



## Development of Ethnic Identity Measure (EIM) for Cordillera indigenous people

Cheryl F. Olvida  
*Apayao State College*

**Abstract** The purpose of the study is to develop then assess the factor structure, reliability and validity of the Ethnic Identity Measure for Cordillera Indigenous People (EIM for CIP). The initial 60-items were developed based on three factors: exploration, commitment and cultural practices. The item structure was reviewed by scale experts while the content was reviewed by a panel of Cordillera indigenous people and experts on Cordillera indigenous people's consciousness. Factor analysis yielded a 27-item EIM for CIP with three factors. The three factors were: Attitude towards own ethnic group, cultural preference, and Cordillera indigenous people's consciousness. The EIM for CIP was found to have extensive internal consistency (.73) and high convergent validity when correlated with self-esteem ( $r=.213$ ;  $p=.002$ )

**Keywords:** *Ethnic identity, indigenous people, consciousness*

---

### Introduction

Here in the Philippines, one of the important variables we need to understand is ethnic identity. The Philippines, having 160 ethnolinguistic groups, shows that we are composed of highly diverse population. In Cordillera administrative region alone we have different ethno-linguistic population namely; Isnag, Itneg, Tinguian, Kalinga, Gaddang, Applai, Bontok, Bago, I-lagod, Kankana-ey, Balangao, Ibaloi, Ifugao, Ikalahan, Kalanguya, Ilongot and others. Some of these ethnic groups are considered indigenous people such as Isnag, Kalinga, Ibaloi, Bontoc, Ifugao and Kankana-ey, while others are migrants from nearby provinces such as the Ilongot, Malaweg, and Itawis.

According to Lanson-Billings (2006), it is natural that students and teachers who have the same culture understand each other and thus students perform in ways that the teacher expect and appreciate. This means that understanding the ethnic groups would be the first step in handling culturally diverse classroom in the Philippines. Unfortunately, there is no valid instrument that would help teachers understand ethnic groups in Cordillera specially the indigenous people. Because of the lack of such instrument, teachers most often use their intuition and labeling

student according to their ethnic group, and not according to students' performance, values and view of themselves. Our government also acknowledges the importance of considering ethnic differences in school. However, the governments' focus was on language only and little is known about ethnic identity, its measures and how it affects the students.

Therefore there is a need to develop a valid instrument that will help teachers, parents and the community as well, in understanding the sense of identity of students from different ethnic groups in Cordillera region specially the indigenous people.

The development of EIM for CIP can help teachers in Cordillera (specially non-Cordillerans) to understand students coming from different ethnic groups. It can help teachers see how their students view themselves and thereby help them become more aware of their attitudes, beliefs and self-concept. EIM for CIP can also serve as the guidance counselors starting point of planning how to develop the students' identity, self-esteem and cultural awareness. Furthermore, it can contribute to understanding the dynamics of teaching ethnically diverse classroom. And lastly, the result of the study can be a gauge for parents and the community to know if there is a need to affirm or re-affirm to students their indigenous culture and heritage. However, the developed EIM for CIP is applicable for literate indigenous peoples only.

### **Ethnic Identity**

In educational researches ethnic identity is most often than not treated as a categorical and unidimensional construct. However, recent studies state that ethnic identity should be treated as a multidimensional construct (Cokley, 2007; Helms, 2007; Phinney & Ong, 2007; Quintana, 2007; Trimble, 2007).

Phinney (1990) defined ethnic identity as the extent to which one identifies with a particular ethnic group. He also said that it refers to one's 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. The ethnic group tends to be one in which the individual claims heritage. Phinney further states that ethnic identity is separate from one's personal identity as an individual, although the two may reciprocally influence each other.

Phinney identified four major components of ethnic identity. These are ethnic awareness, ethnic self-identification, ethnic attitudes, and ethnic behaviors. Ethnic awareness is the understanding of one's own and other groups. It is also termed as the extent to which people are consciously aware of their ethnicity.

Ethnic self-identification is the label used for one's own group. At times it is considered as a single linear variable (Phinney, 1990) but research literatures shows that ethnic identification is also complex in nature (Zimmermann, Klaus, & Constant, 2006). Identifying one's self as belonging to an ethnic group is influenced by the family structure, situation and location. Furthermore, ethnic self-identification can be partially imposed on individuals from outside due to observable characteristics like race (e.g., Giménez, 1992; Henry & Bankston, 2001; Phinney, 1990), which forces people into having feelings that they would not have otherwise.

Ethnic attitudes are the feelings about own and other groups. Just like ethnic self-identification, ethnic attitude is also complex. Laishley (1975) sees ethnic attitude as developmental and composed of the following: recognition of differences between people; belief in the importance of these differences; categorization system for differentiating and labeling people; like/dislike, preference, approach/ avoidance; attribution of traits- the stereotyping process and perceptions of social situations, interpretations of the positions of ethnic groups in society.

Ethnic behaviors refer engaging in behaviors and practices that are specific or representative of one's ethnic group such as speaking the language, eating the food, use of clothing and associating with members of one's group.

Ethnic identity is also considered as a self construct similar with self-concept, self-efficacy, self confidence and self-esteem. Just like other self-construct, ethnic identity seems to be positively associated with other desirable qualities, such as better quality of life, higher academic performance, and so on. Several study show that self-esteem is positively correlated with ethnic identity (Lopez, 2008; Umana-Taylor, 2004). According to Umana-Taylor and Shin (2007) the strength of the relation between each ethnic identity component and self-esteem varied based on group membership, suggesting that the variables may be more or less influential on self-esteem depending on one's group membership.

### **Development of Ethnic Identity**

Identities do not come out overnight, a person undergoes the process of socialization, assimilation and acceptance of one's self to be able to form his/her identity. Erikson (1968) theorized identity as a developmental task of youth where their identity is solidified during this time through a process of exploration and a formation of a coherent set of values and beliefs. Marcia (1980) agreed with Erikson and the process of exploration, but saw the youth choosing and committing to an identity after experimenting with available societal options. Marcia identified four categories of individuals making identity commitments, referred to as statuses. These statuses include (a) identity achievement where the individual has made commitments after a period of exploration, (b) foreclosure where people make identity commitments without a period of exploration and experimentation, (c) moratorium where individuals are in a period of crisis or active exploration in an effort to discover values and goals to fit themselves, and (d) identity diffusion where people are without identity commitments and make no effort to explore or create options (Marcia, 1980). Adolescents along with their parents and family members must actively explore and provide options for identity experimentation so youth can commit to a life-course that is right for them. A part of one's overall identity is the exploration and commitment to an ethnic identity.

## Measures of Ethnic Identity

The concept of ethnic identity was rooted in Eric Erickson's concept of ego identity and James Marcia's identity formation thus; ethnic identity is viewed as developmental and lies in a continuum. It is also a multifaceted inner structure of the self, developmental and dynamic but measurable.

Several scales have been developed to measure ethnic identity. The most frequently used ethnic identity measure is the Multi-Ethnic Identity Measure (MEIM) by Phinney (Ponterotto & Park-Taylor, 2007). The MEIM has three factors namely (a) affirmation, (b) achievement, and (c) behaviors. Umana-Taylor, Yazedjian, and Bamaca-Go´mez, (2004) also develop an ethnic identity measure and found out that their scale also have three distinct components (a) exploration, (b) resolution, and (c) affirmation.

Phinney and Ong (2007) revised the MEIM and came up with the Revised Multi-Ethnic Identity Measure consisting of two factors, exploration and commitment, which are distinct but closely related processes that make separate contributions to the underlying structure of ethnic identity. The two factors are highly correlated (.74) and with Cronbach's alphas of .76 for exploration and .78 for commitment. The MEIM-R has six items, three items for each factor. The items have been found to have excellent fitting (AGFI=.96, CFI=.98, RMSEA=.04) and can be easily incorporated with other measures. Phinney and Ong (2007) emphasized that the MEIM-R is a generic measure of the development of one's identity and recommended that additional measures should be used in research with particular group to provide understanding of group-specific values, attitudes and behaviors. It is suggested that to improve the ethnic identity measure specific attitudes, values and behavior of the group should be part of the measure. Similarly, Cokley (2007), and Ponterotto and Park (2007) state that cultural practices are very important components that should be included in all ethnic identity measure because the valuing and appreciation of one's culture is one's ultimate expression of the sense of belonging to a group.

Based on the recommendation, an ethnic identity scale should be composed of three factors; exploration, commitment and cultural practices. Exploration pertains to the individual's act of seeking information and experiences relevant to their ethnicity (Phinney & Ong, 2007). Commitment refers to a strong attachment and personal investment the individual gives in a group. Cultural practices refer to specific attitudes, values and behavior of the group.

## The Cordillera Indigenous People Sense of Identity and Consciousness

In Cordillera, Victor (2008) identified the development of Cordillera Indigenous people's consciousness based on historical experience. For the past four years she gathered reflections of Indigenous People (IP) participants during trainings, consultations and other gatherings of CBCP Episcopal Commission on Indigenous Peoples (CBCP ECIP). She found out that in Cordillera the sense of self and identity of the indigenous people in the region changes through time. Those who are born in the 1950s and 1960s show sense of self and identity as

“wanting to assimilate”. The urge to be part of the mainstream society is the prevailing norm and the IP way of life is seen as backward and uncivilized.

In the late 60's and 70's, Cordillera indigenous people, particularly students, developed a sense of identity that Victor (2008) called as “covert inferiority.” Students during this time develop a sense of pride as an Igorot based on one's competency, position secured and professional achievement/accomplishments. However, the standard used for measuring achievement and performance is still along the mainstream concepts (roughly equated with the lowlands and the lowlander). She further states that for those studying at that time, academic and professional achievement became a goal not only for its practical benefits but also to prove that Igorots are also as intelligent and as capable as the lowlanders, or even better (Victor, 2008).

Cordillera ethnic identity as seen through the tourist lens emerged strongly in the late 70's to 80's, and still visible today. According to Victor (2008) because of the flourishing tourism in Baguio City, ethnicity is seen as a uniqueness to highlight marketability and showcase value and cultural products as potential commodities to be traded. Furthermore she stated that one's sense of ethnic identity is equated to knowing how to dance, to play instruments, to perform something native during programs and intermission numbers.

The last sense of identity Victor (2008) identified is assertion of identity, heritage and history (emerged significantly in the early 80s, gaining ground until today). Due to social and political issues on ancestral lands and the construction of Chico Dam the IP's struggle results to their reflection and assertion of indigenous history, heritage and identity (Victor, 2008).

The four senses of Cordillera indigenous peoples' identity that Victor identified just show us that identity or our sense of self is clearly influenced by our social and political environment. Thus society's historical development of the time is part of the individuals' ethnic identity development.

Victor (2008) also identified cultural practices that are common among Cordillera indigenous people. She asked questions about these cultural practices to identify the views and consciousness of Cordillerans about their identity and heritage. Some of the questions were: “Can we sell sacred artifacts?” and “Should the elder's opinions matter given that there is an elected barangay council?” Based on the result of the interview, Victor (2008) identified three possible views and consciousness about Cordillera indigenous people ethnic identity and heritage (a) the view that IP identity and heritage is backward, (b) the view that indigenous culture should be showcased, and (c) the view that one's consciousness is influenced by efforts to be rerooted in one's culture, heritage and history. The three possible views and consciousness about identity and heritage of Cordillera indigenous people presented by Victor (2008) can be used as basis for measuring the ethnic identity of Cordillera indigenous people. The magnitude of importance and value given by an indigenous people to their cultural practices will show their level of identification in their group.

## The Present Study

The present study developed then assessed the factor structure, internal consistency, and validity of the Ethnic identity measure for Cordillera indigenous people. Specifically it tested whether exploration, commitment and cultural practice are factors that determine ethnic identity for indigenous people in Cordillera.

The study is concerned in the development of Ethnic identity measure for Cordillera indigenous people (EIM for CIP). It does not reflect specific difference among ethnic groups in Cordillera but rather focuses on the common cultural practice of indigenous people in Cordillera. The EIM for CIP seeks to understand the students' sense of self as a group member and sense of belonging in the group. It does not reflect the complexity of the Cordillera culture.

## Method

The development and validation of the ethnic identity measure for Cordillera Indigenous people goes through item construction, item review, factor analysis and test for reliability and validity.

## Participants

Participants of the study are students from Apayao State College level. Currently there are 1,052 college students in Luna and Conner Campus of Apayao State College. Students from Apayao who belong to the indigenous people served as the respondents. Since the registrar office does not have record on who are the students who belong to the indigenous people of Cordillera, the researcher requested students and faculty to help identify possible respondents for the study. A total of 205 college students who belong to the indigenous people of Cordillera were identified and served as the respondents of the study. The average age of the respondents was 18.57 years old with standard deviation of 2.7. There were more females (71%) than males (29%). Ethnic groups were self-identified, that is, determined on the basis of responses to the open-ended item in the questionnaire. More than half (55%) of the sample was from the Isneg group, followed by the Kalinga ethnic group with 42 (20%), 14 (7%) Kankanaey, 9 (4%) Bago, and 6 (3%) Ibaloi. There are 22 (11%) respondents who are product of amalgamation.

## Test Construction and Content

The developed test was primarily based on the Multi-ethnic Identity Measure by Phinney and Ong (2007) and Victor's (2008) result of qualitative study on Cordillera IP consciousness. Three factors are expected to come out of the developed EIM for CIP; exploration, commitment and appreciation of Cordilleran IP culture. The initial test is composed of 60 items: 10 items for exploration; 20 items for commitment and 30 items for cultural practices present in Cordillera and common to all indigenous people in Cordillera. Other items in the questionnaire

are for socio-demographic data. And lastly, three more items were devoted to elicit the respondents' self-ethnic identification and his parents' ethnic affiliation.

Likert scale was used as the form of responses to the items. Instead of the usual 5-point scale the researcher uses a 6-point scale to avoid getting neutral responses. The scale interpretation are as follows; 1- strongly disagree, 2 - disagree, 3 -somewhat disagree, 4 - somewhat agree, 5 agree, and 6 - strongly agree.

### **Item Review**

Before distributing the EIM for CIP, items are subjected to item review by test development experts. Two sets of reviews was done, the first was the item review wherein identified experts on test construction checked the structure of the items. They were also instructed to check how relevant they think each item is to what it is intended to measure. The items clarity and conciseness was also reviewed. Unfortunately the first set of reviewers was not that confident enough to check the content of the cultural practice since they themselves are not aware of the Cordillera indigenous people's culture. Thus a second panel of review was conducted to specifically check whether the content of the cultural practices are true for Cordillera indigenous people.

The second set of review was done with a panel of Cordillera indigenous people. Members of this panel consist of Ibaloi, Kalinga, Bago, Kankanaey, and Ifugao. They are specifically instructed to check whether the items on cultural practices are true for them and suggest on other items that may be true for the Cordillera Indigenous people. Lastly, the reviewed items were further reviewed and commented by experts who are knowledgeable on studies about Cordillera consciousness. Their suggestion and comments are considered in the revision before conducting the survey.

### **Method of Data analysis**

To assess the factor structure, internal consistency, and validity of the Ethnic identity measure for Cordillera indigenous people the following statistical procedures were used.

**Sampling adequacy.** The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy was used to measure whether or not we can group the data into a smaller set of underlying factors (Field, 2000). If the value is close to 1.0 it indicates that a factor analysis may be useful for the data. But if the value is less than .50, then factor analysis may not be very useful. To test whether the data was significantly correlated and does not show multicollinearity, Bartlett's test of sphericity was used.

**Number of factors.** There are several ways we can derive the number of factors, through the use of eigenvalues and variance, scree plot, and communalities (Field, 2000.) Using Guttman-Kaiser rule, all factors with eigenvalues greater than 1 should be retained, however there are instances that there are numerous factors and the clustering of items is not much meaningful. It also suggests that factors which account for 70-80% of the variance should also be kept. Analysis of the scree

plot is another way we determine the number of factors. The rule of thumb in analyzing the scree plot is very simple, factors before the breaking point or elbow should be kept. Furthermore it is also important to check communalities after factor extraction. If the communalities are low, the extracted factors account for only a little part of the variance, and more factors might be retained in order to provide a better account of the variance.

**Factor loadings and rotation.** Exploratory factor analysis is utilized to determine significant factor loadings ( $> .40$ ). Specifically, varimax rotation was utilized to maximize the factor loadings. Using Thurstone's rule the number of items in each factors were delimited to have significant items retain in the final EIM for CIP scale. Thurstone's rule states that all items with factor loading below  $.40$  are dropped as well as those factors that have double loading, in this case those items which have factor loadings of  $.25$  and above in two or more factors are also dropped.

**Reliability.** To test the internal consistency of the test, Cronbach's alpha and item-to-total correlation are computed and analyzed. The following ratings on the strength of Cronbach's alpha levels served as reference in the interpretation of the Cronbach's alpha: (a)  $.80$  or better exemplary; (b)  $.70$ -. $.79$ : extensive, (c)  $.60$ -. $.69$ : moderate, and (d) below  $.60$  minimal (Floyd & Widaman, 1995).

**Validity.** Validity of the EIM for CIP and its three factors was conducted in two ways: content and convergent validity. Content validity has been done during the construction of the test. Specifically we looked whether the items in the EIM for CIP are representative collection of items. Convergent validity on the other hand was check using correlation analysis. Self-esteem was identified as the similar construct and Rosenberg's Self-esteem scale (1965) was used.

## Results

### Sampling Adequacy

Analysis of the data using Kaiser-Meyer-Olkin measure of sampling adequacy yield a value of  $.748$ . The KMO value is not close to  $1.0$  but is also not below  $.50$  thus it is safe to use factor analysis and suggests that the data may be grouped into a smaller set of underlying factors. The result of Bartlett's test of sphericity ( $4594.13$ ) was significant at  $.00001$  and so there is no multicollinearity among the items thus the data is good for factor analysis.

### Factor Loadings

After subjecting into analysis the responses of 205 respondents, using principal component analysis, 19 factors were generated and using the scree plot, three factors can be identified. Since item communalities range from  $.56$  to  $.77$ , the three factors is sufficient enough for the scale. Out of the initial 60-items EIM for CIP 38-items yielded factor loading greater than  $.40$ . After delimiting the factor a



total of 27 items were left. The mean score of EIM for CIP was 120.46 ( $SD=12.10$ ) with skewness of  $-.28$  and kurtosis of  $-.14$ .

**Factor I-III.** The first factor, attitude towards own ethnic group includes 13 items and had a mean factor score of 63.05 ( $SD=8.11$ ) and accounted 65% of the variance. The mean factor score has a skew of  $-1.03$  and kurtosis of  $2.22$ . The items in this factor pertain to developmental aspect of ethnic identity such as recognition and exploration of one's identity and the individuals feelings as a member of an ethnic group (e.g., In order to learn more about my ethnic background, I have often talked to my parents about my ethnic group).

The second factor, cultural preference, had a mean total of 21.45 ( $SD=4.97$ ) and accounting for 24.74% of the variance is composed of six items. The items determine how one clings to his own ethnic group culture (e.g. I prefer Ilokano language than my own ethnic language). The mean factor score has a skew of  $-.09$  and kurtosis of  $-.72$ .

Cordillera indigenous people's consciousness, the third factor, pertains to the feelings, beliefs and opinion of Cordillera indigenous people (e.g. Community justice system is better than the court justice system). It is composed of 8 items with mean total score of 35.90 ( $SD=5.63$ ) and accounted for 32% of the variance. The mean factor score has a skew of  $-.36$  and kurtosis of  $-.24$ .

### Reliability

A total of 33 items were dropped from the EIM for CIP and the remaining 27 items were then subjected to reliability test and yielded Cronbach alpha of  $.73$ . Based on the interpretation of ratings, the result is considered in the "extensive" range. Item-total correlation ranges from  $.005$  to  $.47$ . Although there are items that are below  $.20$ , these items were still retained and deemed as useful for the overall scale result. Each factor was also subjected to reliability test: Factor I shows exemplary internal consistency with Cronbach Alpha of  $.80$ ; Factor II has minimal internal consistency with Cronbach alpha of  $.51$ , and Factor III with Cronbach alpha of  $.69$  means it has moderate internal consistency.

### Validity

Content and convergent validity were explored in this study. Content validity was done during the time the measure was developed. As for convergent validity, self-esteem was correlated with the EIM for CIP total score and the three factors.

**Table 1**  
**Correlations between ethnic identity, factors of ethnic identity and self-esteem**

	Factor I	Factor II	Factor III	Ethnic identity	Self-esteem
Factor I	---				
Factor II	-.05	---			
Factor III	.37***	-.10	---		
Ethnic identity	.82***	.33***	.67***	---	
Self-esteem	.16*	.14*	.10	.21**	---

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

Correlation between ethnic identity and self-esteem resulted to significant correlation of .21 at  $p = .002$ . Among the factors of ethnic identity, only Factor III (Cordillera indigenous people's consciousness) was not significantly correlated with self-esteem and Factor II. All factors were found to be significantly correlated with the ethnic identity score.

### Discussion

Factor analysis for the original 60 items ethnic identity measure for Cordillera indigenous people resulted to 27 items EIM for CIP with three factors namely: attitude towards own ethnic group, cultural preference and Cordillera indigenous people's consciousness. Factor I: attitude towards own ethnic identity had the most number of items and included items which were developmental aspect of ethnic identity such as awareness and exploration of one's identity (Phinney, 1992) and the individuals feelings as a member of an ethnic group (Laishley, 1975). Factor II: cultural preference includes 6 items which shows the individuals choice of Cordillera material (foods) and non-material (music and language) culture. Ethnic group preference is also evident in the items in Factor II. Although Factor II has the lowest reliability score it is deemed important because the items would give us idea on the individuals' recognition of ethnic differences, cultural differences and individuals choice of friends and peers. Factor III: Cordillera indigenous people's consciousness has 8 items which directly measures attitudes towards specific issues among indigenous people in Cordillera. The mean scores tell us that the respondents agree with the items listed and further more shows there is a growing assertion of one's identity, and heritage (Victor, 2008). Factor I is significantly correlated with Factor III which shows us that one's attitude towards his own ethnic groups is also shape by the social issues surrounding them.

As for its validity, the study shows that there is highly significant correlation between self-esteem and ethnic identity. Among the different components of EIM for CIP only Factor III was not correlated with self-esteem which suggests one's consciousness of their culture and heritage is not related to one's self-esteem or this result could be attributed to the fact that Filipino by nature draws their self esteem from collective group and not from individualistic point of view as measured by Rosenberg's Self esteem scale. Another study using collective self-esteem scale is therefore recommended.

The high interfactor correlations indicated that the 27-items EIM for CIP is highly related to each other and can be used to measure the level of ethnic identity among Cordillera indigenous people. Additionally, each factor can also be used to measure certain aspect of the individual ethnic identity. Factor I can be used to measure the individual attitude toward his own ethnic group. Factor II will give one's cultural preference and Factor III can help us measure the students' disposition on Cordillera indigenous people's issues.

The EIM for CIP's strength is that it is the only ethnic identity measure prepared to measure ethnic identity among Cordillera indigenous people and unlike other measures on ethnic identity (foreign made) EIM for CIP is the only measure that has items which included specific cultural preference and culturally based issues and concerns. This is very important because valuing and appreciation of one's cultural practices according to Cokley (2007), and Ponteretto and Park (2007) is one's expression of the sense of belonging to a group.

The limitation of the EIM for CIP is that it can only be used for literate indigenous people in Cordillera. The EIM for CIP is definitely not intended to measure ethnic identity of other ethnic group in Cordillera, specially the migrants. However, one may try to use Factor I (attitude towards ethnic group) to measure ethnic identity of other Philippine indigenous ethnic group since the statements in Factor I are generally stated and that the concepts of "respect for elders" are common to all ethnic groups in the Philippines specially to indigenous groups. In Factor II, only the first four items may be used to other ethnic group but not the last three items in Factor II since they are specific cultural behaviors in Cordillera. In doing this one should keep in mind to check the reliability, validity and goodness of fit of the data for a more accurate interpretation. Also, one needs to consider translating the item to their native tongue. For Cordillera however, there is no need to translate since Cordillera is the only English speaking region in the north.

### References

- Cokley, K. O. (2007). Critical issues in the measurement of ethnic and racial identity: A referendum on the state of the field. *Journal of Counseling Psychology, 54*, 224-239.
- Commission on Higher Education Memorandum 30 Series of 2004.
- Erikson, E. H. (1968). *Identity: Youth and crisis*. New York: Norton.
- Field, A. (2000). *Discovering statistics using SPSS for Windows*. London: Sage Pub.
- Floyd, F. J., & Widaman, K. F. (1995). Factor analysis in the development and refinement of clinical assessment instruments. *Psychological Assessment, 7*(3), 286-299.
- Giménez, M. E. (1992). U.S. Ethnic Politics: Implications for Latin Americans, *Latin American Perspectives, 19*(4), 7-17.
- Helms, J. E. (2007). Some better practices for measuring racial and ethnic identity constructs. *Journal of Counseling Psychology, 54*, 235-246.

- Henry, J.M., & Bankston III, C.L. (2001). Ethnic self-identification and symbolic stereotyping: The portrayal of Louisiana Cajuns. *Ethnic and Racial Studies*, 24(6), 1020-1045.
- Laishley J. (1975). Cognitive process in adolescent ethnic attitude". In G.K. Verma & C. Bagley (Eds.), *Race and Education Across culture* (pp. 100-120). London: Heinemann.
- Lanson-Billings, G. (2006). It's not the culture, it's the poverty of culture: The problem with teacher education. *Anthropology and Education Quarterly*, 37, 2.
- López, I. (2008). But you don't look Puerto Rican: The moderating effect of ethnic identity on the relation between skin color and self-esteem among Puerto Rican women. *Cultural Diversity and Ethnic Minority Psychology*, 14(2) 102-108.
- Marcia, J. (1980). Identity in adolescence. In J. Adelson (Ed.), *Handbook of adolescent psychology* (pp. 159-187). New York: Wiley.
- Phinney, J. S., & Ong, A. D. (2007). Conceptualization and measurement of ethnic identity: Current status and future directions. *Journal of Counseling Psychology*, 54, 271-281.
- Phinney, J. S. 1990, Ethnic identity in adolescents and adults: Review of research, *Psychological Bulletin*, 180(3), 499-514.
- Ponterotto, J.G. & Park, T. J. (2007). Special section: Racial and ethnic identity. *Journal of Counseling Psychology*, 54, 282-294.
- Quintana, S. M. (2007). Racial and ethnic identity: Developmental perspectives and research. *Journal of Counseling Psychology*, 54, 259-270.
- Rosenberg, M. (1965). *Society and the adolescent self-image*. Princeton, NJ: Princeton University Press.
- Trimble, J. E. (2007). Prolegomena for the connotation of construct use in the measurement of ethnic and racial identity. *Journal of Counseling Psychology*, 54, 247-258.
- Umaña-Taylor, A. J. (2004). Ethnic identity and self-esteem: Examining the role of social context. *Journal of Adolescence*, 27, 139-146.
- Umaña-Taylor, A. J., Yazedjian, A., & Ba´maca-Go´mez, M. (2004). Developing the Ethnic Identity Scale using Eriksonian and social identity perspectives. *Identity: An International Journal*, 4, 9-38.
- Umaña-Taylor, A. J., & Shin, N. (2007). An examination of ethnic identity and self-esteem with diverse populations: Exploring variation by ethnicity and geography. *Cultural Diversity and Ethnic Minority Psychology*, 13, 2.
- Victor, L. (2008). *Migration, education and the Cordillera cultural landscape: Memories, reflections and challenges*. Paper presentation during the seminar on "Faces and Challenges of Migration: The Cordillera Experience" held at Hotel Supreme Convention Plaza, Baguio City.
- Zimmermann, B., Klaus L. F., & Constant, A. (2006) *Ethnic self-identification of first-generation immigrants*. Discussion Paper No. 2535 December 2006.