam, & Laos) youth resilience has indicated that their cultural background has served as a buffer against negative stressful events despite having witnessed domestic violence (Sirikantraporn, 2013). Resilience refers to the traits one possesses to protect themselves against the turmoil of life and is a facilitated dynamic process that helps one to cope and adapt (Ungar, 2011). Previous studies have also theorized that resilience helps to negate the negative emotions a person of color may encounter when faced with adversity, but also that their ethnic identity helps to build resilience (Morgan Consoli & Llamas, 2013).

There are many instances in which an ethnic minority may face discrimination or prejudice. For example, Asian American students are stereotyped as the model minority; this leads to the false perception that Asian Americans do not face adaptive problems but also places

immense pressure on them to excel in life, such as in academia. Moreover, while facing the stressors at school, Asian Americans also can be distressed by the expectations placed upon them to always uphold harmony and community in their personal lives (Chiu & Ring, 1998). Although not the same specific stressors, African Americans also may struggle due to their expressed racial identities. They are the subjects of negative connotations and stereotypes (Leary, 2012). As a result, they become victims to police brutality (Thompson, 2021) because of the marginalization, segregation, and discrimination dealt to them by the dominant White culture (Liu, 2017). Besides having to deal with the social stressors regarding skin tone, establishing a racial identity is a difficult process. While some ethnic minority adolescents may be confident in their racial identity, exploration in this area has been linked to an overall more negative mood, especially in those who live in low-income housing (Torres & Santiago, 2017). This is due to the exposure and awareness of prejudicial stereotypes, the devaluing of their identity from the dominant White culture, and their lack of sense of belonging to a community. As once noted by DeGarmo and Forgatch (2002), should one's identity be more important to one's sense of self, experiences that are inconsistent with one's beliefs will threaten that identity and thereby promote psychological distress. For example, Chang and others (2017) interviewed 34 transracially adopted (TRA) Korean American adults in a focus group setting to discuss their subjective experiences of parental racial socialization and their perceived effect of the socialization on identity development. They found that for the adults whose White parents used avoidant or ambivalent approaches to racial and cultural socialization, it caused some of the TRA Korean Americans to delay developing or to deny their identity, which in turn, led to feelings of isolation and a lack of preparedness to deal with racism until they left home. Some of them have also reported wanting to be White when they were younger so they could fit in more. This

demonstrates the distress that occurs when one is trying to find and establish their sense of identity.

Other-group orientation is defined as one's attitude towards other ethnic groups and indicates the inclination of the individual to interact and socialize with them. Lee (2005) studied this in Korean Americans and found that those who have more of a connection to their home or school environments are less likely to feel psychological distress after having experienced discrimination. Moreover, the Korean Americans who are interested and willing to interact with other ethnic groups may also feel a connection across racial boundaries and receive more support when confronted with racial discrimination. An important aspect of acculturation is overcoming the perceived obstacles encountered throughout the navigation of finding one's ethnic identity and acknowledging what it means for them. This allows for ethnic minorities to become aware of the racial lines and to cross them anyways to build relationships with others from different ethnic groups, thus establishing a support system and increasing their other-group orientation. Having a high other-group orientation is believed to increase a sense of belonging and support which can help facilitate living in a culturally diverse environment. Those with a high other-group orientation have been found to be more extraverted and agreeable, allowing for friendships to easily form across cultural lines, reducing racial prejudice (Long et al., 2019). However, it has been found that ethnic minorities who have a strong desire to connect with culturally different others may face more distress when dealt with unfair treatment from the cultural majority group. Women who have a weaker sense of belonging and affirmation may feel an exacerbated negative effect from racial discrimination. Nonetheless, other-group orientation is still a protective factor because it is associated with greater social capital, a more robust repertoire of interpersonal

skills, or the perception of racial discrimination being the exception rather than the rule (Thibeault et al., 2017).

### Resilience

An important factor of psychological well-being is the ability to cope and deal with the negative stressors presented in life. This ability can be referred to as resilience, which has been linked to positive physical and psychological outcomes (Raghavan & Sandanapitchai, 2020). There are many facets in resilience. Based on earlier studies, resilience has been theorized as the regulation of behavior and emotion and the voluntary act of engaging in stress responses. Most importantly, resilience may also be defined as the personal sense of control in overcoming life difficulties, solving and coping with stressful situations. One may get to this point through personal achievement and effort (Fok et al., 2012). As suggested by Southwick (2014), the determinants of resilience include a host of biological, psychological, social, and cultural factors that interact with one another to determine how one responds to stressful experiences. Depending on the context, resilience and resiliency can take on several different meanings and be shown in many ways. For the purpose of this study, we are studying how resilience might be applied in the context of ethnic or racial identity.

### Other-group Orientation

Although ethnic identity does contribute to resilience, another protective method against racial distress is other-group orientation. Having a high other-group orientation can be helpful because it can open doors for ethnic minorities to learn from each other and to support each other. In an instance where discrimination is inevitable, ethnic minorities may seek out others for support or may change their outward behaviors to blend in more with the dominant culture. In a study that was investigating the academic attitudes in Mexican-origin youths, students who were

inclined to interact with other racial groups were more likely to be associated with having higher GPAs. They also had a more positive attitude toward school and education (Guzmán et al., 2005).

**Ethnic Identity and Resilience**

It is implied that having a strong sense of ethnic identity may be linked to more positive psychosocial benefits. The link between resilience and ethnic identity has been previously studied, such as by Burrow-Sánchez in his 2014 study, which has suggested that psychological stress is mitigated by ethnic identity. Moreover, the relationship between racial identity and resilience could also be symbiotic. That means that resilience could act as a protective factor for people of color as a counter against discrimination and other barriers in a racist society, but ethnic identity could also feed into developing a stronger sense of resilience (Kodama & Dugan, 2019). For example, racial and ethnic minorities in the United States demonstrate a remarkable ability to sustain well-being, adapt to situations, and succeed in life, despite persistent discrimination in society (Lee, 2005). Although ethnic minorities face experiences of marginalization due to their ethnic or racial group membership, research has presented that cultural assets can serve as risk-reducing and resilience-enhancing mechanisms among ethnic and racial minority and immigrant youth (Rivas-Drake & Stein, 2016). Moreover, there is a growing body of research suggesting that identifying both with one's ethnic group and country of residence—meaning that they have more cultural assets—is associated with more positive outcomes (Yip, 2009). These benefits may even last a lifetime. Kwong and others (2015) found that continued exposure to interpersonal discrimination and structural discrimination helped to develop better coping skills or gained more resilience in minority older adults. They also found

that for many aging minority elders, being an ethnic minority played a central role in shaping their life experiences. Therefore, having a strong sense of ethnicity is a marker of resilience.

Having a high other-group orientation is positively correlated with personal, social, and community well-being; it can also moderate the consequences of high minority group discrimination on community well-being (Lee, 2003). High other-group orientation also contributes to excelling in academia. Ethnic minorities who are more open to socializing and mingling with other ethnic minorities from different racial groups demonstrate having another strategy to cope with the negative effects of racial discrimination. Therefore, having a high other-group orientation may help to build resiliency. Not only does personal resiliency grow, but so does the community resiliency. Personal resiliency grows because of the moderating effects stemming from having a high other-group orientation, and community resiliency grows because of the support given and received despite the racial boundaries. Other-group orientation plays an important role in not only ethnic or racial identity, but also in resiliency.

**Current Study**

Within cultures that are made of majority versus minority, examining resilience and ethnic identity together can shed new light. The present study differs from previous research because of its approach to the topic with a broader focus by examining people from both majority and minority backgrounds. As well, in contrast to past research where often only ethnic identity (e.g., Black) was examined, we are including all BIPOC in this study. By trying to include a more representative sample, the connection between ethnic identity and resilience may be more generalizable to the whole population. Studying ethnic identity is important, because there is a large amount of people who identify as BIPOC in the United States. An individual who considers themselves as such would have to learn how to develop the balance between two

cultures (i.e., their own cultural background and the dominant White culture) that contrast each other in order to maintain a proactive life.

The current study aims to find the association between resilience, ethnic identity, and other-group orientation between BIPOC and White people. We hypothesize that ethnic minorities will have a higher resilience to general life struggles compared to their White peers due to their previous experience of needing to navigate through a majority versus minority culture to establish their identities, meaning that they have had more practice in dealing with difficult situations regarding their race, such as discrimination. Moreover, because of their experiences of exploring their ethnicity and race, they are predicted to have a stronger sense of identity. Therefore, we also hypothesize that they will have a stronger ethnic identity when compared to the White group. Previous studies have suggested that those with a strong ethnic identity may also have a high other-group orientation. Consequently, we predict that individuals who have a higher resilience will also have a high other-group orientation. Other-group orientation and ethnic identity will not be measured together as they originate from the same scale.

## Method

### Participants

There were 63 participants in total. After cleaning for missing data, 22 (34.9%) participants were removed from the dataset because of incomplete responses, which left 41 participants in the study. Out of the 41 participants, 8 were male, 31 were female, 1 was non-binary, and 1 preferred not to say. Their age ranged from 18 to 29 years ($M = 2$, $SD = 2.71$). However, 10 people did not report their age. There were 24 participants who reported themselves to be Caucasian/White, 12 reported to be African American/Black, 3 reported to be Latinx, and 2

reported to be multiracial. Participants were also asked to report their annual household income: 7.3% receive more than $150,000; 17.1% receive $100,001 to $150,000; 9.8% receive $75,001 to $85,000; 9.8% receive $65,001 to $75,000; 9.8% receive $55,001 to $65,000; 4.9% receive $45,001 to $55,000; 2.4% receive $35,001 to $45,000; 7.3% receive $25,001 to $35,000; 9.8% receive $15,001 to $25,000; and 9.8% receive $7,501 to $15,000. They were also asked to report their household size: 1 participant has a household size of 1 person; 3 participants have a household size of 2 people; 10 participants have a household size of 3 people; 10 more have a household size of 4 people; and finally, 17 participants have a household size of 5 or more people. All participants were Bridgewater State University students and were recruited through the SONA system.

**Procedure**

Participants were enrolled in a psychology course at Bridgewater State University and received course credit for completing the self-report questionnaires. Either the student was White or an ethnic minority, determining which of the two groups they belonged to. Participants received the link to the Qualtrics survey through SONA. By pressing continue, they gave their consent to the study and proceeded to the questionnaires. The first one they encountered asked them for their demographic information. Two scales were used for this study: the Multigroup Ethnic Identity Measure (MEIM) (Phinney, 1992) and the Connor-Davidson Resilience Scale (CD-RISC) (Connor & Davidson, 2003).

**Measurements**

*Demographics.* Participants were asked for their demographic information. These questions asked for their age, their genders, their ethnicities, and their family of origin household

income and size. These questions were asked purely for the intent of collecting background information about the participants.

*MEIM*. The Multigroup Ethnic Identity Measure (MEIM) created by Jean Phinney in 1992 is a measure of two factors, ethnic identity search (a developmental and cognitive component) and affirmation, belonging, and commitment (an affective component). The MEIM may be considered as a measure of how strongly the individual feels connected to their ethnic identity. Since its creation, the MEIM has been used several times and has shown consistent reliability. It has been reported to have high alphas of above .80 across a variety of demographics, such as ethnicity and age. In this study, Cronbach's alpha is .57. Subscales were included in the original scale. However, for the purpose of this study, they were not used. Instead, we focused on the total item score of ethnic identity, which were asked by questions such as, "I have spent time trying to find out more about my own ethnic group, such as its history, traditions, and customs," and, "I have a clear sense of my ethnic background and what it means for me" (Appendix A). Participants also filled out the other-group orientation scale included in the MEIM, measuring their attitudes toward others that belong to a different ethnic group. Questions measuring the other-group orientation were numbers 4, 7, 9, 15, 17, and 19 in Appendix A. Items were rated on a 4-point Likert scale ranging from 1 (strongly disagree) to 4 (strongly agree). Scores were found by averaging across items and finding the means.

*CD-RISC*. The Connor-Davidson Resilience Scale or CD-RISC (Connor & Davidson, 2003) is a 25-item scale that measures resilience in the following aspects: hardiness (the belief of an internal locus of control, an ability to feel deeply committed to the activities of their lives, and the anticipation of change as an exciting challenge to further development; Kobasa, 1979), coping (ability to deal with emotional distress), adaptability/flexibility (evolving oneself as life

changes), meaningfulness/purpose (any religious or other beliefs impacting one's sense of purpose in life), optimism (positive outlook on the future), regulation of emotion and cognition (an ability to modify the intensity, frequency, and duration of emotional responses; Vanderlind, 2021), and self-efficacy (belief in one's ability to succeed in a particular situation). These are not subscales. Rather, they are different components that make up the overall scale measuring resilience. The questionnaire has consequently been used in several studies over the decades, thus demonstrating its validity and reliability. In this study, Cronbach's alpha was .57. The items are rated on a 5-point Likert scale ranging from 0 (not true at all) to 4 (true nearly all the time). Scores were found by summing up the items and finding the total score..

## Results

The research question investigated if ethnic minorities would have a stronger resilience when compared to the ethnic majority. The software SPSS was used to analyze the dataset. Two groups were created based on the racial breakdown of the participants; 24 participants placed into the White group, and 17 participants placed into the BIPOC group with 12 that are African American/Black, 3 Latinx, and 2 multiracial. We conducted a series of independent samples $t$-tests and a series of correlational analyses to determine the relationship between the variables. The $t$-tests were used to compare the two groups' means for ethnic identity, resiliency, and other-group orientation. For the correlational analyses, we split the files and looked at the two ethnic groups separately to see how ethnic identity correlated with resiliency.

The $t$-tests showed that the 41 participants demonstrated significance for ethnic identity, $t(39) = -2.86$, $p = .007$. Those belonging in the White group ($M = 5.96$, $SD = 1.53$) did not have as strong of an ethnic identity when compared to those in the BIPOC group ($M = 7.11$, $SD = 1.03$). Moreover, other-group orientation was not significant, $t(39) = -.65$, $p = .519$. However,

BIPOC ($M$ = 6.56, $SD$ = .70) seemed to have a score that was marginally higher than the Whites ($M$ = 6.35, $SD$ = 1.15). Although resilience was not statistically significant, $t(39)$ = -.13, $p$ = .897, White participants ($M$ = 80.04, $SD$ = 10.58) seemed to score slightly lower than BIPOC ($M$ = 80.47, $SD$ = 10.09).

Correlational analyses showed that for BIPOC, ethnic identity and resiliency have a significant correlation with each other, $r(17)$ = .67, $p$ = .003. For the White participants, there was no significant correlation between the two variables, $r(24)$ = -.14, $p$ = .528.

## Discussion

For ethnic minorities living in the United States, many of them face racial discrimination and prejudice, which can lead to feelings of distress (Piña-Watson et al., 2015). Examples of discrimination may include Asian-Americans internalizing pressure from society to uphold expectations of them being a "model minority" (Chiu & Ring, 1998) or an African American becoming victims to police brutality (Thompson, 2021). Situations like these may be traumatizing for the victim and could lead to depressive symptoms (Torres & Santiago, 2017). However, many ethnic minorities find strength and support in themselves and in their communities and become able to combat the negative effects of racial discrimination as well gain coping skills to face adversity (Kwong et al., 2015). Ethnic identity is an important factor of social identity, especially for BIPOC. Previous research has shown that having a strong ethnic identity may lead to a more satisfying life for minoritized ethnic groups (Stevenson & Arrington, 2009).

Our study found that BIPOC have a stronger sense of ethnic identity than White people, which is consistent to our hypothesis. Because race is salient for BIPOC being "the other" in the dominant White society, the exploration in and the commitment to their ethnicity may bring about a sense of interest and awareness concerning the role that their ethnicity plays (Phinney,

1992). By delving deeper into their ethnic heritages, they gain more of an understanding of their ethnic identity and may even engage in their cultural practices. Embracing the cultural behaviors and traditions of their ethnic groups then leads to elevated positive outcomes (Yip, 2009), which explains why BIPOC have a stronger connection to their ethnicity.

Even though we didn't find significant difference in resiliency between BIPOC and Whites, ethnic identity and resilience were found to be correlated with each other only for BIPOC. In fact, although they did not reach statistical significance, Whites showed that ethnic identity and resiliency were negatively correlated with each other. This suggests that White folks' resiliency is associated with other mechanisms than racial identity. The association between resiliency and racial identity for BIPOC could be explained by culture contributing to resilience (Raghavan & Sandanapitchai, 2020). For example, having a strong and affectional bond to one's family may lead to the development of a strong self-esteem, which promotes resilience. This resilience thus protects BIPOC from negative experiences related to their ethnicity or race. Kodama and Dugan (2019) also found that the relationship between racial identity and resilience could be symbiotic. Resilience acts as a buffer for people of color against racial discrimination and other barriers in a racist society, but ethnic identity feeds into developing a stronger resilience. Therefore, although their ethnic identity may bring about unwanted racial discrimination, the expression of their racial identity reinforces cultural values and promotes self-esteem in ways that mitigate the effects of daily racial oppression (Stevenson & Arrington, 2009). Furthermore, the significant correlation for BIPOC could be due to them having to learn effective coping strategies, allowing them to gain the resiliency needed to resolve the stigma and inequality associated with their minority status (Kwong et al., 2015). Such is

evident through the correlation, suggesting that BIPOC may have more experience in overcoming difficult situations than Whites.

There was no significance shown for other-group orientation. This result goes against our prediction that individuals with a high sense of ethnic identity would also have a high other-group orientation. This could be due to the finding that ethnic identity stems from exploration and commitment to one's ethnicity, which may reduce the desire and opportunities to interact with those from different ethnic groups (Thibeault et al., 2017). Moreover, other-group orientation may not depend on one's ethnicity, but on his or her level of extraversion (Long et al., 2020).

**Limitations**

The limitations to this study include a small sample size and limited time for data collection. The two groups were also not equal in their number of participants, since most of the student population at Bridgewater State University is White. Moreover, all participants attend a regional public university, which is a privilege that many individuals cannot afford. Therefore, these results may not be generalizable to the entire U.S. population. In addition, more females study psychology than males, which may have had an impact on our results. Females and males have different approaches to coping and dealing with negative feelings (Thibeault et al., 2017). In other words, how resilience is built may be distinct among the two. Future research should be sure to attain a large sample group from the public with preferably half the participants being White and the other half being ethnic minorities to gain more accurate results.

**Conclusions**

In conclusion, ethnic minorities make up a large portion of the population in the United States. Their numbers have increased over the years, including those who were born here and those who immigrated. This study demonstrated Whites and BIPOC navigate the world differently due to their differential racialized experiences. Specifically, compared to White people, BIPOC have a higher sense of ethnic identity and their ethnic identity is associated with resiliency. On the other hand, how resiliency and other-group orientation operates for all individuals needs further exploration as the mechanism is not clear. Our study suggests the importance of fostering a strong sense of ethnic identity for BIPOC, as it may help to build resiliency. This is especially important in many ethnic minority communities where they lack the proper resources and support systems to allow them to build healthy coping habits against negative feelings and thoughts, some of which are brought on by being discriminated against. More representation and information about ethnic minorities are needed in the mainstream culture as they set out to learn about their ethnicities. This includes diversifying the curriculum as well as teachers and administrators in our education system to teach and spread acceptance and diversity. Families should also emphasize and focus on their cultural heritages as it could help adolescents become more comfortable with their ethnicity and the role it plays in their lives, thus bringing about more positive outcomes. The topic of this study is relevant and timely in our current society as race and ethnicity are in the spotlight of high tensions in America. As the U.S. continue to diversify and racial tension continues to be fraught while equity is not achieved, ways to help BIPOC navigate this multicultural society will continue to be a topic of importance.

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**Appendix A**

**Multigroup Ethnic Identity Measure (MEIM) (Phinney, 1992)**

In this country, people come from a lot of different cultures and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of the ethnic groups are Mexican-American, Hispanic, Asian-American, American Indian, Anglo-American, and White. Every person is born into an ethnic group, or sometimes two groups, but people differ on how important their ethnicity is to them, how they feel about it, and how much their behavior is affected by it. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

Please fill in:

In terms of ethnic group, I consider myself to be

_____

Use the numbers given below to indicate how much you agree or disagree with each statement.

1: Strongly Disagree   2: Somewhat Disagree  3: Somewhat Agree  4: Strongly Agree

1. I have spent time trying to find out more about my own ethnic group, such as its history, traditions, and customs.
2. I am active in organizations or social groups that include mostly members of my own ethnic group.
3. I have a clear sense of my ethnic background and what it means for me.
4. I like meeting and getting to know people from ethnic groups other than my own.
5. I think a lot about how my life will be affected by my ethnic group membership.
6. I am happy that I am a member of the group I belong to.

7. I sometimes feel it would be better if different ethnic groups didn't try to mix together.

8. I am not very clear about the role of my ethnicity in my life.

9. I often spend time with people from ethnic groups other than my own.

10. I really have not spent much time trying to learn more about the culture and history of my ethnic group.

11. I have a strong sense of belonging to my own ethnic group.

12. I understand pretty well that my ethnic group membership means to me, in terms of how to relate to my own group and other groups.

13. In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.

14. I have a lot of pride in my ethnic group and its accomplishments.

15. I don't try to become friends with people from other ethnic groups.

16. I participate in cultural practices of my own group, such as special food, music, or customs.

17. I am involved in activities with people from other ethnic group.

18. I feel a strong attachment towards my own ethnic group.

19. I enjoy being around people from ethnic groups other than my own.

20. I feel good about my culture or ethnic background.

21. My ethnicity is

    1. Asian, Asian American, Pacific Islander

    2. Black or African American

    3. Hispanic or Latino

    4. White, Caucasian, European, non Hispanic

5. Native American

6. Multicultural; parents are from two different groups

7. Other

22. My father's ethnicity is (use the numbers above)

23. My mother's ethnicity is (use the numbers above)

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Ethnicity identity: The total score is derived by reversing negative items (indicated by "R"), summing across items, and obtaining the mean (Items 1, 2, 3, 5, 6, 8R, 10R, 11, 12, 13, 14, 16, 18, and 20); Subscales are as follows: Affirmation and Belonging (Items 6, 11, 14, 18, and 20); Ethnic Identity and Achievement (Items 1, 3, 5, 8R, 10R, 12, and 13); and Ethnic Behavior (Items 2 and 16). Ethnic self-identification (open-ended response), ethnicity (Item 21), and parents' ethnicity (Items 22 and 23) are not scored but are used as background information.

Other-group orientation: Scored as above (Items 4, 7R, 9, 15R, 17, and 19).

**Appendix B**

**Connor-Davidson Resilience Scale (CD-RISC) (Connor & Davidson, 2003)**

For each item, please write down the number that best indicates how much you agree with the following statements as they apply to you over the last **month**. If a particular situation has not occurred recently, answer according to how you think you would have felt.

0 = not at all true

1 = rarely true

2 = sometimes true

3 = often true

4 = true nearly all the time

1. I am able to adapt when changes occur.
2. I have at least one close and secure relationship that helps me when I am stressed.
3. When there are no clear solutions to my problems, sometimes fate or God can help.
4. I can deal with whatever comes my way.
5. Past successes give me confidence in dealing with new challenges and difficulties.
6. I try to see the humorous side of things when I am faced with problems.
7. Having to cope with stress can make me stronger.
8. I tend to bounce back after illness, injury, or other hardships.
9. Good or bad, I believe that most things happen for a reason.
10. I give my best effort no matter what the outcome may be.
11. I believe I can achieve my goals, even if there are obstacles.
12. Even when things look hopeless, I don't give up.
13. During times of stress/crisis, I know where to turn for help.
14. Under pressure, I stay focused and think clearly.
15. I prefer to take the lead in solving problems rather than letting others make all the decisions.
16. I am not easily discouraged by failure.
17. I think of myself as a strong person when dealing with life's challenges and difficulties.
18. I can make unpopular or difficult decisions that affect other people, if it is necessary.
19. I am able to handle unpleasant or painful feelings like sadness, fear, and hunger.
20. In dealing with life's problems, sometimes you have to act on a hunch without knowing why.
21. I have a strong sense of purpose in life.
22. I feel in control of my life.
23. I like challenges.
24. I work to attain my goals no matter what roadblocks I encounter along the way.
25. I take pride in my achievements.