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To Explore the Relationship between Ethnic Identity, Self-Esteem and Resilience among Urban and Rural Adults of Pakistan

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Abstract

This study explores the relationship between ethnic identity, self-esteem, and resilience among individuals from urban and rural Pakistan by selecting samples from a population of 245 people, in proportion of 120 people from rural and 125 from urban areas, with a cross-sectional survey design. Participants answered questions about resilience, self-esteem, and ethnic identity, with equal numbers of men and women. Data were analyzed using SPSS. Pearson's Product-Moment correlation coefficients were applied to observe the association between the variables. Independent t-tests were conducted to check for gender and geographic differences. The findings of the study showed that self-esteem served as a mediator between ethnic identity and resilience. All the study variables have significant correlations as well ($r = .473$, $p < .01$). The concept of resilience provides residents, especially in rural areas, with a more profound ethnic identity than in the case of those in urban areas since the foundation of cultural values is stronger. There are also gender disparities, such as the fact that women were much more resilient and had higher self-esteem than men. These findings support the role of ethnic identification and self-esteem as factors that promote resilience, especially in rural settings. Further by demonstrating these factors, increasing resilience may be enhanced among both urban and rural populations. This study focuses on culturally relevant mental health interventions that can support Pakistani people's overall psychological well-being while also fostering ethnic identity and self-esteem.

Keywords: Ethnic Identity, Self-Esteem, Resilience, Urban and Rural Adults, Culturally Sensitive Interventions, Gender Differences.

Introduction

This research investigates the relationship between ethnic identity, self-esteem, and resilience among urban and rural adults in Pakistan due to a rising issues in coping mechanisms and low self-esteem as the economic issues have worsened in the past few years in Pakistan and people are immigrating to other countries due to an unstable economy and having trouble or struggling to live within Pakistan, which shows that they are not satisfied with their country. The objective of this research is to examine how cultural identity impacts our self-esteem and resilience. According to Phinney (1990), ethnic

identity is a complex psychological assemble that includes both a person's membership in an ethnic group and their assimilation of related cultural aspects. This essential component of identity serves as a protection for psychological well-being, social integration, and personal growth in addition to being vital in determining one's self-perception, especially in a diversity of social contexts. Ethnic identity is always changing as a result of societal situations and individual experiences. The process of cultural socialization emerges as a critical component, whereby individuals absorb their ethnic group's customs and behavioral norms, primarily through family and community interactions (Phinney & Ong, 2007). Group-related self-esteem represents another vital dimension, as positive ethnic group perception promotes psychological well-being and enhanced self-worth (Umaña-Taylor et al., 2007). The development of ethnic identity also encompasses active exploration and investigation of one's cultural heritage, particularly significant during developmental transitions. Ethnic identity serves as a crucial protective factor for psychological adaptation, especially among minority populations, mitigating discrimination effects and enhancing community connections (Berry, 2014) This construct provides essential mechanisms for navigating cultural challenges and maintaining psychological equilibrium in diverse environments. The complex relationship between ethnic identity, self-concept, and adaptive functioning highlights its importance in fostering resilience and community support, particularly when confronting ethnicity-based challenges (Masten, 2001). Self-esteem is the conviction that one is valuable, capable or morals. It embraces self- beliefs such as "I am loved" or "I am worthy." Additionally, it encompasses emotional states like pride, shame, despair, and triumph. Self-esteem was defined by Smith and Mackie in 2007 defined self-esteem as "the positive or negative evaluations of the self, as in how we feel about it; self-concept is what we think about the self." The psychological construct of self-worth encompasses multifaceted dimensions influenced by environmental, societal, and intrinsic determinants. Contemporary research demonstrates that cognitive processes, emotional regulatory mechanisms, and corporeal self-perception constitute fundamental components in its formation. Empirical evidence from Baumeister and colleagues (2003) establishes a positive correlation between elevated self-regard and optimistic cognitive patterns, while diminished self-worth manifests in maladaptive internalization of negative feedback. The regulation of affect emerges as a crucial determinant, with Mann et al. (2004) documenting enhanced emotional management capabilities among individuals exhibiting robust self-worth, contrasting with increased susceptibility to psychological distress among those with diminished self-regard. The social ecology significantly modulates self-worth development. Branden's (1994) research emphasizes the foundational role of early caregiving experiences, while Hart's (1999) findings underscore peer relationships' critical function in identity formation, particularly during adolescence. The cultural paradigm within which individuals operate demonstrates substantial influence, with individualistic and collectivistic societies fostering distinct pathways to self-worth development (Markus et al., 1991). Contemporary environmental factors, including digital media platforms, occupational contexts, and socioeconomic opportunities, significantly impact self-worth formation. Fardouly et al. (2015) document the deleterious effects of social media engagement on psychological well-being, particularly among youth demographics. Chaffin (2006) demonstrate positive correlations between achievement opportunities and enhanced self-regard, while Tschopp et al. in 2014 established the workplace environment's pivotal role in self-worth modulation. Self-worth manifestations can be classified according to their contextual expression. Global self-worth represents a comprehensive self-evaluation that maintains relative stability across temporal dimensions (Rosenberg, 1965). Domain-specific self-worth reflects variable confidence levels across distinct competency areas (Marsh, 1990), while narcissistic self-worth presents as inflated self-regard characterized by excessive external validation requirements. Morf and Rhode Walt (2001) identify potential interpersonal complications arising from apparent robust self-

worth, while Kernis (2003) differentiates between fragile self-worth, susceptible to external influence, and stable self-worth, characterized by intrinsic maintenance of self-regard. Resilience is about how people or groups can adjust and bounce back from tough times or problems. It's not just about sitting back and waiting; it's about actively finding ways to deal with challenges and using available resources to get through hard times (Masten, 2001). Resilience is important for building strong social connections, community ties, and mental well-being. It includes both outside factors like family support, social unity, and community resources, as well as personal traits like managing emotions, confidence, and good communication skills (Aldrich, 2012). Several things help people or communities stay strong. Having good relationships with friends, family, and neighbors is very important because these connections can give practical help and emotional support when times are tough (Berkman et al., 2000). Feeling good about yourself is also crucial, as people with higher self-confidence usually handle challenges better, showing how self-worth and strength are linked (Griggs, 2019). Being able to change your thinking when things get hard is also important; those who can adapt their thoughts often show more strength (Tugade & Fredrickson, 2004). Resilience can be seen in different areas. Psychological resilience means being able to handle emotions and stay positive, which helps people deal with stress and tough situations (Reich et al., 2010). Physical resilience is about how well the body can heal from sickness or stress, which depends on things like health, exercise, sleep, and diet (Cameron et al., 2013). Community social resilience underscores the significance of strong social connections and shared resources for communities facing big problems, like natural disasters or financial troubles (Perry & Lindell, 2003). Cultural resilience, on the other hand, is about how ethnic and indigenous groups can keep their culture and traditions alive even when faced with outside pressures, such as colonization or forced migration (Berry, 2014).

The combination of factors related to where people live and their personal experiences is very important in how they feel about their identity and how well they can handle challenges. In places where there are fewer people, like the countryside, people often feel more connected to their ethnic group. Their social circles and cultural practices strongly influence both their identity and their ability to be resilient. In contrast, cities usually have more variety among people, which can sometimes lead to weaker ties with a particular ethnic group (Smith et al., 2023). While cities might offer more resources, they can also have more prejudice against different ethnic groups. On the other hand, rural areas might have less conflict between ethnic groups but fewer chances for social and economic growth. These differences show that we need different approaches to help individuals are pleased themselves and be resilient in different settings.

Theoretical Framework

Jean Phinney proposed a theory of ethnic identity development that postulates that the intensity of ethnic identity can function as a basis for self-esteem. In her research, there is evidence that individuals exploring and expressing their ethnic identity also tend to have higher levels of self-esteem. There are three stages which include the unexamined ethnic identity stage; ethnic identity search stage; and achieved ethnic identity stage whereby each stage contributes to self-esteem.

As proposed by William Cross, the model suggests that racial identity is composed of different dimensions that will influence self-esteem. The model suggests it might be possible to develop a high degree of racial or ethnic identity that, in times of discrimination or marginalization, could act as an adjunct to the enhancement of self-esteem. Personal identity, reference group orientation, and racial ideology together affect self-perception. According to Turner John et al. (1987), who articulated that way people categorize themselves into social groups, and one of which is ethnic groups. Identification with ethnic groups can become a very strong source of self-esteem and pride when the images of the groups involved are positive, especially when the individuals feel that they belong to those ethnic

groups. Masten (2001), claims that one of the most important is the capacity to overcome hardship crucial factors emphasized in resilience theory, so ethnic identity is perceived by many researchers as a factor promoting self-esteem. Ethno-social ties are strong and protective when ethnic identity is strong: the ethnic identity gives strength, and the community's assistance prevents losing dignity, especially within those groups that are socially ostracized and have to face difficulties from the outside. The inter sectionalist theory, by Crenshaw (1989), bases the discussion on how the multiple overlapping identities about ethnicity, gender, and socio-economic status have an interaction with each other to influence a person's self-esteem and well-being. Thus, knowing the nature of these intersecting identities can therefore suggest how ethnic identity influences self-esteem.

Rationale

This research presents the intricate interrelationship of ethnic identity, self-esteem, and resilience among Pakistani adults, thus shedding a light on psychological aspects of mental health in Pakistan. Considering the highly diversely ethnic landscape of the country and its alarming development with regard to mental health issues, this study tries to understand how ethnicity impacts upon resilience through self-esteem but under the confines of socioeconomic disparities and cultural differences. It will fill in the lacuna that exists in extant literature and inform culturally responsive strategies that can translate into positive mental health outcomes and resilience, thus securing better understanding, targeted interventions, and much-needed empirical evidence to inform policy decisions and initiate initiatives to enhance the overall wellbeing of Pakistani adults.

Objectives

The main objectives of our study are:

1. To explore the relationship between Cultural Identity, Self-Esteem and Resilience among Urban and Rural adults of Pakistan.
2. To study the mediating role of Self-Esteem between Cultural Identity and Resilience among urban and rural adults of Pakistan.
3. To understand the differences of demographic variables at the level of Cultural Identity, Self-Esteem and Resilience among Urban and Rural adults of Pakistan.

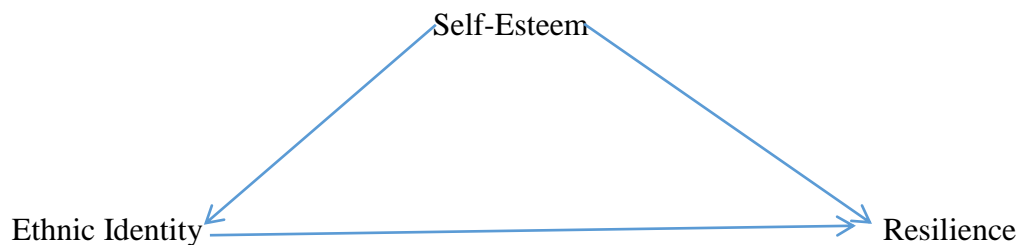


Figure1: Conceptual Framework

Literature Review

Yu et al. (2023) showed that self-esteem and psychological capital are essential to remove burnout in the context of resilience among medical students. Similarly, in rural-based adults, strong ethnic identity increases self-esteem that leads to building resilience. Both of these studies show the importance of inner resources like self-esteem and outer factors like ethnic identity or environment in the context of well-being and decrease in undesirable outcomes. According to Liu et al. (2023), there is mediation on the relationship of perceived discrimination through self-esteem while resilience buffers it. These outcomes highlight how these self-esteem and resilience help explain the coping

aspect with stressors that can help explain the urban and rural adult protective role, ethnic identity as well as that of self-esteem. Preston and Rew (2022) explored protective factors, including self-esteem, social connectedness, and ethnic identity, in reducing the psychological impact of social isolation during COVID-19. Findings suggest that boosting self-esteem and ethnic identity strengthens resilience and well-being across the life course and across cultural contexts. Javaid et al. (2025) explored peer pressure on academic performance and impact of guilt and shame. Then, Javaid et al. (2025) explored role of environmental thought on personality development. McDonald et al. (2020) examined how ethnic identity and coping strategies decrease depression in low-income parents. It has been found that ethnic identity enhances resilience by strengthening social support. In Pakistan, the rural population is more likely to be benefited by the protective role of ethnic identity than the urban population, which is exposed to various influences. Poudel et al. (2020) showed that perceived social support promotes psychological well-being in adolescent-aged Nepali youth through self-esteem as a mediator. Similarly, the present study establishes the pathway through which self-esteem links exogenous factors, such as social support or ethnic identity, to resilience and psychological health. Javaid et al. (2024) investigated the influence of mindfulness on environmental satisfaction among young adults along with sleep quality impact on mental well-being.

H1: (There would be significant relationship of Ethnic Identity, Self-Esteem and Resilience among urban and rural adults of Pakistan)

Mouatsou & Koutra (2023) highlighted the connection of cognitive reappraisal and expressive suppression emotion regulation strategies and self-esteem to resilience during emerging adulthood. Results indicate a positive correlation of cognitive reappraisal both directly and indirectly with resilience via self-esteem, but the reverse applies to the connection of expressive suppression to resilience; the influence is a negative correlation between this emotion regulation strategy and self-esteem. Thus, it becomes crucial for enhancing self-esteem in reinforcing resilience against adversity. Hen et al. (2022) studied the influence of adverse childhood experiences on depressive symptoms and established that self-esteem mediates this relationship. Self-esteem is one of the important coping resources, which increases resilience. These results are important to understand how self-esteem mediates the relationship between ethnic identity and resilience in Pakistani adults.

According to Spiriva et al. (2022), self-esteem enhances the association between resilience and life satisfaction among adolescents, reinforcing the role of self-esteem in promoting well-being and resilience across different cultural contexts. Jindal-Snape and Miller (2009) concentrated on how self-esteem and resilience facilitate young people to cope with transitions, such as moving from primary to secondary school. They maintained that resilience and external support networks are important for overcoming the anxiety and challenges related to these transitions. Veselska et al. (2009) demonstrated that resilience and higher self-esteem act as protective factors for risk behaviors during adolescence. This study further underscores the necessity to enhance self-esteem and resilience for positive outcomes throughout the life course and cultural context.

H2: (There would be a significant mediating role of Self-Esteem between Ethnic Identity and Resilience among urban and rural adults of Pakistan)

Olcese et al. (2024) emphasize that social capital, ethnic identity, and community support are key to building resilience in immigrant communities. Similarly, studies in Pakistan highlight how self-esteem and ethnic identity help individuals overcome adversity, showing the importance of both internal and external resources for resilience. Kalantzis and Braden (2024) found that internal factors

like ethnic identity and self-esteem help buffer the negative effects of discrimination on mental health. This aligns with research in Pakistan, where these factors promote resilience by mitigating stressors. Barrita and Wong-Padoongpatt (2023) demonstrated that ethnic identity and resilience protect against the psychological impact of racial macroaggressions. This echoes the broader research that emphasizes the role of internal resources, like self-esteem and ethnic identity, in promoting well-being and resilience. Fetter and Thompson (2023) showed that ethnic identity helps protect Native American and Alaska Native students from psychological distress caused by historical loss. This finding aligns with other studies, reinforcing the importance of cultural identity in fostering resilience. Moore et al. (2022) found that a strong ethnic identity supports recovery in young individuals with severe mental illness, highlighting its role in stress management and improving mental health outcomes. Khan and Khanlou (2021) demonstrated that ethnic identity plays a crucial role in resilience and self-esteem in Pakistani youth, with familial ties and community support enhancing these factors. This is consistent with studies showing the importance of community networks in supporting resilience. Madrigal (2008) found that ethnic identity influences resilience and well-being in Colombians living in the U.S., similar to findings in Pakistan, where ethnic identity and resilience are key to well-being, though urban populations face more challenges. Clauss-Ehlers et al. (2006) showed that ethnic identity and gender identity influence resilience in young women, particularly those facing racism and sexism. These findings highlight the role of cultural factors in resilience and stress management.

H3: (There would be a significant difference of demographic variables at level of Ethnic Identity, Self-Esteem and Resilience among urban and rural adults of Pakistan)

Method

Participants

The purpose of this study is to examine the relationship between cultural identity, resilience, and self-esteem in Pakistani adults living in urban and rural areas. There are 245 individuals in all in this study. This comprises 142 ladies and 103 males from Pakistan's rural and urban areas. For this study, convenient sampling is employed. This approach makes it possible to attract participants quickly and effectively. This study uses a quantitative research approach. Numerical data collection and analysis are the main goals of this strategy.

Inclusion/Exclusion Criteria

Participants must be Pakistani citizens who live in both urban and rural areas of the country, and they must be between the ages of 18 and 65. The study excludes participants who are not Pakistani citizens and who live in Pakistan's suburbs and who are between the ages of 18 and 65.

Instruments

Cultural Identity Scale

The entire Ethnic Identity Scale (EIS), created by Umaña-Taylor, Yazedjian, and Bámaca-Gómez (2004), is condensed into the Ethnic Identity Scale – Brief (EIS-B). Three distinct areas of ethnic identity formation are examined by the nine items on this scale: affirmation (3 things), resolve (3 items), and exploration (3 items). Higher scores on each subscale signify stronger exploration, resolve, and affirmation, according to the coding of the responses. With endpoints ranging from Does not describe me at all (1) to Describes me very well (4), the items are scored on a 4-point Likert scale. With Cronbach's alpha ranging from 0.86 to 0.92 and test-retest reliability between 0.75 and 0.85, the EIS-B has demonstrated excellent reliability. The discriminant validity for psychological well-

being and self-esteem (0.30-0.50), the predictive validity for psychological adjustment and academic outcomes (0.40-0.60), and the convergent validity to other measures of ethnic identity (0.60-0.80) all indicated good validity.

Self-Esteem Scale

The 10-item Rosenberg scale of general self-esteem was created by Rosenberg in 1965. This scale assesses a person's level of goodness or badness. "Strongly disagrees" to "strongly agrees" are the endorsements on a 4-point Likert scale. With Cronbach's alpha ranging from 0.85 to 0.88 and test-retest reliability between 0.82 and 0.85, the Rosenberg Self-Esteem Scale (RSES) has strong reliability. Convergent validity, which measures other self-esteem scales measuring 0.70-0.80, and discriminant validity, which does not measure the depression and anxiety scales measuring 0.40-0.60, demonstrate the scale's high level of validity.

Brief Resilience Scale

A 6-item scale created by Smith et al. is intended to gauge a person's resilience, or their ability to bounce back from stress or hardship. The measure evaluates how resilient people feel when faced with adversity. A 5-point Likert scale, with 1 denoting "strongly disagree" and 5 denoting "strongly agree," is used to score each statement. The BRS has demonstrated fine dependability in test-retest reliability (.73-.85) and Cronbach's alpha (.80-.91). Convergent validity with other resilience measures (0.60-0.80), discriminant validity with depression and anxiety measures (0.30-0.50), and predictive validity with psychological well-being and stress management outcomes (0.40-0.60) are more examples of the scale's strong validity.

Procedure

The Cultural Identity Scale, Rosenberg Self-Esteem Scale, and Brief Resilience Scale are self-report standardized measures that will be used. A Likert-type scale will be used to administer each of these to the respondents. Because the survey will be conducted online, all of the surveys can be administered to respondents in the comfort of their own homes. Before responding, participants will get an explanation of the study and be asked for their consent. Both descriptive and inferential analyses, including correlation analysis, will be performed on the gathered data in order to compile the replies and investigate the connection between resilience, self-esteem, and ethnic identity. The study will be conducted with full adherence to all ethical principles, including participant confidentiality and respect for their voluntary participation.

Ethical Considerations

The inventor of the scales provided the signed consents. The goal of the study was briefly explained to the participants, and the information gathered was kept private and used exclusively for that reason.

Results

This cross-sectional study explored the inter-relationship of ethnic identity, self-esteem, and resilience in adults who stay in both rural and urban areas of Pakistan. It included 245 participants where the sample comprised a heterogeneous mix of the characteristics from the demographics that include gender, socioeconomic status, educational levels, and occupation status. The study used several established scales to measure ethnic identity, self-esteem, and resilience. Reliability analysis showed high internal consistency among the scales (Cronbach's alpha = 0.862). Pearson correlations showed that ethnic identity, particularly its exploration and resolution components, were significantly positively related to resilience but only weakly related to self-esteem. Further, for the analysis of

group differences within demographic factors, t-tests and ANOVAs were executed. The results showed that there were no significant differences in relation to ethnic identity, self-esteem, or resilience across gender or residential area (urban, rural) or religious status. However, when drawing comparisons between socioeconomic classes, ethnic identity was significantly differentiated, with the upper-class showing the highest levels of ethnic identity, while resilience did not vary much across any of these groups, and nor did self-esteem. Interestingly, no important variations were found in terms of ethnic identity, self-esteem, or resilience with respect to marital status, age groups, or occupation. Furthermore, no considerable variation was observed of the linguistic diversity of participants upon their ethnic identity, self-esteem, or resilience. This implies that at least in this study context, ethnicity and cultural background do serve as significant factors shaping one's ethnic identity, while they do not significantly alter aspects of self-esteem and resilience in a manner that would relate to these demographic variables. In conclusion, while ethnic identity, especially through its exploration and resolution components, plays a central role in shaping resilience, self-esteem does not appear to be strongly related to ethnic identity. The findings highlight the complexities of these relationships, suggesting that factors such as socioeconomic status, education, and possibly other unmeasured variables might contribute to differences in resilience. The study stresses the need to understand how cultural and identity factors intersect with broader psychological constructs like self-esteem and resilience in diverse populations.

Table 1

Demographic Characteristics as the Percentage of the Sample (N=245)

Characteristics	N	%
Gender		
Male	103	42
Female	142	58
Socioeconomic Status		
Middle class	199	81
Upper class	24	10
Allied class	17	7
Lower class	5	2
Residency		
Urban	125	51
Rural	120	49
Religion		
Muslim	238	97
Christian	4	2
Other	3	1
Marital Status		
Single	166	68
Married	72	29
Engaged	7	3
Occupation		
Student	158	64.49
Employed	66	26.94
Unemployed	20	8.16
Retired	1	0.4
Age Groups		

18-30	185	76
30-40	17	7
40-50	23	9
50-65	20	8
Language Spoken		
Urdu	182	74.29
Punjabi	51	20.82
Sindhi	1	0.41
Other	11	4.49
Education		
Uneducated	13	5
Primary	5	2
Middle	7	3
Matric	15	6
Intermediate	54	22
Graduation	124	51
Other	27	11

The table shows the demographic characteristics of gender, socioeconomic status, residency, religious affiliation, education, age groups, occupation, language spoken and marital status.

Table 2

Reliability Analysis of all Items of the Scales

Scales	No. of Items	Cronbach's Alpha
Ethnic Identity Scale	9	.778
Life Satisfaction Scale	10	.795
Brief Resilience Scale	6	.696

The table presents the reliability of each scale which was assessed using Cronbach's Alpha, which showed consistent responses across items. The ethnic identity scale (9 items) had a reliability score of 0.778, indicating good internal consistency. The life satisfaction scale (10 items) showed strong reliability with a score of 0.795. The brief resilience scale (6 items) had an acceptable score of 0.696, confirming moderate consistency.

Table 3

Correlation among Scores of Ethnic Identity, Self Esteem and Resilience (N=245)

	M	SD	Cronbach's Alpha	EIS	Affirmation	Exploration	Resolution	RSE	BRS
EIS	27.06	3.68	.778	-	.054	.697**	.717**	-.020	.125
Affirmation	10.06	2.30	.780	-	-	.089	.129*	.127*	.087
Exploration	7.80	2.36	.729	-	-	-	.647**	.032	.104

Resolution	8.43	2.3	.794	-	-	-	-	-.019	.158*
		5							
RSE	32.3	2.6	.795	-	-	-	-	-	.013
	1	7							
BRS	18.6	3.3	.696	-	-	-	-	-	-
	5	7							

*p < .05. **p < .01

Table 3 shows how ethnic identity, self-esteem, and resilience are connected based on data from 245 participants. People with a stronger sense of ethnic identity tended to explore and resolve their identity more, as shown by significant positive correlations. Interestingly, ethnic identity affirmation was mildly linked with both self-esteem and resolution. However, self-esteem and resilience didn't have a strong connection with overall ethnic identity, though they were slightly related to how individuals resolved their identity. Overall, these results suggest that exploring and resolving one's ethnic identity plays a more central role than just feeling affirmed. All scales used in this analysis were reliable.

Table 4

Difference of Ethnic Identity, Self Esteem and Resilience among Males and Females.

Variables	Male (103)		Female (142)		t	p	Cohen's d
	M	SD	M	SD			
Ethnic Identity	26.84	4.178	27.23	3.276	-.819	.413	0.104
Self Esteem	32.22	2.839	32.37	2.525	-.435	.664	0.056
Resilience	19.22	3.322	18.23	3.349	2.294	.023	0.297

The independent samples t-test results in table 4 shows no significant difference between males and females in Ethnic Identity ($t = -0.819$, $p = 0.413$) and Self Esteem ($t = -0.435$, $p = 0.664$), with both having very small effect sizes (Cohen's $d = 0.104$ and 0.056 , respectively). However, there is a significant difference in Resilience ($t = 2.294$, $p = 0.023$), with males showing higher resilience scores than females, and a small to medium effect size (Cohen's $d = 0.297$).

Table 5

Difference of Ethnic Identity, Self Esteem and Resilience among Urban and Rural areas.

Variables	Urban (125)		Rural (120)		t	p	Cohen's d
	M	SD	M	SD			
Ethnic Identity	26.76	3.946	27.38	3.366	-1.310	.191	0.169
Self Esteem	32.42	2.628	32.20	2.693	.635	.526	0.082
Resilience	18.47	3.537	18.83	3.184	-.839	.402	0.107

The independent samples t-test results in table 5 reveal no significant differences between urban and rural areas in Ethnic Identity ($t = -1.310$, $p = 0.191$), Self Esteem ($t = 0.635$, $p = 0.526$), or Resilience ($t = -0.839$, $p = 0.402$). The effect sizes for all three variables are small (Cohen's $d = 0.169$ for Ethnic Identity, 0.082 for Self Esteem, and 0.107 for Resilience), indicating negligible differences between the two groups.

Table 6

Difference of Ethnic Identity, Self Esteem and Resilience among Adults of Upper Class, Middle Class, Allied Class and Lower Class.

Variable	Middle (199)		Upper (24)		Allied (17)		Lower (5)		F (3,241)	η^2	Post-Hoc
	M	SD	M	SD	M	SD	M	SD			
EIS	27.00	3.71	28.50	2.86	26.41	3.59	25.00	5.10	1.97	0.02	3=2=1
RSE	32.27	2.71	32.88	2.71	31.71	2.02	33.40	1.67	.953	0.01	3=2=1
BRS	18.68	3.48	18.25	3.10	18.53	2.74	19.60	2.51	.257	0.00	3=2=1

Table 6 focuses on differences among adults from various socio-economic Classes-Upper, Middle, Lower, and Allied-class-in terms of Ethnic Identity (EIS), Self-Esteem (RSE), and Resilience (BRS). Results for Ethnic Identity EIS shows a significant difference with the Upper class holding the highest score ($M = 28.50$), followed by the Middle class ($M = 27.00$), Allied class ($M = 26.41$), while the Lower class holds the lowest score ($M = 25.00$). The F-value for EIS = 1.97. Eta square ($\eta^2 = 0.02$) shows that the effect is small. In the post-hoc analysis, there are no significant differences among the Upper, Middle, and Allied classes; however, the Lower class is significantly different from the others. For RSE, the classes do not vary significantly, as the F-value of 0.953 was obtained with η^2 at 0.01 level, showing very small effect. The mean for the RSE scores is moderately similar across the classes, as the mean for Lower class is 33.40 and that for Allied Class has a mean of 31.71. Similarly, BRS scores do not also vary with the classes and that's what F-value of 0.257 and η^2 0.00 depicts. Mean scores of resilience vary almost consistently between the groups; however, Lower scored highest while Upper scored the lowest at $M = 19.60$ and $M = 18.25$, respectively. Generally, whereas there is a difference of ethnic identity across the classes, Self-Esteem and Resilience show no variation at all.

Table 7

Difference of Ethnic Identity, Self Esteem and Resilience among Religious Affiliation.

Variables	Muslim (238)		Christian (4)		Other (3)		F (2,242)	η^2	Post-Hoc
	M	SD	M	SD	M	SD			
EIS	27.05	3.688	26.25	4.35	29.00	2.00	.513	0.00	3=2=1
RSE	32.31	2.678	32.00	2.16	33.00	2.00	.128	0.00	3=2=1
BRS	18.62	3.379	20.25	3.86	18.67	1.53	.458	0.00	3=2=1

Table 7 presents the differences among religion groups in EIS, RSE, and BRS. In Ethnic Identity (EIS), it was found that no significance difference exists among these religion groups, as it indicated by F-value = 0.513, with η^2 value of 0.00, which implies an almost negligible effect size. The Muslim group has a mean score of 27.05, Christians have a mean of 26.25, and the "Other" group scores the highest at 29.00. Post-hoc analysis confirms there are no significant differences between these groups. Concerning Self-Esteem (RSE), the F-value of 0.128 and η^2 of 0.00 also mean that there is no difference among the religious groups. The average scores for RSE are 32.31 for Muslims, 32.00 for

Christians, and 33.00 for the "Other" group, with the scores very close to one another. In terms of Resilience (BRS), the F-value of 0.458 and η^2 of 0.00 also suggests no significant differences between groups. The average resilience score for the Muslim group is 18.62, while Christians scored 20.25, and the "Other" group scored 18.67. The post-hoc analysis confirms that there are no significant differences in resilience between religious groups. In summary, the study finds no significant differences in Ethnic Identity, Self-Esteem, or Resilience based on religious affiliation.

Table 8
Difference of Ethnic Identity, Self Esteem and Resilience among Marital Status.

Variables	Single (166)		Married (72)		Engaged (7)		F (2,242)	η^2	Post-Hoc
	M	SD	M	SD	M	SD			
EIS	26.78	3.728	27.58	3.536	28.43	3.552	1.714	0.01	3=2=1
RSE	32.39	2.546	32.17	2.833	31.86	3.625	.283	0.00	3=2=1
BRS	18.68	3.434	18.51	3.007	19.29	5.376	.189	0.00	3=2=1

Table 8 shows that for Ethnic Identity (EIS), the F-value of 1.714 and η^2 of 0.01 indicate a very small effect size, meaning no differences between marital statuses are statistically significant. The mean scores for the groups are as follows: Single (26.78), Married (27.58), and Engaged (28.43). The post-hoc analysis shows no differences between these groups regarding Ethnic Identity. For Self-Esteem (RSE), with an F-value of 0.283 and η^2 of 0.00, no significant differences exist. Scores are nearly the same. Single scored 32.39, Married scored 32.17, while Engaged scored 31.86 with no meaningful variation. In terms of Resilience (BRS), the F-value of 0.189 and η^2 of 0.00 indicate that there are no significant differences. The mean scores for Singles are 18.68, for Married persons 18.51, and for Engaged persons 19.29 with no significant difference found.

In summary, there are no significant differences in Ethnic Identity, Self-Esteem, or Resilience based on marital status

Table 9
Difference of Ethnic Identity, Self Esteem and Resilience among Age Groups.

Variable	18-30(185)		30-40(17)		40-50(23)		50-65(20)		F (3,241)	η^2	Post-Hoc
	M	SD	M	SD	M	SD	M	SD			
EIS	26.88	3.71	27.88	2.80	28.17	4.02	26.75	3.58	1.182	.015	3=2=1
RSE	32.46	2.60	31.76	3.51	32.00	1.51	31.75	3.32	.833	.010	3=2=1
BRS	18.65	3.54	19.24	3.27	18.57	2.52	18.20	2.71	.293	.004	3=2=1

Table 9 Ethnic identification (EIS), self-esteem (RSE), and resilience (BRS) were compared across four age groups in the study: 18–30, 30–40, 40–50, and 50–65. For every variable, there were no discernible age-group differences in the results. With a very tiny effect size (eta squared =.015) and an F-value of 1.182 ($p = .317$) for EIS, there were not many age-related changes. The F-value for RSE was 0.833 ($p = .477$), and the effect size was eta squared =.010. Similarly, the F-value for BRS was

0.293 ($p = .831$), and the effect size was eta squared = .004. For every variable, post-hoc tests revealed no discernible differences between the age groups

Table 10
Difference of Ethnic Identity, Self Esteem and Resilience among Occupation.

Variable	Student (158)		Employed (66)		Unemployed (20)		Retired (1)		F (3,241)	η^2	Post-Hoc
	M	SD	M	SD	M	SD	M	SD			
EIS	26.87	3.686	27.44	3.803	27.55	3.103	22.00	-	1.120	0.01	3=2=1
RSE	32.41	2.536	32.24	2.962	31.70	2.618	34.00	-	.565	0.00	3=2=1
BRS	18.70	3.547	18.62	2.665	18.40	4.135	17.00	-	.130	0.00	3=2=1

Table 10 explores the differences in Ethnic Identity (EIS), Self-Esteem (RSE), and Resilience (BRS) among individuals with different occupations (Student, Employed, Unemployed, and Retired). For Ethnic Identity (EIS), $F = 1.120$; $\eta^2 = 0.01$. NS: there is no occupational group difference. Means = Students: 26.87; Employed 27.44; Unemployed: 27.55; Retired 22.00. All groups have been found through post-hoc analysis that they have no significant different among the groups of those factors concerning Ethnic Identity. For Self-Esteem (RSE), the F-value is 0.565 and η^2 is 0.00, which indicates that there is no significant difference between the groups. The mean scores of the groups are: Students 32.41, Employed 32.24, Unemployed 31.70, and Retired 34.00, and no meaningful variation is seen. In terms of BRS, the F-value being 0.130 along with $\eta^2 = 0.00$ shows there are no significant differences present. Scores are: Student-18.70; Employed-18.62; Unemployed-18.40; and Retired-17.00; which shows Resilience is not highly significantly different. In conclusion, Occupation has no real impact on Ethnic Identity, Self-Esteem, and Resilience

Table 11
Difference of Ethnic Identity, Self Esteem and Resilience among Languages Spoken.

Variables	Urdu (182)		Punjabi (51)		Sindhi (1)		Other (11)		F (3,241)	η^2	Post-Hoc
	M	SD	M	SD	M	SD	M	SD			
EIS	27.03	3.782	26.92	3.463	31.00	-	27.91	2.982	.604	0.00	3=2=1
RSE	32.35	2.540	31.94	3.127	35.00	-	33.09	2.119	1.001	0.01	3=2=1
BRS	18.54	3.305	19.02	3.592	16.00	-	19.00	3.550	.514	0.00	3=2=1

Table 11 shows that for Ethnic Identity (EIS), the F-value of 0.604 and η^2 of 0.00 showed no significant difference among groups. The mean scores were: Urdu (27.03), Punjabi (26.92), Sindhi (31.00), and Other (27.91). No difference was found in Ethnic Identity among these language groups. For RSE, the F-value of 1.001 and η^2 of 0.01 also indicate no significant difference. The mean scores are as follows: Urdu (32.35), Punjabi (31.94), Sindhi (35.00), and Other (33.09) with no meaningful variation between the groups. For Resilience (BRS), the F-value of 0.514 and η^2 of 0.00 also signify no significant differences. Mean scores are: Urdu, 18.54, Punjabi, 19.02, Sindhi, 16.00, and Other,

19.00, while showing no significant difference for Resilience. In conclusion, the language spoken does not make a significant difference to Ethnic Identity, Self-esteem and resilience.

Table 12

Difference of Ethnic Identity, Self Esteem and Resilience among Education.

Variables	Uneducated		Primary		Middle		Matric		Intermediate		Graduation		Other		F (6,238)	η^2	Post-Hoc
	M	SD	M	SD	M	SD	M	SD	M	SD	M	SD	M	SD			
EIS	25.08	4.37	28.40	1.14	29.00	3.00	27.13	4.53	26.31	3.685	27.23	3.653	27.96	2.915	1.782	0.04	3 = 2 = 1
RSE	31.77	2.651	31.60	2.608	32.14	2.545	31.80	1.821	32.15	2.638	32.49	2.833	32.52	2.424	.398	0.01	3 = 2 = 1
BRS	18.15	2.641	17.60	2.510	20.29	2.928	18.60	3.247	18.80	3.733	18.71	3.506	18.11	2.562	.537	0.01	3 = 2 = 1

Table 12 shows differences in Ethnic Identity (EIS), Self-Esteem (RSE), and Resilience (BRS) based on educational levels. For Ethnic Identity (EIS), there is a significant difference, with higher scores in the Middle and Primary education groups compared to others. The F-value is 1.782, and η^2 is 0.04. For Self-Esteem (RSE), no significant differences are found across educational levels ($F = 0.398$, $\eta^2 = 0.01$). Similarly, for Resilience (BRS), there are no significant differences ($F = 0.537$, $\eta^2 = 0.01$). In summary, educational level affects Ethnic Identity, but not Self-Esteem or Resilience.

Table 13

Mediation Analysis

Model 4 Mediation Analysis by Andrew F. Hayes							
Constructs	P	R	R-sq	MSE	F	df1	df2
RSE: EIS	.0000	.6436	.4142	.1552	171.8464	1	243
BRS: EIS, RSE	.0000	.5973	.3568	.2696	67.1234	2	242
BRS: EIS	.0000	.1258	.3568	.2696	67.1234	2	242

Table 13 Summarizes the outcome of mediation analysis. The first model is significant in the relationship between RSE and EI, $p = 0.0000$, $R^2 = 0.4142$, explaining a considerable amount of variance. The second model also showed that BRS is predicted significantly by EI and RSE, $p = 0.0000$, $R^2 = 0.3568$, thus showing predictive validity.

Table 14

Constructs	Coeff.	SE	t	p	95% CI	
					LLCI	ULCI
RSE: EIS	.5849	.0446	13.1090	.0000	.4970	.6728
BRS: EIS	.3378	.0768	1.9619	.0000	.1864	.4891
BRS: RSE	.4544	.0845	.2380	.0000	.2879	.6209

Table 14. Mediation analysis coefficients, standard errors, and 95% confidence intervals. The correlation between RSE and EI is positive and significant, $p = 0.0000$, as is the correlation between BRS and EI, $p = 0.0000$. BRS is also predicted by RSE, $p = 0.0000$.

Discussion

This current research work is closely found by aligning within findings on the role that plays across different cultural settings due to ethnic identity, self-esteem, and resilience toward making some psychological well-being outcomes of particular interest. Urban adult groups alongside rural populations within this work among Pakistan adults establish and strengthen within ethnic identity as vital inward strengths resources making significant contributions towards creating much similarity in patterns reported here versus previous studies. Ethnic identity is a protective factor for both urban and rural populations in that it boosts self-esteem, which subsequently strengthens resilience to external stressors such as discrimination, socio-economic challenges, or community pressures. This can be supported by studies like Liu et al. (2023) and McDonald et al. (2020), which found that ethnic identity protected against the negative impacts of stress, promoting psychological well-being.

It also showed that self-esteem played a critical mediating and moderating role between ethnic identity and resilience, in line with existing literature. Self-esteem in rural populations is supported by community bonds where ties to ethnic identity are strong, hence boosting resilience. Urban populations, although exposed to diverse social environments, may have difficulties in maintaining a strong sense of ethnic identity but still benefit from self-esteem as a key protective factor against stress. This is in line with the work of Kalantzis and Braden (2024) and Poudel et al. (2020), which identified self-esteem as a pivotal factor in enhancing resilience, particularly in the context of ethnic identity and social support. The research further supports the notion that the promotion of ethnic identity in rural adults, where cultural ties are stronger, may be more likely to enhance a sense of social support and belonging, thereby increasing self-esteem and resilience. This is in contrast to urban populations, where the experience of ethnic identity may be more complex due to greater exposure to multicultural environments and potential dilution of cultural pride. However, urban participants in this study also enjoy some external support networks that would further buttress self-

esteem, consistent with findings of research centered on multicultural contexts. Overall, the implication is that the strengthening of both ethnic identity and self-esteem would be a valuable intervention toward building resilience among rural participants as well as among their urban counterparts, albeit in a form perhaps uniquely appropriate to each of the respective populations being targeted. Lastly, the findings of this study point to the necessity of culturally appropriate interventions that foster ethnic identity and self-esteem in the process of building resilience. Just like findings of Barrita and Wong-Padoongpatt (2023) and Fetter and Thompson (2023) highlighted how internal resources can protect psychological damage from stress, the findings of this study reveal that enhancement of ethnic identity and promotion of healthy self-esteem could contribute towards higher resilience and better overall well-being for adults in both rural and urban regions of Pakistan. This is with a view to highlighting the necessity for community-based and culturally sensitive programs that focus on strengthening cultural identity and self-worth as integral components of mental health interventions.

Conclusion

This research has discussed the significant importance of “ethnic identity”, “self-esteem”, and “resilience” in the psychological well-being of adults in urban and rural settings in Pakistan. Of especial interest is how the relationships between these variables could function, particularly that mediation may occur between ethnic identity and resilience through self-esteem. This points to “ethnic identity” as being an important source of strength, particularly in the rural population. Cultural ties are more robust in these regions, making the impact of ethnic identity more significant. In these regions, a strong ethnic identity significantly increases “self-esteem”, and hence individuals are more resistant to stressors and challenges. On the other hand, diversity in the social environment that a person experiences in cities may also imply greater benefits of self-esteem but with more complex, less concentrated ethnic identity. Interesting gender differences also emerged during the research. To them, women exhibit more self-esteem and resiliency than men do. It may point to gender-related influences on ethnic identity and psychological well-being. The study emphasizes the necessity of culturally responsive interventions focused on building ethnic identity and self-esteem. Interventions should therefore be developed for effective mental health programs in Pakistan with consideration to the rural and urban population as a step toward promoting resilience building through culturally appropriate support systems. The study further emphasizes the need for policies and community-based programs that must promote the pride and self-worth of cultural groups and better the outcomes for mental health in a diverse population of Pakistan.

Limitations

- The sample for the research was not equivalent in gender and place of residence, which would have affected the generalizability of the results.
- The sample consisted of predominantly Muslims (97%), while other religious groups were underrepresented. Marital status also was not significantly varied in association with the key constructs under study, thus indicating a lack of diversity in these demographic factors.
- The study had a cross-sectional design. Such designs capture data at one point in time. Therefore, this limits the ability to make inferences of causality or changes over time concerning the relationships between ethnic identity, self-esteem, and resilience.
- The research scales were in English, not all participants may have understood them equally, which may have affected their responses.

- There would be Low Generalizability of data Because data collection was mainly carried out in Punjab, the sample was not representative of Pakistan's entire geography, which resulted in limited generalizability for the findings.

Suggestions

- Future researches should focus on understanding how intersecting identities and factors affect the constructs studied, future studies should also investigate the moderating function of intersectionality exhaustively.
- In these quantitative methodologies were adopted in this study, mixed method studies should also be included in the future to provide a more holistic and deeper insight into the concerns.
- Future researchers should conduct qualitative research in addition to conducting quantitative research to understand more profoundly the phenomenon of experiences people go through, as those are complex and nuanced experiences.

Implications

- The results could be used for culturally appropriate, focused mental health interventions in Pakistan's rural and urban areas.
- Mental health organizations should design the processes of ethnic identification and self-esteem growth as stress-preventive variables.
- Community-based initiatives to strengthen social ties and resilience could also be created, particularly in rural areas where there is a stronger cultural bond.
- Women's resilience and sense of self-worth will be bolstered by gender-specific interventions tailored to their individual needs.
- Policymakers can use this data to improve mental health policy for both rural and urban populations in terms of self-esteem and cultural pride.
- Programs for ethnic identity development can be incorporated into educational institutions to help students feel included and healthy.
- Enhance collective resilience and social bonds within a community by utilizing support networks. Investigate concerns associated to ethnic identity and resilience in relation to self-esteem in a more comprehensive approach by doing the study in both rural and urban areas.

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