

## IDEOLOGICAL BASES OF NATIONAL IDENTITY AND THEIR INFLUENCE ON SUBJECTIVE, PSYCHOLOGICAL AND SOCIAL WELL-BEING IN PERU

### *BASES IDEOLÓGICAS DE LA IDENTIDAD NACIONAL Y SU INFLUENCIA EN EL BIENESTAR SUBJETIVO, PSICOLÓGICO Y SOCIAL EN PERÚ*

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#### RESUMEN

El presente estudio busca analizar las relaciones existentes entre ideología, identidad nacional y tres expresiones de bienestar (Subjetivo, Psicológico y Social). Para tal fin, una encuesta virtual fue aplicada a ciudadanos de Lima y otras áreas urbanas del Perú ( $n=301$ ). Los resultados muestran que la ideología autoritaria refuerza la identificación y una evaluación positiva del endogrupo nacional, mientras que la ideología dominante disminuye esta identificación y valoración positiva. Adicionalmente, la identificación con el Perú está directamente relacionada con las tres expresiones de bienestar evaluadas. Sin embargo, este grado de identificación se asocia con mayor intensidad al bienestar social. Los resultados son útiles para reflexionar sobre la implementación de mecanismos que estimulen y refuercen el desarrollo de la identidad nacional con miras a reducir dinámicas de poder y exclusión social que no permiten consolidar la representación de una categoría social nacional que actúe como fuente de bienestar en el Perú. **Palabras Clave:** Autoritarismo de Derecha, Bienestar Psicológico, Bienestar Social, Bienestar Subjetivo, Identidad Nacional, Orientación a la Dominancia Social.

#### ABSTRACT

*This study analyzes the relation among ideology, national identity, and three expressions of well-being. A virtual survey was administered to citizens of Lima and other urban areas of Peru ( $n=301$ ). Results show that authoritarian ideology reinforces identification and a positive evaluation of national ingroup, while dominant ideology diminishes it. Likewise, identification with the national ingroup is directly related to the three expressions of well-being studied. Notwithstanding, it influences more clearly social well-being than another expression of well-being. Results are helpful to reflect upon the need of implementing mechanisms of national identity development to end with the hierarchical and exclusionary dynamics of Peruvian society in order to consolidate a national social category that should be a source of well-being.*

**Key Words:** Right-wing Authoritarianism, Psychological well-being, Social well-being, Subjective well-being, National identity, Social Dominance Orientation.

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Collective behavior and group identification are considered to be universal psychological processes that meet an adaptive function of human organism -increasing its individual competences- which are directed toward overcoming survival problems that humans have been exposed throughout their evolutionary history (Brewer, 2007; Caporael & Baron, 1997; Hogg & Abrams, 1988).

One theoretical approach that seeks to explain affiliation toward diverse groups and maintenance of collective identities is Social Identity Theory (Tajfel, 1982), which defines social identity as “(...) that part of the individual’s self-concept which derives from his knowledge of his membership in a social group (or groups) together with the value and emotional significance attached to that membership” (p. 24).

According to Van Vugt and Hart (2004), social identity acts as a powerful force of cohesion and group loyalty based on positive image and expectations about the ingroup members. From a psychological perspective, this is related to the fact that expectations of cooperation and security promote a positive attraction toward other ingroup members, motivating adhesion to group norms and stimulating those behaviors that identify a person as a good member of the group (Brewer, 2007). In that sense, even when membership to a group is not opposed to individual interest, when this occurs people usually prefer to stay in the group, because this membership will have several benefits in future (Van Vugt & Hart, 2004).

### **Organization processes of social world and social identification**

Social Identity theory gives a particular importance to social categorization concept in understanding identification processes with groups and social categories. Social categorization is defined as a process whereby stimuli from the outside world are organized into comprehensible information units (Abrams & Hogg, 1990). Likewise, as a cognitive process implies the unification of objects and social events in groups corresponding to an individual’s actions, intentions, values and belief system (Tajfel, 1984, 1982; Tajfel & Forgas, 1981). Similar to the formation of social categories, values play an important role in their preservation because they are an interpretation framework about the social environment stimuli and allow establishing and emphasizing the perceptions of similitude and difference among social categories (Abrams & Hogg,

1990; Fiske & Taylor, 2007; Tajfel, 1982; Tajfel & Forgas, 1981).

When categorizing people, the process divides them routinely in terms of ingroup and outgroup (Stangor, 2000; Tajfel, 1984). Intergroup relations are developed in this scenario, where the presence of ingroup is related to and makes salient people’s social identity (Abrams, 1990; Hogg & Abrams; 1988; Tajfel & Forgas, 1981; Tajfel & Turner, 1979).

### **Social comparison and social identification**

Interaction with other people allows an individual’s social identity to be validated through social comparison (Hinkle & Brown, 1990). Festinger’s social comparison theory (1954) proposes that people tend to compare themselves with other individuals and these comparisons facilitate self-evaluation of abilities, opinions and experience, which permits to know the social performance compared to others or groups.

Thus, a group and its membership only can be evaluated and acquire meaning compared to other groups (Tajfel, 1984; Tajfel, 1978); and then as social identity defines, prescribes and evaluates who oneself is and how one should think, feel and act; people have a strong desire to establish or keep an evaluative superiority of one’s own group above other relevant groups (Hogg & Abrams, 2001; Tajfel, 1978). Hence, individual desires of positive self-evaluation provide the motivational basis for differentiation between these instances (Turner, 1975). In turn, differentiation is considered important in dimensions of a general social value or particular importance for ingroup members such as: status, power, the legitimacy as well as the stability of the social situation of the group (Tajfel, 1984).

Specifically, identification with the group acts as a reinforcer of ingroup bias effects. Thus, reinforcement effect of collective self-esteem through advantageous social comparison is more pronounced in those subjects who are identified with their group. This is especially true in collectivistic cultures, where a major trend toward ingroup bias has been found probably due to a greater evaluation of membership to a more stable social category (Hewstone, Rubin & Willis, 2002). However, identification does not play a role as clear as antecedent of advantageous social comparison, even though it had been thought that the higher the social identification, the greater ingroup bias. Unfortunately, this association has not been found consistently.

Concrete examples of this is appreciated in studies on national identity in Latin America, where members of different Latin-American nations value more positively nations of other regions considered of higher status, instrumentalism and development, in a phenomenon called altercentrism (Montero, 1992; Morales & Páez, 1996). In addition to, low status group in stability conditions of class system tends to display certain outgroup bias as shown by Bettencourt, Dorr, Charlton and Hume's (2001) meta-analysis review.

In that sense, the tendency to ethnocentrism depends upon characteristics, status position and power of the groups to which one belongs to (Morales & Huici, 1994). With respect to status of membership groups in a socio-cultural structure, high-status group members tend to evaluate their own group in a better way and show a major relative bias, that is; they differentiate more in the positive evaluation of ingroup compared to outgroup. High-status group members also tend to identify more with their group than low-status group members (Bettencourt et al., 2001).

Considering the above, it is common for a group to have more resources, power, status and prestige than others in contexts of intergroup relations. Moreover, members of the more powerful groups usually persist in keeping this situation within an intergroup dynamics, since it is a legitimate situation from their perspective as participants of the dominant group (Crocker, Major & Steele, 1998). In this scenario, the dominant group imposes its values and ideology over subordinate groups and individuals who are or feel obliged to abide them, causing the latter may acquire a potentially negative social identity (Rodríguez-Hernández & Cruz-Calderón, 2006), especially if the values of the dominant group are accepted (Abrams & Hogg, 1990; Crocker & Quinn, 2005).

Tajfel and Turner (1986) refer to negative social identity as a potential risk for self-concept and self-esteem of people who perceive a disadvantageous situation or an inferior position of their own group, because that perception of disadvantage turns out to be a necessary but not a sufficient condition for the emergence of a deficient self-perception (Mummendey, Kessler, Klink & Mielke, 1999). However, when an individual is aware of his membership to a socially devalued group and the negative social identity is finally formed; it creates frustration feelings, a reinforcement of the deteriorated image

of their own group (Banchs, Cadenas, Domínguez & Montero, 1993; Mummendey et al., 1999; Tajfel, 1984), and a pessimistic view of the future with few expectations of achieving a change in the disadvantageous situation for oneself (Montero, 1996).

### **National identity as a subtype of social identity**

Tajfel's studies have turned out to be very useful for understanding the nature of human affiliation to extended groups as a nation, considering that national identity is a specific type of social identity (Nigbur & Cirinnella, 2007; Smith, Giannini, Helkama, Maczynski & Stumps, 2005). The characterizing attributes of national identity are necessarily derived from the existence of a nation-state that acts as social category (Pérez, 1999). In that sense, national identity provides people with (a) a name defining national community, (b) the existence of a relation with a territory or original place, (c) elements and characteristics that define a shared public culture including religion, costumes, language, among others, (d) historical narratives and shared collective memories corresponding to a common past, (e) a series of rights and explicit obligations nation members must accept and (f) a common economy with certain mobility within a territory, which is shared by all the members (Herranz & Basabe, 1999).

### **National identity in Peru**

Attempts to describe national identity in Peru pose a difficult task to undertake because concepts such as "Peruvianess" and being Peruvian involve a socio-political and cultural abstraction, attached to a geographical area that is Peru (Espinosa, 2003, 2011).

From a psychological perspective, the problem of defining national identity seems to be originated during the independence and formation of the republic, epoch in which creole elites prevent indigenous population from having a leading role in political and social processes related to the construction of a nation idea in Peru (Montero, 1995). This problem is still present at the moment and might be related to intergroup conflict expressed in ethnic frontiers, racism, and discrimination prevailing in the country (Comas-Díaz, Lykes & Alarcón, 1998).

Complementarily, a national history with repeated tragic episodes registered in the collective memory of the Peruvians would seem to emphasize

the idea of a negative national identity (Espinosa, 2011; Rottenbacher, 2010; Rottenbacher & Espinosa, 2010). The previous fact seems to reinforce the doubts in population with respect to social value of membership to this nation and certain social and cultural groups (Espinosa, 2011; Espinosa, Calderón-Prada, Burga & Güímac, 2007).

However, several psychosocial studies allude to an ambivalent national identity with positive and negative defining elements and not necessarily to a negative identity as expected (Espinosa, 2003, 2011; Rottenbacher & Espinosa, 2010; Salgado, 1999).

### **National identity and well-being**

Conceptually, it has been established that social identity facilitates individuals' adaptation to their environment and is source of well-being (Haslam, Jetten, Postmes & Haslam, 2009; Inzlicht & Kang, 2010; Vignoles, Regalia, Manzi, Golledge & Scabini, 2006). In that sense, recent studies show that positive aspects of social identity tend to be related to a major subjective (Espinosa & Tapia, 2011; León, 2012) and social well-being (Espinosa, Beramendi & Zubieta, 2013).

It can be theoretically argued that national identity might fulfill a set of underpinning aspects of well-being (Espinosa, 2011) since it meets a series of motives or identity functions (cf., Simon, 2004; Vignoles et al., 2006).

On the one hand, social identity used to be a source of personal self-esteem (Abrams & Hogg, 1988) and given the close relationships between personal self-esteem and subjective well-being, some conceptual approaches and later empirical findings suggest that this type of identification should also have positive effects in the expression of subjective well-being (cf., Espinosa & Tapia, 2011; Lyubomirsky, Tkach & DiMatteo, 2006) and the dimensions of psychological well-being (cf., Arellano, 2011; Espinosa, 2011). Additionally, the entailment between national identification and social well-being in Peru leads to think it is necessary to reinforce social conditions of identification with this nation; because a positive relation with the sense of integration with a nation will be observed. In other words, the higher identification, the higher acceptance, interpersonal confidence, sense of contribution with society, perception of a better institutional functioning and comprehension of the system will be (Espinosa et al., 2013).

### **Ideological bases of national identification in Peru**

The conformation of a national healthy collective identity is difficult in contexts where prejudice and exclusion toward important parts of the society predominate, because the devaluation of these social groups do not allow to form an integrated image of the nation (Espinosa, 2011).

Ideological dimensions of a Right-Wing Authoritarianism (RWA; Altemeyer, 2004) and Social Dominance Orientation (SDO; Pratto, Sidanius, Stallwort & Malle, 1994; Sidanius & Pratto, 1999) help to explain the expressions of prejudice and the agreement with exclusion practices in a society (Duckitt & Sibley, 2007; Rottenbacher, Espinosa & Magallanes, 2011). Although, there is a relation between both ideological dimensions (Duriez, Van Hiel & Kossokowska, 2005), these are based on different motivations and would explain prejudice and discrimination processes from different perspectives (Altemeyer, 2004; Duckitt & Sibley, 2007). On the one hand, authoritarian people tend to be highly prejudiced and ethnocentric, because these aspects are motivated by fear and threatening emotions from the social world (Duckitt, 2003; Duckitt & Sibley, 2007; Duriez et al., 2005). RWA is related to safety, tradition, conformism, and benevolence values (Altemeyer, 2004). Nevertheless, some studies have proved that only conservation values are associated to RWA, while benevolence tend to be an opposite value toward this ideological position and furthermore, it is a characteristic of left-wing individuals (Caprara, Sc Schwartz, Capanna, Vecchione & Barbaranelli, 2006; Mendoza, Páez, Marques, Techio & Espinosa, 2005). Specifically, although authoritarianism reinforces ingroup cohesion, nationalism and ethnocentrism, direct evidence supporting this fact has not been found in studies on national identity in Peru. However, it can be argued that a positive relation among conservation values, identification and evaluation of membership to the country would be a mediator variable of the authoritarianism effect on national identification (Espinosa, 2011).

On the other hand, Social Dominance Theory poses that individuals who score high in this ideological dimension will tend to support social policies and practices, which reinforce a hierarchy structure within a society, remarking the superiority of a group over others (Pratto et al., 1994; Sidanius & Pratto, 1999). Dominant people are predisposed to

present positive affects and evaluations on power and dominant groups and negative affects and evaluations – or less positive ones – toward low-status groups, independently of membership to a group (Levin & Sidanius, 1999). The previous statement is partially corroborated in studies on national identity in Latin American countries, where SDO is inversely associated to identification and evaluation of the national group in Peru (Espinosa, 2011) and Argentina (Monsegur, Espinosa & Beramendi, 2014). With respect to this, Espinosa (2011) has argued that for all dominant people, their national groups are perceived as low status and instrumental value, which would damage the personal aspirations of domination and power, and therefore, they express the need of having certain psychological distance from these aspirations through low levels of identification.

In that sense, the general objective of this study is to describe and analyze the relations between identification and evaluation of the Peruvian national ingroup with Political ideology (Right Wing Authoritarianism and Social Dominance Orientation) and three measures of well-being (psychological, subjective and social well-being). Furthermore, this work will try to answer the following questions:

1. At a descriptive level, what are the levels of National Identity, Political Ideology and Well-Being variables in the sample?
2. How is the relation between National Identity, Political Ideology and Well-Being variables?
3. What is the impact of National Identity and Political Ideology variables on the different measures of Well-Being?
4. What is the impact of Political Ideology variables on National Identification and National Collective Self-Esteem?

## Method

### Participants

The sample was 301 Peruvians and/or residents in Peru obtained from an online survey constructed in Google Docs which was spread through social networks, blogs and a massive e-mailing. 50.2% of participants were female. Mean age was 20.67 (SD = 7.06), with a range from 16 to 56 years old. Most of the participants live in Lima (90.4%). The distribution according to socio-economic status (SES) was the following: 21.6% belonged to high socio-economic status, 39.2% was medium-high socio-economic status, 31.9% was medium socio-economic status,

6.6% was medium-low socio-economic status and 0.3% belongs to low socio-economic status.

### Variables, instruments and measures

**Demographic Variables.** A record card was created to collect information on participants' age, sex, socio-economic status and region of residence.

### National Identity Variables.

**National Identification.** This measure consists of an item with the following question: What is your degree of identification with Peru? Participants must answer on a 5-point scale, where 1 = "Nothing" and 5 = "Totally".

**National Collective Self-Esteem.** An adapted version to Peruvian social category of the Spanish translation of Luhtanen and Crocker's collective private self-esteem subscale (1992) was used. The scale consists of 4 items that assess the participants' affective relation in the study, considering their identification with Lima based on item such as "In general, I am lucky of being born in Lima" or "Generally, I feel being born in Lima worth nothing". Answers come from 1 = "I totally disagree" and 5 = "I totally agree". Those items with a negative evaluation of being Peruvian are inverted in order to obtain a general score in which higher value is considered a major collective self-esteem. The scale obtained a high reliability ( $\alpha = .85$ ). Given the strong relationship between the degree of identification with Peru and the Peruvian collective self-esteem,  $r(301) = .74$ ,  $p < .001$ , a variable named National Evaluation and Identification was constructed by averaging the scores of degree of identification and collective Peruvian self-esteem. This variable was used in the two path diagrams proposed in the present study.

### Political Ideology Variables.

**Right-Wing Authoritarianism** (Rottenbacher & Schmitz, 2012). A Spanish translated version from the short Right-Wing Authoritarianism Scale proposed by Zakrisson (2005) was used. This scale consists of 15 items such as "Our country desperately needs a mighty leader who will do what has to be done to destroy the radical new ways and sinfulness that are ruining us" on a 5-point Likert scale, being 1 = "I totally disagree" and 5 = "I totally agree". The total scale's reliability was high ( $\alpha = .80$ ).

**Social Dominance Orientation** (Sidanius & Pratto, 1999). This scale consists of 16 statements

referred to hierarchical and asymmetric relations among groups of the same society such as “Equality between groups should be our ideal”. The items are presented in a 7 point Likert scale, being 1 = “I totally disagree” and 7 = “I totally agree”. The scale obtained a high reliability ( $\alpha = .85$ ).

### Well-Being Variables.

*Subjective Well-Being* (Diener, Emmons, Larsen & Griffin, 1985). This scale assesses the cognitive value of the subjective well-being. It consists of 5 items such as “The conditions of my life are excellent”, with a seven-point scale, where 1 = “strongly disagree”, 2 = “disagree”, 3 = “slightly disagree”, 4 = “neither agree, neither disagree”, 5 = “slightly agree”, 6 = “agree”, and 7 = “strongly agree”. The scale obtained a high reliability ( $\alpha = .80$ ).

*Psychological Well-Being* (Ryff, 1989; Blanco & Díaz, 2005). This scale has 39 items such as “I tend to worry about what other people think of me” ranging from 1 = “strongly disagree” to 6 = “strongly agree”. The scale is structured in 6 dimensions: self-acceptance (“In general, I feel confident and positive about myself”), positive relations (“I do not have many people who want to listen to me when I need to talk”), autonomy (“I tend to be influenced by people with strong ideas or convictions”), environmental mastery (“I find it hard to run my life successfully”), personal growth (“Generally, over time I feel that I am still learning more about myself”) and purpose in life (“I enjoy making plans for the future and work to achieve them”). Each dimensions obtained acceptable high levels of reliability: self-acceptance ( $\alpha = .87$ ), positive relations ( $\alpha = .80$ ), autonomy ( $\alpha = .79$ ), environmental mastery ( $\alpha = .73$ ), personal growth, ( $\alpha = .71$ ) and purpose in life ( $\alpha = .88$ ). Likewise the total scale obtained a high reliability ( $\alpha = .94$ ).

*Social Well-Being* (Keyes, 1988). The scale consists of 33 items such as “I feel I am an important part of my community” in a 5-point Likert scale, ranging from 1 = “Totally disagree” and 5 = “Totally agree”. A high score means that a person values positively his/her insertion in society and he/she is well integrated in society, producing well-being and health in social terms. The 33 items are grouped in 5 dimensions: social integration (“I think people value me as a person”), social acceptance (“I think people are unreliable”), social contribution (“I think I can contribute something to the world”), social actualization (“I see that society is in continuous

development”) and social coherence (“The world is too complex for me”). Every dimension had acceptable high reliability levels: social integration ( $\alpha = .80$ ), social acceptance ( $\alpha = .63$ ), social contribution ( $\alpha = .81$ ), social actualization ( $\alpha = .70$ ), and social coherence ( $\alpha = .63$ ). Likewise, the total scale obtained a high reliability ( $\alpha = .86$ ).

### Procedure

A virtual survey with the previous instruments of the study was constructed in Google Docs and diffused through social networks, blogs and a massive e-mailing. An informed consent was requested to participants before the administration of the questionnaire, which lasted about 20 minutes.

### Results

#### Preliminary Analysis

An independent-samples t-test was run to determine if there were differences in the study variables between males and females; the results are presented in the next table.

As seen in table 1, SDO levels were significantly higher in males in comparison to females. On the other hand, females reported significantly higher levels of Social Well-Being and Psychological Well-Being in comparison to males.

#### Descriptive Statistics and Correlations between Study Variables

Descriptive statistics and correlations were examined between the study variables; the results are presented in the table 2.

As seen in table 2, Age was negatively correlated with SDO and RWA, and positively associated with Social Well-Being and Psychological Well-being; while Socio-Economic Status was inversely associated with only RWA.

On the other hand, both National Identity Variables were positively associated with all the other study variables, except with SDO where no significant relation were found. Also, a strong correlation was observed between National Identification and National Collective Self-Esteem.

Regarding the Well-Being Variables, all three variables were positively associated with National Identification and National Collective Self-Esteem. In addition, only Social Well-Being presented a negative significant correlation with SDO. Finally, a positive correlation was found between the three Well-Being Variables.

At a descriptive level, both National Identity Variables means were above the theoretical mean. On the other hand, both Political Ideology Variables means were below their theoretical means. In regard to the Well-Being Variables, we observe that the

Social Well-Being variable mean was below the theoretical mean, meanwhile Psychological and Subjective Well-Being means were both above their theoretical means.

Table 1.

*Differences in variables of study between males and females*

| Variables                       | Males    |              | Females  |              | <i>t</i> | <i>df</i> |
|---------------------------------|----------|--------------|----------|--------------|----------|-----------|
|                                 | <i>n</i> | <i>M(SD)</i> | <i>n</i> | <i>M(SD)</i> |          |           |
| Social Dominance Orientation    | 146      | 2.56(0.80)   | 141      | 2.22(0.72)   | -3.81**  | 285       |
| Right Wing-Authoritarianism     | 142      | 3.21(0.78)   | 142      | 3.06(0.71)   | -1.64    | 282       |
| Total Social Well-Being         | 130      | 3.43(0.49)   | 121      | 3.55(0.41)   | 2.04*    | 249       |
| Total Psychological Well-Being  | 127      | 4.23(0.73)   | 118      | 4.47(0.74)   | 2.54*    | 243       |
| Total Subjective Well-Being     | 148      | 4.65(1.13)   | 150      | 4.81(1.19)   | 1.17     | 296       |
| National Identification         | 150      | 3.99(1.14)   | 151      | 4.03(0.83)   | 0.41     | 273       |
| National Collective Self-Esteem | 150      | 4.17(0.91)   | 151      | 4.27(0.73)   | 1.07     | 284       |

\* $p < .05$ ; \*\* $p < .001$

Table 2.

*Descriptives and correlations between study variables.*

| Variables                           | 1    | 2    | 3    | 4     | 5      | 6      | 7     | 8     | 9     | <i>M</i> | <i>SD</i> |
|-------------------------------------|------|------|------|-------|--------|--------|-------|-------|-------|----------|-----------|
| <i>Demographic Variables</i>        |      |      |      |       |        |        |       |       |       |          |           |
| 1. Age                              | ---- | .11  | .06  | -.01  | -.17** | -.21** | .18** | .20** | -.05  | 20.64    | 7.06      |
| 2. Socio-Economic Status            |      | ---- | -.06 | -.08  | -.11   | -.14*  | .02   | .05   | .11   | 3.75     | 0.88      |
| <i>National Identity Variables</i>  |      |      |      |       |        |        |       |       |       |          |           |
| 3. National Identification          |      |      | ---- | .74** | -.06   | .36**  | .35** | .23** | .21** | 4.01     | 0.99      |
| 4. National Collective Self-Esteem  |      |      |      | ----  | -.09   | .34**  | .40** | .30** | .28** | 4.22     | 0.82      |
| <i>Political Ideology Variables</i> |      |      |      |       |        |        |       |       |       |          |           |
| 5. Social Dominance Orientation     |      |      |      |       | ----   | .36**  | -.13  | -.13* | -.09  | 2.40     | 0.78      |
| 6. Right Wing-Authoritarianism      |      |      |      |       |        | ----   | .01   | -.11  | .08   | 3.14     | 0.75      |
| <i>Well-Being Variables</i>         |      |      |      |       |        |        |       |       |       |          |           |
| 7. Total Social Well-Being          |      |      |      |       |        |        | ----  | .70** | .57** | 3.49     | 0.45      |
| 8. Total Psychological Well-Being   |      |      |      |       |        |        |       | ----  | .60** | 4.35     | 0.74      |
| 9. Total Subjective Well-Being      |      |      |      |       |        |        |       |       | ----  | 4.73     | 1.16      |

\* $p < .05$ ; \*\* $p < .001$

### **Influence of National Identity and Political Ideology on the Subjective, Psychological and Social Well-Being**

A multiple regression was run to predict Subjective Well-Being from National Identity (National Identification and National Collective Self-Esteem) and Political Ideology (SDO and RWA) variables. These variables statistically significantly predicted Subjective Well-Being,  $F(4, 265) = 5.411$ ,  $p < .001$ , the model explained 7.60% of the variance and R equivalent to .28. Only National Collective Self-Esteem added statistically significantly to the prediction, ( $p < .05$ ). Regression coefficients and standard errors can be found in the table 3.

In a similar way, a multiple regression was run to predict Psychological Well-Being from National Identity and Political Ideology variables. These variables statistically significantly predicted Subjective Well-Being,  $F(4, 223) = 8.720$ ,  $p < .001$ , the model explained 13.50% of the variance and R equivalent to .37. Only National Collective Self-Esteem and RWA added statistically significantly to the prediction, ( $ps < .05$ ). Regression coefficients and standard errors can be found in the table 4.

Finally, a multiple regression was run to predict Social Well-Being from National Identity and Political Ideology variables. These variables statistically significantly predicted Subjective Well-Being,  $F(4, 225) = 13.944$ ,  $p < .001$ , the model explained 19.90% of the variance and R equivalent to .45. Only National Collective Self-Esteem and RWA added statistically significantly to the prediction, ( $ps < .05$ ). Regression coefficients and standard errors can be found in the table 5.

### **Influence of Political Ideology on National Identity**

A multiple regression was run to predict National Identification from Political Ideology variables. These variables statistically significantly predicted National Identification,  $F(2, 280) = 28.066$ ,  $p < .001$ , the model explained 17.30% of the variance and R equivalent to .42. Both SDO and RWA added statistically significantly to the prediction, ( $ps < .001$ ). Regression coefficients and standard errors can be found in the table 6.

In a similar way, a multiple regression was run to predict National Collective Self-Esteem from Political Ideology variables. These variables statistically significantly predicted National Identification,  $F(2, 269) = 25.437$ ,  $p < .001$ , the model explained

15.90% of the variance and R equivalent to .34. Both SDO and RWA added statistically significantly to the prediction, ( $ps < .001$ ). Regression coefficients and standard errors can be found in the table 7.

### **Path Analysis of Relations among Political Ideology, National Identity and Well-Being**

A hypothetical structural diagram (see Figure 1) in which is proposed the relation among the ideological variables, identification and national evaluation (conformed by indicators of National identification and National collective self-esteem), and subjective, psychological and social well-being was assessed. Although all the relations of influences proposed among the variables resulted significant, this model does not show an adequate level of adjustment:  $\chi^2(9) = 260.200$ ,  $p < .001$ ,  $\chi^2/df = 28.91$ ,  $RMR = 0.97$ ,  $GFI = .773$ ,  $AGFI = .470$ ,  $NFI = .430$ ,  $CFI = .431$ ,  $RMSEA = .299$  ( $90\% CI = .268 \leq .299 \leq .331$ ) according to criteria established by several authors (cf., Bollen, 1989; Kline, 2005; Ruíz, Pardo & San Martín, 2010; Schumacker & Lomax, 2004).

An alternative model was proposed in order to obtain better levels of adjustment, but maintaining conceptual coherence (see Figure 2). This model obtained good levels of adjustment:  $\chi^2(8) = 25.334$ ,  $p = .001$ ,  $\chi^2/df = 3.167$ ,  $RMR = .033$ ,  $GFI = .974$ ,  $AGFI = .933$ ,  $NFI = .944$ ,  $CFI = .961$ ,  $RMSEA = .083$  ( $90\% CI = .048 \leq .083 \leq .121$ ) and all the proposed relations turned out to be significant.

### **Discussion**

From a descriptive viewpoint, the results show high levels of identification and a positive evaluation of the national category that leads to think the sense of membership to nations in this region, and specifically, the sense of membership to Peru may not seem to support the idea of Peruvian national identity as a type of negative social identity. In that sense, the hypothesis of an ambivalent national identity with positive and negative characterizing elements emerges (Espinosa, 2011; Rottenbacher & Espinosa, 2010; Salgado, 1999), in spite of phenomena such as altercentrism or outgroup bias in Latin America (Montero, 1992).

Nevertheless, the consolidation of a healthy national identity becomes difficult in contexts where exclusion practices prevail, anchored in processes such as prejudice and discrimination of different society groups, since an integrated image of nation



Table 3.

*Influence of National Identity Variables and Political Ideology Variables on Subjective Well-Being*

| Variable                            | <i>B</i> | <i>SEβ</i> | <i>β</i> |
|-------------------------------------|----------|------------|----------|
| Intercept                           | 3.42     | .44        |          |
| <i>National Identity Variables</i>  |          |            |          |
| National Identification             | .05      | .11        | .04      |
| National Collective Self-Esteem     | .31      | .13        | .22*     |
| <i>Political Ideology Variables</i> |          |            |          |
| Social Dominance Orientation        | -.13     | .10        | -.09     |
| Right-Wing Authoritarianism         | .04      | .11        | .03      |

\**p*<.05; \*\**p*<.001

Table 4.

*Influence of National Identity Variables and Political Ideology Variables on Psychological Well-Being*

| Variable                            | <i>B</i> | <i>SEβ</i> | <i>β</i> |
|-------------------------------------|----------|------------|----------|
| Intercept                           | 3.77     | .30        |          |
| <i>National Identity Variables</i>  |          |            |          |
| National Identification             | .05      | .07        | .06      |
| National Collective Self-Esteem     | .27      | .09        | .31*     |
| <i>Political Ideology Variables</i> |          |            |          |
| Social Dominance Orientation        | -.04     | .07        | -.04     |
| Right-Wing Authoritarianism         | -.21     | .07        | -.22*    |

\**p*<.05; \*\**p*<.001

is not achieved from a psychological perspective (Comas et al., 1998; Espinosa, 2011; Espinosa et al., 2007). Although, the descriptive results do not support the idea of a strictly negative national identity, it is clear that many social problems are linked to the troubles of managing diversity in a country like Peru (Espinosa, 2011; Espinosa et al., 2007).

In the present study, it has been argued that ideological dimensions such as right-wing authoritarianism, related to RWA measure (Altemeyer, 2004)

and social dominance orientation, related to SDO measure (Pratto et al., 1994; Sidanius & Pratto, 1999) may allow to explain the position of the individuals toward prejudice, discrimination and exclusion from a psychological approach related to social processes (Duckitt & Sibley, 2007; Rottenbacher et al., 2011). With respect to this, the present results show that RWA is directly related to a major identification and evaluation of Peruvian national category, a fact that

Table 5.

*Influence of National Identity Variables and Political Ideology Variables on Social Well-Being*

| Variable                            | <i>B</i> | <i>SEβ</i> | <i>β</i> |
|-------------------------------------|----------|------------|----------|
| Intercept                           | 2.79     | .17        |          |
| <i>National Identity Variables</i>  |          |            |          |
| National Identification             | .06      | .04        | .13      |
| National Collective Self-Esteem     | .20      | .05        | .36**    |
| <i>Political Ideology Variables</i> |          |            |          |
| Social Dominance Orientation        | -.04     | .04        | -.06     |
| Right-Wing Authoritarianism         | -.09     | .04        | -.15*    |

\* $p < .05$ ; \*\* $p < .001$

Table 6.

*Influence of Political Ideology variables on National Identification*

| Variable                            | <i>B</i> | <i>SEβ</i> | <i>β</i> |
|-------------------------------------|----------|------------|----------|
| Intercept                           | 2.86     | .25        |          |
| <i>Political Ideology Variables</i> |          |            |          |
| Social Dominance Orientation        | -.28     | .08        | -.22**   |
| Right-Wing Authoritarianism         | .58      | .08        | -.44**   |

\* $p < .05$ ; \*\* $p < .001$

Table 7.

*Influence of Political Ideology variables on National Identification*

| Variable                            | <i>B</i> | <i>SEβ</i> | <i>β</i> |
|-------------------------------------|----------|------------|----------|
| Intercept                           | 3.40     | .21        |          |
| <i>Political Ideology Variables</i> |          |            |          |
| Social Dominance Orientation        | -.24     | .06        | -.23**   |
| Right-Wing Authoritarianism         | .45      | .07        | -.42**   |

\* $p < .05$ ; \*\* $p < .001$

has not been observed so clearly in previous studies on the topic (cf., Espinosa, 2011). This relation is expected to the extent that RWA is associated with conservation values, linked to cohesion, nationalism and ethnocentrism (Espinosa, 2011; Espinosa et al., 2007), and itself as a predictor of the phenomena described (Altemeyer, 2004). On the other hand, if the nation is assumed from Anderson's perspective as a "(...) imagined political community" (Anderson, 1991, p. 6), whose configuration in people's minds require representing symbols (i.e.,

such as characters, events, common images, and traditions or rites) it turns out to be reasonable the direct relation between RWA and national identity, since both measures expresses something very similar but in different ways: the support and defense of more traditional social conventions, and some of them acting as identity references to form a mental representation of the nation.

A different role is played by social dominance orientation, as a level of correlations is not associated either to identification with the country, or the

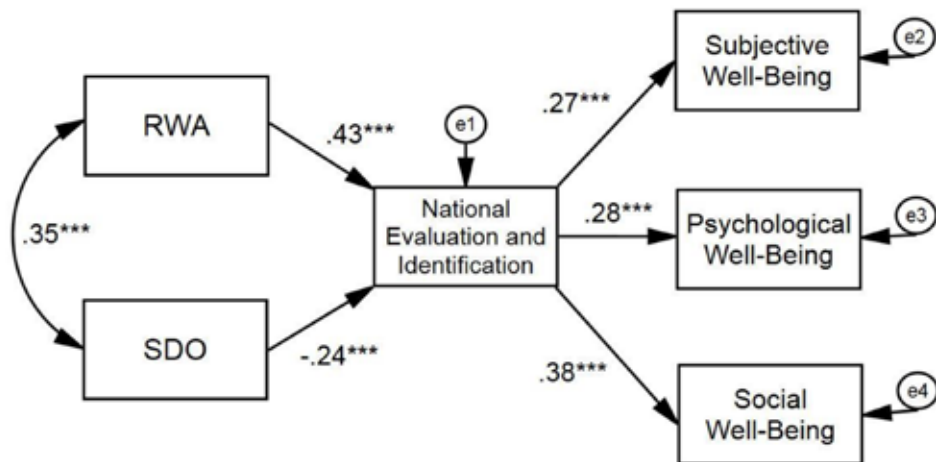


Figure 1.

Structural Diagram of Hypothetical Model (\*\*\*)  $p < .001$

Note: Variable "National Evaluation and Identification" was obtained from simple average of "National Identification" and "National Collective Self-Esteem" indicators.

positive evaluation of its membership. However, regression analyses show that this ideological dimension mitigates national identification and it is a consistent result with other studies previously conducted in Peru (Espinosa, 2011) and Argentina (Monsegur et al., 2014).

This appears to be related to the idea that dominant individuals have positive feelings and evaluations on dominant and powerful groups, and have less positive feelings and evaluations, including negative ones, on lower-status groups, even if they themselves are part of the socially devalued group (Levin & Sidanius, 1999). Studies on national identity in Latin America show a phenomenon called altercentrism, where the citizens of the region countries express certain bias toward national outgroups perceived

as more instrumental, powerful and of major status compared to identification and evaluation of the ingroup (Montero, 1992; Morales & Páez, 1996). Perceptions on low status and little instrumentalism would seem to damage personal aspirations of dominance and power of the dominant people, being the reason why the higher score in SDO, the more psychological distance from their national ingroups by means of low levels of identification and negative evaluation of them (Espinosa, 2011; Monsegur et al., 2014).

On the other hand, this inverse relation observed between SDO and national identity could also be understood from the following reasoning: the feeling of national identity necessarily implies a perception of certain levels of social homogeneity

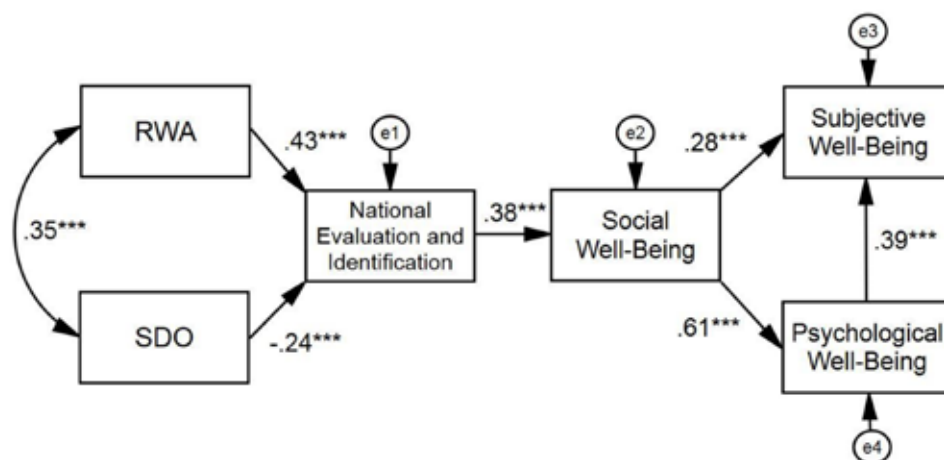


Figure 2.

Structural Diagram of Alternative Model (\*\*\*)  $p < .001$

Note: Variable "National Evaluation and Identification" was obtained from simple average of "National Identification" and "National Collective Self-Esteem" indicators.

within society. On the contrary, SDO expresses preference for a hierarchical social system, where homogeneity among several social groups is the least preferred. Therefore, positive aspects of national identity might be directly related to certain egalitarian and democratic values (cf., Espinosa, 2011), meanwhile SDO expresses a rejection toward some of the most basic values of democracy and equity (cf., Rottenbacher & Schmitz, 2012)

Alternatively, these results show that Peruvian national identity, as a type of social identity, is related to subjective, psychological and social well-being. This is consistent with the idea that identity facilitates adaptation of individuals to their environment and is a source of well-being in a wide sense (Haslam et al., 2009; Inzlicht & Kang, 2010; Vignoles et al., 2006). Furthermore, these results replicate the idea that positive aspects of identification with Peru is related to a major subjective (Espinosa & Tapia, 2011; León, 2012) and social well-being (Espinosa et al., 2013).

It is reasonable in this scenario, these positives relationships can also be explained from different motives and identity functions. When these are satisfied, they have repercussions on a better quality of life, a greater perception of psychological and personal growth as well as a greater perception of

living in a social environment functionally coherent and healthy.

All of this invite to reflect upon the need of overcoming dominant and hierarchical ideological positions, since these mitigate the national identification, at least in the Peruvian case, that is a source of subjective and social well-being (Espinosa, 2011) and besides, it is related to psychological well-being. On the other hand, the conceptual position on right wing authoritarianism is less clear, as the results suggest that authoritarianism increases identification and evaluation with the country. Relation between authoritarianism and well-being is not very clear. Specifically, studies suggest that before stimuli with ambiguous and uncertain situations that are potentially threatening, people tend to have an authoritarian response that provides them with some safety and psychological stability (Oesterreich, 2005). However, there is not enough evidence to state that authoritarianism really provides well-being and the observed relationships between RWA and the three types of well-being studies are not significant or they present inverse relationships of small magnitude. In that sense, although that authoritarianism increases ingroup identification and evaluation is true, it may be in ways that have no direct impact on well-being.

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