Ethnic identity and Psychological Well-BeingofAdolescents-Refugees: A qualitative study of Ethnic Hazaras in Bogor(Indonesia)

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Abstract- Ethnic identity is a social dimension of identity and Psychological well-being is growing area in this research. However, the relationship between these variables are mainly examined in different context. This study investigated ethnic identity of The Hazaras as adolescent refugees in Indonesia, as well as how it relates to psychological well-being. Ten participants (5 males, 5 females) completed interview with ethnic identity and psychological well-being measures. Results indicated that ethnic identity of male participants tend to have more salient ethnic identity than female participants. Furthermore, ethnic identity and psychological well-being relationship male participants also more salient than female participants.

Index Terms*-* adolescent refugees; ethnic identity; psychological well-being; The Hazaras: Indonesia.

I. INTRODUCTION

At the end of 2006 there were 9.9 million refugees worldwide, with an even larger 32.9 million persons of concern (UNHCR, 2007). According to the United Nations 1951 Convention on the status of refugees, a refugee is a person who has a well-founded fear of persecution based on race, religion, nationality, membership of a particular social group or political view, which is outside home country, and he/she is unwilling or unable toavail himself/herself of the protection of that country, or to return there, for fear of persecution.

There are three durable solutions outlined by the international governing body for refugees, the United Nations High Commissioner for Refugees (UNHCR): voluntary repatriation; local integration in the country of first asylum; and third country resettlement. Resettlement in a third country is the least common durable solution (less than 1% of all refugees) given the high cost and extreme burden placed on refugees and the host countries (UNHCR, 2003). However, it has been shown to be one of the most effective solutions in bringing protection to refugees and constitutes a significant number of refugees and resources involved in the resettlement countries. According to the UNHCR, through the federal humanitarian programs in 2006, 71,700 refugees were admitted by 15 resettlement countries, with the largest numbers being resettled in the United States, Australia, Canada, Sweden, Norway and New Zealand respectively (2007a). Australia admitted 13,400 of those refugees through their off-shore.

Indonesia is a non-signatory of the Refugee Convention, therefore Indonesia has no obligation to accept asylum seekers and integrate recognized refugees, but based on humanitarian considerations it respects and protects the human rights of those who stay temporarily and thus provides some form of accommodation and basic care for asylum seekers and refugees.

In 2015, Three ships reached Aceh after a long, dangerous trip. Although the Indonesian army had tried to prevent at least one ship from landing by first equipping it with food and fuel and then forcing it back out to sea, eventually these people were allowed to come on land. Not least, because of Acehnese fishermen had ignored the military's orders and rescued many of these hopeless people. Following a trilateral crisis meeting of the foreign ministers of Indonesia, Thailand and Malaysia, the latter three promised to provide the Hazaras boat people with shelter for a year, provided that all costs would be covered by external agencies and they would be resettled to third countries.

Hazaras is one of the most persecuted ethnic minorities in Asia even in world, as they do not have citizen rights in their home countries. Political persecution, but also extreme poverty, drive them across the borders into southeast Asia country especially Indonesia. Indonesia is not just a transit country for the refugees, but for displaced people from more than 40 countries in South Asia, Africa and the Middle East.

Recently, Indonesia the biggest country in southeast Asia has opted for a humanitarian approach and allowed the UNHCR to receive and handle the Hazaras like other asylum seekers. The UNHCR in Indonesia is working very hard to take care of determining the refugee status determination process and resettlements. But despite all these efforts, theyface the consequences of global resettlement fatigue. Refugees in Indonesia are not a resettlement priority. In addition, the refugees who cannot be repatriated to their countries of origin are becoming an increasing burden for Indonesia. Although Indonesia receives international funding to take care of them, it faces increasing social problems with their temporary quasi-integration. Indonesia's hospitality could thus backfire, if it becomes a magnet for other refugees in the different region, who hope that their treatment in Indonesia would be better than in Thailand or Malaysia (www.insideindonesia.org/shelter-versus-shielded-borders,Pudjiastuti, 2016).

Most of the refugees are children, adolescents, and women, however even though they stay in host country ethnicity

is still important for how individuals define themselves (Phinney, 1992). Ethnic identity, as an aspect of identity, is an important developmental task for adolescents, especially in plural societies. Ethnic identity has widely acknowledged relationship with psychological well-being across countries (Cokker, 2008).

Ethnic identity is one of the concepts related to the culture. Ethnic identity is not fixed but dynamic understanding of the self and ethnic backgrounds. Identity is constructed and modified when the individual is aware of ethnicity, in a broad sociocultural setting (Phinney, 2003). It thus becomes clear that the individual is part of a culture and entered in a specific ethnic thus have a characteristic such that characterized in ethnic. But individuals also have the authority of themselves in attitude and behavior, whether to highlight and develop such characteristics, able to use them according to the circumstances experienced.

Adolescent refugees need to maintain their origin culture and ethnic, at the same time psychological well-being is also important to develop their feeling of identity. Furthermore, this transition period gives them good opportunity for personal growth and self-development, and also could be positive experience for them (Mendoza et al., 2007; Phinney& Ong, 2007). Both phenomena, ethnic identity and psychological well-being, are interconnected, culture can affect an individual's psychological well-being when people follow what people did around them and people regard the culture around them to be their characteristic (Karasawa, et al, 2011). Instead, the individual's personality can be changed by culture environment.

Ethnic identity and their role in psychological well-being will be understood well in the terms of characteristics of the people and responses of receiving society. Ethnic identity is likely to be tough when people have a high desire to preserve their identities and when pluralism is accepted. In the face of real or perceived hostility toward the groups, some people may reject their own ethnic identity; others may assert a pride in their racial group and emphasize solidarity as a way of dealing with intolerant attitudes (Beiser&Hou, 2006).

Several studies in North America found out that refugees' and immigrants' acculturation to western society is associated with their ethnic identity and well-being (Barry, 2000; Tsai et al., 2002). Socioeconomic status has been found to be associated with both ethnic identity and stressors associated with ethnic discrimination being compounded by poverty (Myers, 2009). The relevance of ethnic identity to well-being appears to be moderated by personal and social features. Researcher should therefore attend to contextual factors when studying ethnic identity (Syed &Azmitia, 2008; 2010).

The fact described above is one of the problems refugees are faced at. It is well known that many forms of identity, including ethnic identity, become very important during adolescence (Phinney, 1992). Yet, surprisingly, the study examined these theories have been mainly cross-sectional and recently focused on the early or middle adolescence. Moreover, this theory has not been subjected to ethnic identity development rigorous empirical tests. This research focus on each component of ethnic identity and their impact on psychological well-being.

The aim this study is to investigate and describe ethnic identity, psychological well-being and their interconnection for the Hazaras' refugee adolescents in Indonesia.

Refugees are very special group of people who are faced at the extreme experience of trauma that is not work out yet, therefore Author believe that qualitative studyis the most appropriate way to understand this experience and do not harm.

The relevance of this study first of all is connected with the possibility to enhance refugees' psychological well-being and provide appropriate policies toward refugees'

About the differences in their ethnic identity from local majority. Moreover, the relevance of this study also concern about implementation of multicultural policies in the similar conditions. Therefore, the result of this study may be applied both in theoretical (to extend the existing theory) and practical (to provide and appropriate policies toward refugees' psychological well-being enhancement and their acceptance in host society) areas.

The current study arises three main *research questions*:

1. What are the main patterns in ethnic identity of ethnic Hazaras adolescents-refugees in Indonesia?
2. What are the main patterns in psychological well-being of ethnic Hazaras adolescents-refugees in Indonesia?
3. How ethnic identity and psychological well-being of adolescents' refugees' of ethnic Hazaras in Indonesia are associated?

II. THEORETICAL BACKGROUND

Ethnic Identity and Psychological Well-Being

Developmental and social psychology theories indicated to the importance of psychological feelings (Marcia, 1980; Roberts et al; 1999). Ethnic identity and the components of ethnic identity are taken to act in concert as predictor of psychological well-being (Phinney, 1992; Phinney& Ong, 2007; Roberts et al 1999). Empirical study indicated important role in ethnic identity as predictor of optimal human functioning and social development, positively relate to self-esteem and self-satisfaction (Phinney, 1992). This relation is very important in plural society (Schwartz, Zamboango, Weisskirch, & Rodriguez, 2009). Ethnic identity served as a buffer, when individual withdrawing their group member to distinguish themselves positively in relation to other group (Turner, 1999). According to Rejection Identification Model, individual sustains enhance in group identification when is refused by non-group member (Phinney, 1997).

This relationship has been studied in Africa sub-Sahara. Abubakar et al. (2012) studied relationship between ethnic identity and psychological well-being of two groups of immigrant and local group in Kenya as host country. They found that two ethnic orientations with local ethnic and ethnic identity are important for adolescent psychological well-being. They also found adolescents with prominent ethnic identity has higher psychological well-being. Here, they are considered positive well-being and mental health symptoms and found that strong identity related with positive psychological well-being. So ethnic identity and psychological well-being have essential connections. But a very few data exist about these phenomena relationship in refugees. Thus author review ethnic identity and psychological well-being concepts further and study their interconnection

empirically in a sample of ethnic Hazaras adolescents-refugees in Indonesia.

III.   METHOD

Participants and Procedures

Data were collected from 10 students of Refugee's school in (5 males, 5 females) as part of this study on ethnic identity and psychological well-being: adolescents at the age 15-18 years old, have been living in Indonesia for 2 years, 8 participants were born and living in Afghanistan and 2 females' participants were born in Iran and living in Afghanistan. They responded to a depth-interview of ethnic identity and psychological well-being. During data collection, APA ethical guidelines interview were adhered to, and all participants were made aware of their rights before they started.

Sampling Technique

To get complete explanation and deeply from the subjects, this study is using qualitative technique. Therefore, this study only uses small subject (Poerwandari, 2005). Qualitative study tends use small sample because focus to deeply processes (Banister, et al., 2011).

The sample used in qualitative research is generally less (compared to samples in quantitative research) and tend to be taken as purposive rather than randomly because samples were chosen specifically by the aim of the research (Poerwandari, 2005). Sampling as participants based on the draft is purposive sampling, which is a type of non-probability sampling that the sample unit selection based on the consideration or judgment of the researcher about what is considered useful and representative for the research. The strategy used to get a sample is snowball sampling, which is a strategy to get a sample by asking some experts or practitioners relating to the case study on recommendations cases or others who can provide information and so on down obtained samples or case for describe variables being studied.

Method of collecting data

In qualitative method, a method commonly used to collect data are interview, and review some of the relevant documents. Qualitative method is specifically oriented to the exploration, discovery, and inductive logic. Inductive logic is not only restricting research in an effort to accept and reject assumption but try to understand the situation in accordance with how the situation (Patton, 1990, Poerwandari 2005).

Interview

In accordance with the aim of the study, which is to get an idea of ethnic identity and the psychological well-being of The Hazaras' adolescents-refugees, then the type of interviews to be conducted in-depth interviews. In-depth interview is recurring meeting between researcher and participants in order to understand the perspective of the participants about their life, experiences, or a situation that is highly expressed in their words (Taylor &Bagdan 1984 in Minichiello, et al., 1995)

Interview Guidelines

The researcher makes the framework for interview and develop guidelines based on the theory of Ethnic identity proposed by Phinney with 6 dimensions including: Self-categorization and labeling, commitment and attachment, exploration, ethnicity behavior, evaluation and in-group attitude, and value and belief (Phinney, 1992). Second measurement in this study using psychological well-being theory by Ryff with 6 dimensions including: self-acceptance, positive relationship with other, autonomy, environmental mastery, purpose of life, and personal growth (Ryff, 1989).

Data Analysis Technique

The results of the interview were copied into the form of a complete written description, word by word (verbatim), so that the interview flow and content of the interview can be seen as a whole and approved by significant others. Some thematic analysis phase is not similar to other stages of the qualitative research. The process begins when analysis started to pay attention, and look, patterns of meaning and potential issues in the data. Writing is an integral part of the analysis, not something put in the last section, such as the existence of the statistical analysis(Tuckett, 2005).

IV.   RESULT

Ethnic identity

Individual's personality can be changed by culture environment. Components of ethnic identity argued to inform identity and in particular ethnic identity (Phinney, 2000), had a limited value in explaining deeply the cultural differences between male and female observed in this research, although the ethnic groups could be expected to show differences on this dimension. It is quite evident that other contextual influences may be more important for ethnic identity salience (Owe et al., 2012; Phinney et al., 2001). Firstly, it seems quite clear that in Middle East country, ethnic group membership is very important for male and female. This may be due to the continued polarized nature of the contexts in which the Male dominate.

The ethnic group membership is generally not threatened within their context in Indonesia as refugees, their ethnic identity is salient (Johnson et al., 2012), but they seem secure in their ethnic identities (Doane, 1997). They salient this may be because

they had experience the prejudice and discrimination faced by majority people in native country (Williams et al., 2008).

Ethnic identity and psychological well-being

Ethnic identity seems to functioning in a similar way across different contexts.Even if the construct is tricky, its association with the psychological well-being components for adolescent refugees: ethnic identity is positively associated with life satisfaction and negatively associated with deficient mental health (T. B. Smith & Silva, 2011). Similar to the study by Abubakar et al. (2012), ethnic identity seems to have a stronger association with life satisfaction. This may be especially true in multicultural setting where peoples may experience a sense of threat to their identities, and group membership provides them with a psychological buffer (RIM; Branscombe et al., 1999) that enhances their psychological well-being.

In Indonesia, adolescents may encounter their own culture, including values and beliefs. However, within Indonesia context, ethnic identity would be important for psychological functioning. In the context where ethnic identity faces minimal threat in Indonesia, ethnic identity serves the purpose of reinforcing a sense of relatedness, commitment, and group membership (Phinney et al., 2001).

Transition period give adolescences opportunity for personal growth, self-development and also positive experience (Mendoza et al., 2007). The result of this study showed male and female participants strongly related with personal growth, self-development, and positive experience. The similarities result of ethnic identity generally between male and female they both strongly related with 3 dimensions of self-acceptance and labelling, commitment and attachment, and exploration. The similarities of both between male and female because they have strong self of belonging toward the ethnic group and do care with group membership after they got traumatic event in their native country and in their place right now as refugees they get secure so that they can show up their identity without feeling threatened.

The differences and similarities of ethnic identity between male and female participants

Ethnic behavior, evaluation and in-group attitude, and values and beliefs. The result showed the differences among 3 dimensions are the difficulties to maintain some values and beliefs for female participants but for male participants still maintain belief because of according to their culture male has higher position than female so that they have to hold the values and beliefs if in the future they will teach their family to maintain beliefs and values and they have to understand pretty well about their beliefs and values. The differences for ethnic behavior the result is male participants tend to be more adaptive in new place than female participants, because male participants more concern to being adaptive than female still want to learn and continue ethnic behavior. Evaluation and in-group attitude the differences between male and female participants, male participants positively related with all coding because of feel responsibility to people from native country and always make sure people always in good condition but for female participants because of less responsibility feeling they do not care with other people condition and sometimes feel uncomfortable with people from native because high of temperament. The main pattern of differences between male and female largely because of the position of male is higher than female.

The similarities and differences of psychological well-being between male and female participants

Female and male participants similarly only positively related with personal growth, because the tendency to develop themselves and open to new experience strongly related with the participants, because the traumatic event they did not have any opportunity to develop themselves and get new experience.

Positive relations with others, autonomy, self-acceptance, environmental mastery, and purpose in life have different result between male and female participants. Male participants tend to be more responsible with people from native country and more independent because of they put principles that male should be more responsible than female so that for female participants also for female participant they cannot be more independent because of the fact they are female and under family's control

The relationship between ethnic identity and psychological well-being

The relationship between ethnic identity and psychological well-being have important implication for adolescent refugees. Ethnic identity is necessary for psychological well-being. It is a key to understand the psychological mechanism that influence need to belong to ethnic groups (Baumeister& Leary, 1995). When dealing with people from Middle East, it is a key to understand meaning of ethnic group membership and ethnicity of adolescent refugees.

V. CONCLUSION AND RECCOMMENDATION

Ethnic identity from The Hazaras strongly related with Self-categorization and labelling, commitment and attachment, and exploration. This ethnic group has a frame of reference where people used cognitive and affective behavior to social interaction with people from native country. Those viewpoints describe when they are in the conflict situation or when they have to face ethnic conflict in particular context, sense of belonging toward ethnic will increase to make sure psychological function in multiethnic group.

In psychological well-being The Hazaras strongly related with the positive relationships with other, autonomy, and environmental mastery. This shows that although the participants have good relationships with others but they still have the ability to be independent in decision making. On the other hand, the environmental mastery shows that The Hazaras strongly related with sense of belonging which each supports one another

The relationship between ethnic identity and psychological well-being has important implications for adolescents from The Hazaras. Ethnic identity is important for psychological well-being in all countries.

In the Middle East, ethnicityis often cited as a source of political conflict and imbalance in the distribution of national resources. As a result, discussions about ethnic identification have been undermined by the negative. However, our research shows that ethnic identification is an important psychological function by giving the impression to growing teenagers with a sense of belonging and affiliation. Challenges for practitioners and counselors are as follows: first, recognizing the importance of ethnic identity and exploration in many contexts; And secondly, to find ways that nurture the sense of belonging to this ethnic group while highlighting the positive value arising from a solid sense of belonging to the state. This needs to be done without the promotion of a person's ethnic identity transformed into an intergroup conflict.

Like many cross-cultural studies, we cannot obtain full scalar invariants in our assessment of measurement invariants for ethnic identity (Milfont& Fischer, 2010). We argue that our results from this research have practical and methodological implications. Practically, we argue that more work or learning opportunities are taking into account ethnic and ethical conduct as a barrier. This may give insight into how ethnic identity is conceptualized within the region and how it informs future research on identity theory. Methodologically, although we think that scholars need to take additional action if they want to see the relationship between two variables.

Limitations in this study are related to participants. Firstly, we studied The Hazaras with small participants in qualitative

studies, also the questions were too many. On the other side, The Hazaras are still the asylum seeker status so that influence their answer tend to negatively related to the future. For further research should be directed to use quantitative research with a large number of participants and the status of The Hazaras as permanent resident and get the status of citizenship in a country. Secondly, we do not consider contextual variables in the analysis. In-depth knowledge of aspects such as prosperity, the political climate, or intercultural relationships may also be relevant to understanding the relationship between ethnic identity and psychological well-being. In the other hand, more study is needed to understand the meaning of psychological well-being in the context of the Middle East. In poverty countries, high rates of infectious disease, and conflict-ridden, it may be necessary to understand how persons determine their happiness, self-esteem, and life satisfaction, as this may be very different from Western conceptions. Worrell&Gardner-Kitt(2006) warns against importing the actions of Western identity into different contexts without considering their psychological validity, and we will suggest the same with respect to measures well-being.

In addition, it is important to look deeply at the cultural complexity of the native country. Development perspective argues that the identity crisis (Erikson, 1968) can be resolved between the ages of adolescents (Marcia, 1980). However, the Neo Eriksonian perspective argues that the identity crisis extends into an emerging adult (Schwartz et al., 2005). The complex nature of the cultural dynamic, social, and political (Ong'ayo, 2008) may require longitudinal investigations of identity in general, the role of the psychosocial function context, ethnicity, and ethnic identity. The design of this research, does not allow us to assess the development process of true ethical identity when comparing with adults.

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