

Heritage across Horizons: Role of Socializing Entities in Nurturing African Ethnic Identity

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Abstract

Introduction. Emigration by Africans raises important questions about the preservation of cultural heritage and ethnic identity among African diaspora. This study examines the role of familial socialization and social resilience in shaping the ethnic identities of African adolescents born abroad. **Methods.** The study adopted a cross-sectional survey design in which data was obtained via an online survey among adolescents from Nigerian migrant families in the United Kingdom. Data from a sample of 212 college students were obtained via Google forms. Snowballing techniques were adopted in reaching eligible participants for the study. The distribution of participants showed that 57% were female while 43% were male. In terms of the African heritage, majority (47%) of the participants were from Yoruba ethnicities, 34% were from Igbo related tribes while 19% were from Hausa related ethnicities. **Results.** Results obtained suggest that both covert and overt dimensions of familial socialization have a statistically significant predictive relationship with ethnic identity [$F_{(2, 209)}=3.842$; $p<.05$]; with the covert dimension having a slightly stronger predictive strength ($\beta=0.212$; $p<.05$) compared to overt dimension ($\beta=0.203$; $p<.05$). Furthermore social resilience emerged as a significant moderator in the relationship between familial socialization and ethnic identity (ΔR^2 of 4.2%). **Discussion.** These findings underline the importance of both familial and community support in nurturing and preserving ethnic identities within diaspora communities. Recommendations were made towards the production of an 'African Heritage Kit', tailored to teach and recommend familial socialization practices for preserving African cultural heritage across generations.

Keywords

Ethnic identity, Familial socialization, Social resilience, African migrants, Nigeria

For citation

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Introduction

The phenomenon of emigration, often colloquially referred to as “Japa” in Nigeria, has taken root as a defining feature of the modern African experience (Okunade & Awosusi, 2023). While the reasons for this mass exodus are complex and multifaceted, it can be traced back to the turbulent decades of the 1970s and '80s when Nigeria faced political instability, military interregnums, and a volatile economy (Premium Times, 2022). During these years, a significant number of young Nigerians embarked on journeys to the Western world, primarily the United States and the United Kingdom, in pursuit of a more secure and prosperous future. Some ventured further afield, even as far as Ukraine. Over time, this wave of emigration has swelled, with more and more Nigerians leaving their homeland to chase their dreams abroad. The Nigerian diaspora is a testament to the resilience, ambition, and adaptability of the Nigerian people (Umukoro & Okurame, 2017). Many members of this diaspora have achieved distinction in various fields, becoming leaders in education, science, technology, business, and more. They also serve as a crucial financial lifeline to their home country, with reports indicating that they remit approximately \$25 billion annually. This financial support plays a significant role in Nigeria's economy and contributes to the well-being of countless families and communities.

However, beneath the surface of this outwardly positive narrative, there exist a host of challenges that have been documented in various studies. These challenges highlight the multifaceted consequences of the “Japa” movement on both the individuals who leave and the societies they leave behind. One of the most poignant and concerning issues is the gradual erosion of African identities, particularly among the generations of children born to African emigrants who have settled in Western countries (Rogers, 2018). This process of identity erosion raises important questions about the preservation of cultural heritage and the long-term impact of emigration on African identity. As a result of this mass movement, questions about cultural assimilation, integration, and the preservation of African heritage have become increasingly relevant (Paolo & Letizia, 2022; Gwerevende & Mthombeni, 2023). The evolving African identity is not only a matter of personal and familial concern but also holds broader implications for African nations and

their global standing. Ethnic identity is a multifaceted construct that is deeply rooted in cultural traditions, languages, beliefs, and customs. Ethnic identity is operationally defined as *feelings of belonging to a particular ethnic group*. As the African diaspora continues to expand, it becomes increasingly relevant to explore how these elements of identity are preserved, adapted, or sometimes lost.

One of the central focuses of this study is to examine the role of familial socialization in shaping the ethnic identities of African adolescents born abroad. Families play a crucial role in transmitting cultural values and traditions to the next generation (Umaña-Taylor & Hill, 2020). However, the challenges and opportunities presented by life in a foreign country can exert considerable influence on how these values are transmitted and embraced. The study also focuses on the concept of social resilience which is integral to understanding the ways in which ethnic identities are sustained among this cohort of African adolescents. Social resilience refers to an individual's belongingness and belief in a community with the capacity to support resilience of its members. It highlights the community support received by an individual in adapting to change and adversity while preserving cultural and social bonds. In the context of African identity erosion, it encompasses the strategies and support systems that adolescents, their families, and communities employ to resist the pressures of assimilation and cultural dilution. By understanding the dynamics of these constructs through the lived experiences and perceptions of a holistic view of the preservation-erosion continuum of African ethnic identities within the global diaspora would be unearthed.

From a theoretical perspective, Urie Bronfenbrenner's Ecological Systems Theory provides a holistic framework upon which this study is hinged. The theory suggests that a child's development is affected by the different environments that they encounter during their life, including biological, interpersonal, societal, and cultural factors. Within the immediate family environment, known as the microsystem, familial socialization play a crucial role. Moving to the mesosystem, interactions between the family and other microsystems like schools and peer groups are essential. These external influences can either support or conflict with the family's messages, affecting how an adolescent perceives their ethnic identity. The exosystem introduces the concept of social resilience, serving as an indirect influence. The macrosystem encapsulates the broader cultural, societal, and ideological context. This includes the dominant culture's attitudes towards diversity, multiculturalism, and the traditions of the African diaspora. The interplay between these macro-level factors shapes an adolescent's ethnic identity. Lastly, the chronosystem accounts for changes over time. Shifting societal attitudes, immigration policies, and global events can all impact how these adolescents understand and express their ethnic identity.

Literature Review

Familial Socialization and Ethnic Identity

Familial socialization encompasses the rich tapestry of experiences and influences that families provide to their members. From an early age, children are immersed in the cultural heritage of their ethnic background through interactions with parents, grandparents, and extended family members (Morris et al., 2021). Within the family unit, they learn the language, customs, rituals, and practices that are intrinsic to their cultural identity. Values and beliefs, deeply intertwined with the cultural heritage, are also imparted within the family environment (Ruck et al., 2021). Parents and caregivers instill cultural values, moral principles, and religious beliefs that have been passed down through generations. These teachings help individuals develop a sense of right and wrong, shaping their decision-making processes and behaviors in alignment with their ethnic identity (Huguley et al., 2019). Language is also a cornerstone of familial socialization, serving as a key element of cultural preservation. Families who communicate primarily in their native language at home contribute significantly to the continuation of that language within younger generations. The ability to speak, understand, and write in one's ethnic language is not only a linguistic skill but also a testament to one's connection to their cultural roots (Rogers et al., 2020). Cultural practices and celebrations, often observed within the family, play a crucial role in maintaining and nurturing ethnic identity. Families partake in festivals, traditions, and rituals that are unique to their ethnic group (Phinney, 2006). These events serve as a living link to the past, allowing children to learn about their heritage and develop a sense of belonging within their cultural community.

Beyond the transmission of cultural elements, familial socialization is instrumental in identity development. The way parents and extended family members convey their cultural identity has a profound influence on how individuals perceive themselves and their place within their ethnic group (Atkin et al., 2019). This process of identity formation is deeply interwoven with familial interactions and the messages conveyed within the family unit. However, familial socialization faces unique challenges within diaspora communities. Exposure to the host culture and the need for adaptation can sometimes create tension. Families must navigate a delicate balance between preserving their ethnic identity and integrating into the host culture, a process that is highly individualized and can vary significantly between families (Umaña-Taylor & Hill, 2020). Generational differences further complicate the dynamics of familial socialization. Second and third-generation individuals may experience disparities in how their families transmit culture compared to first-generation immigrants. This generational gap can give rise to distinctive challenges in maintaining and strengthening ethnic identities (Franco et al., 2019). The impact of familial socialization on the well-being of individuals within diaspora communities is substantial. A strong connection to one's cultural identity instilled through family interactions can provide a profound sense of pride and belonging. Conversely, the erosion of ethnic

identity within the family unit may lead to feelings of cultural disconnection and identity crisis (Harris et al., 2017). Over the years, several scholars (Mohanty et al., 2007; Umana-Taylor et al., 2013; Truong et al., 2021; Hart et al., 2016; Tram et al., 2023; Jones & Rogers, 2023; Jones et al., 2022) have focused on understanding this intricate relationship.

Using a Web-based survey, Mohanty et al. (2007) examined the relationship between parental support for cultural socialization and its effect on self-esteem of 82 adult international adoptees. Feelings of belongingness and ethnic identity were predicted to serve as mediators between the central variables. The results showed a positive relationship between cultural socialization and self-esteem, which was mediated by a feeling of belongingness and one aspect of ethnic identification (marginality) among Asian born international adoptees. These data suggest that counselors should raise awareness and knowledge of adoptive parents about the importance of cultural continuity in the child's upbringing. Similarly, Umana-Taylor et al. (2013) examined the longitudinal associations between family ethnic socialization and youths' ethnic identity among a sample of Mexican-origin youth. Findings from multiple-group cross lagged panel models over a 2-year period indicated that for U.S.-born youth with immigrant parents, the process appeared to be family driven: Youths' perceptions of family ethnic socialization in late adolescence were associated with significantly greater ethnic identity exploration and resolution in emerging adulthood, while youths' ethnic identity during late adolescence did not significantly predict youths' future perceptions of family ethnic socialization. Conversely, for U.S.-born youth with U.S. born parents, youths' ethnic identity significantly predicted their future perceptions of family ethnic socialization but perceptions of family ethnic socialization did not predict future levels of youths' ethnic identity, suggesting a youth-driven process.

In more recent times Truong et al. (2021) explored differences and similarities in ethnic identity, familial ethnic socialization and, parental ethnic socialization between ethnic majority, minority, and multiracial groups. Their findings showed that ethnic majorities experienced significantly lower ethnic identity than either ethnic minorities or multiracial groups, which was consistent with prior research (Hart et al., 2016). Further outcomes showed that ethnic majorities scored lower of familial socialization compared to ethnic minorities and multiracial groups. In addition, Tram et al. (2023) examined the relationship between ethnic identity, family ethnic socialization, heritage language ability, and desire to learn a heritage language in a sample of 91 U.S. psychology graduate students. Adopting qualitative approaches, Jones and Rogers (2023) invoked a critical macro and micro perspective to fully consider how parent influence necessarily intertwines with macro-system dynamics of anti-Blackness, white supremacy, and monoracism for multiracial Black youth's identity meaning-making in the context of Black Lives Matter. They found that young adults mention parents or familial adults when discussing their racial identity to recount parental guidance on racial identity, illustrate the racial politics of multiracial identification, and expose the nuances of navigating shared and unshared identity spaces within the family; these highlight the relevance of parental socialization in the adulthood years.

Social Resilience and Ethnic Identity

The interplay between social resilience and ethnic identity is a complex and fascinating subject that underscores the dynamic nature of cultural preservation, particularly within diaspora communities. It delves into how individuals and their communities adapt, persevere, and sometimes evolve in response to the challenges of retaining their ethnic identity in the face of external influences. Social resilience, in this context, refers to an individual's belongingness and belief in a community with the capacity to support resilience of its members in preserving their cultural and ethnic heritage (Zaretsky & Clark, 2019). It encapsulates the strategies and support systems that individuals, their families, and their communities employ to resist the pressures of assimilation and cultural dilution. It is an essential aspect of understanding how ethnic identities endure and evolve. Communities within the diaspora often create social networks and organizations that serve as pillars of support for the preservation of their ethnic identity (Clauss-Ehlers et al., 2006). These networks foster a sense of belonging and provide individuals with opportunities to engage in cultural activities, connect with like-minded individuals, and celebrate their heritage. They therefore serve as hubs for maintaining cultural practices, passing down traditions, and reinforcing a sense of ethnic belonging (Cherng, 2015).

Social resilience is not only about maintaining the status quo but also about adapting and evolving. It involves the ability to integrate aspects of the host culture while retaining the core elements of one's ethnic identity (DeSimone et al., 2017). Successful social resilience allows individuals to embrace diversity, bridge cultural gaps, and engage in cross-cultural exchanges while still preserving their unique cultural roots. Challenges, however, are inherent in the process of social resilience. The pressure to assimilate into the host culture can be strong, and individuals and communities must navigate the delicate balance between adaptation and preservation. This balancing act can vary among individuals and communities, leading to diverse experiences and outcomes (Lee & Robbins, 1998). Understanding the dynamics between social resilience and ethnic identity is crucial for the well-being and cohesion of diaspora communities. It highlights the strategies and resources that can be employed to nurture and protect cultural identities while also acknowledging the necessity of adaptation and change. By exploring the multifaceted relationship between these two aspects, one gains valuable insights into the preservation and evolution of ethnic identities in a globalized world, where the forces of cultural integration and diversity continually shape the experiences of diaspora communities as evidenced by previous studies.

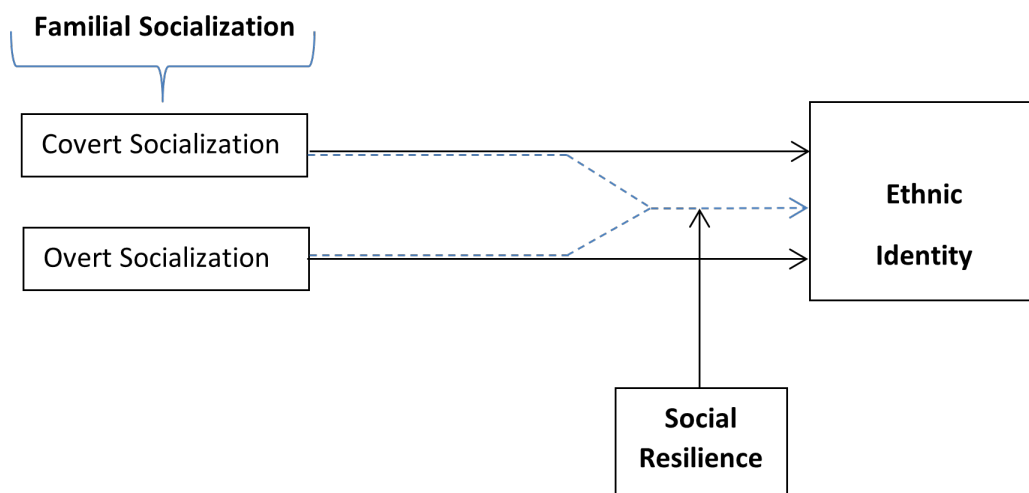
For instance, Zheng (2021) examined the link between ethnic identity and resiliency in White people and ethnic minorities (including Black and Indigenous People of Color). Participants were recruited through the SONA system and instructed to complete two questionnaires. Results showed that White group did not have as strong of an ethnic identity when compared to those in the ethnic minority group. Further correlational analyses showed that ethnic identity and resiliency were highly correlated among the

ethnic minority group, while there was no significant correlation between the two variables among the White people. Similarly, in contextualizing immigrant and refugee resilience, Güngör and Strohmeier (2020) suggested that the provision of opportunities for immigrants to express their ethnic identity and have it recognized within the community can help these groups to build resilience, which is a key factor in immigrant well-being and a non-detrimental process of acculturation. Berding-Barwick and McAreavey (2023) highlighted how immigrants proactively make strategic choices and assume responsibility to preserve their identities – even if that depends on changing underlying structural issues. They showed that, despite a hostile immigration environment, as found in the UK, immigrants were able to utilize their resilient nature in adapting to their environment.

Conceptual Framework and Hypotheses

Based on the review of literature, it is logically expected that dimensions of familial socialization should have an influence on the extent of to which African adolescents born and raised in Western climes can identify with their African ethnicities. Furthermore, their level of social resilience may have a moderating role to play in the link between familial socialization and ethnic identity. Therefore the empiricism of the conceptual framework provided below would be tested via the hypotheses formulated thereafter.

Figure 1
Conceptual Framework



As depicted by the framework in figure 1, the following hypotheses are formulated for testing using appropriate statistics

- Hi: Dimensions of Familial Socialization will have significant joint and independent influence on ethnic identity of African adolescents in Western climes.
- Hi: Social resilience will significantly moderate the relationship between familial socialization and ethnic identity of African adolescents in Western climes.

Methods

Design and Population

The study adopted a cross-sectional survey design in which data was obtained via an online survey among adolescents from Nigerian migrant families in the United Kingdom. Data from a sample of 212 college students were obtained via Google forms. Snowballing techniques were adopted in reaching eligible participants for the study. The distribution of participants showed that 57% were female while 43% were male. Their ages ranged from 18 to 25 years with a mean age of 22.4 years and a standard deviation of 2.1. In terms of the African heritage, majority (47%) of the participants were from Yoruba ethnicities, 34% were from Igbo related tribes while 19% were from Hausa related ethnicities.

Measures

A structured questionnaire for data collection was constructed using standardized scales that measured each of the study variables. The questionnaire was made up of four sections as described below;

Section A of the questionnaire was designed to capture the socio-demographic characteristics of the respondents. The items in this section highlighted variables of age, sex and ethnic affiliation. Age was measured on a ratio scale with respondents expected to insert their actual age as a number in years. Sex was measured on a dichotomized nominal scale as male or female. Ethnic affiliation was measured as a nominal variable using an open ended response format for respondents to write their ethnic affiliations. For descriptive purposes, ethnic affiliation was later categorized into three major traditional ethnic groups in Nigeria based on regional location.

Section B of the questionnaire comprised items from the Ethnic Identity Scale (Umaña-Taylor et al., 2004). The scale assesses *feelings of belonging to a particular ethnic group*, measured across three dimensions; exploration, resolution and affirmation using 7, 4 and 6 items respectively. Sample items for each dimension include 'I have participated in activities that have exposed me to my ethnicity' (exploration), 'My feelings about my ethnicity are mostly negative' (affirmation), and 'I am clear about what my ethnicity means to me' (resolution). The scale comprises of both positively and negatively worded items. Response to the items are scored on a 4-point likert scale which ranges from '1=Does not describe me at all' to '4=Describes me very well'. According to the original authors, the subscales have moderate strong coefficient alphas ranging from .84 to .89 across diverse

ethnic samples of adolescents (Umaña-Taylor et al., 2004). In this study a Cronbach alpha of .81 was obtained for the composite scale.

Section C of the questionnaire was made up of items from the the familial ethnic socialization measure (Umaña-Taylor, 2001) which measures the degree to which participants perceive that their families socialize them with respect to their ethnicity. The scale has items measuring covert (7 items) and overt (5 items) dimensions of familial ethnic socialization with respective sample items such as 'Our home is decorated with things that reflect my ethnic background' and 'My family talks about how important it is to know about my ethnicity'. These items are responded to on a 5-point likert scale ranging from '1=not at all' to '5=very much' with high scores indicating higher perception of familial ethnic socialization and low score indicating lower perceptions of familial ethnic socialization. The original author of the scale obtained alpha coefficients ranging from .92 to .94 with ethnically diverse samples (Umaña-Taylor, 2001). In this study, the researcher obtained a Cronbach alpha of 0.84.

Section D of the questionnaire measured social resilience in form of an individual's belongingness and belief in a community with the capacity to support resilience of its members. This was measured using the Transcultural Community Resilience Scale (T-CRS) developed by Cénat et al. (2021). The scale contains 28 items for respondents to indicate their level of agreement with each one, using a Likert scale ranging from '1=strongly disagree' to '5=strongly agree'. Factor analysis as obtained by the original authors highlights three dimensions of community resilience within the scale which include; community strength and support (14 items), community trust and faith (5 items), and community values (9 items). Respectively, sample items from each dimension include 'When I go through hard times, there are people in my community I can talk with', 'I have trust in the social services of my community', and 'In my community, there are important traditions of mutual support'. The 28-item structure of the Transcultural Community Resilience Scale showed excellent internal consistency with a Cronbach Alpha of 0.96. Among this study's population, a Cronbach alpha of 0.79 was obtained.

Procedure

The researcher had access to a contact person (a Nigerian migrant) in the United Kingdom whose assistance was needed to facilitate the data collection process. The contact person was to identify online platforms (e.g. WhatsApp Groups) in Colleges and Universities in the United Kingdom hosting Nigerian students and provide the survey link for eligible participants. The survey link was accompanied with the eligible criteria for potential study participants. Upon clicking the survey link, participants were directed to an information page where relevant details and ethical considerations about the study were provided. Participants who gave their consent to participate in the study were directed to the instrument items; those who declined to participate in the study were directed to the submission page of the instrument. A clause was also inserted in the

participant information page, prompting participants to share the survey link with other acquaintances who were eligible for the study; this provided an avenue for introducing exponential snowballing techniques in obtaining the study sample. All submitted forms were received and collated in form CSV files at the back end of the Google form. After data cleaning processes, a total of 212 participant responses were deemed adequate and downloaded. The CSV data was transferred to SPSS application software for further data analysis. Both linear and moderated regression analysis were used as statistical techniques for the hypotheses testing.

Results

Hypothesis one stated that dimensions of familial socialization will have significant joint and independent influence on ethnic identity of African adolescents in Western climes. This hypothesis was tested using linear multiple regression analysis to identify the predictive roles of the independent variables in the model. A summary of the results obtained are presented in Table 1.

Table 1

Predictive role of familial socialization dimensions on ethnic identity

Model	R	R ²	F	Sig.	Beta	T	Sig.
Cov_FS	.037 ^a	.136	3.842	.023	.212	3.139	.002
Ov_FS					.203	2.368	.019

DV: *Eth_Id*

Results obtained from the table suggest that both covert and overt dimensions of familial socialization have a statistically significant predictive relationship with ethnic identity, as indicated by their p-values (Sig.). The Beta values show that the covert dimension has a slightly stronger predictive strength ($\beta=0.212$; $p<.05$) with ethnic identity compared to overt dimension ($\beta=0.203$; $p<.05$). The R^2 suggest that both dimensions have a significant joint contribution of about 13.6% in the variance of ethnic identity [$F_{(2, 209)}=3.842$; $p<.05$] among African adolescents in Western climes. The hypothesis stated is therefore supported.

Hypothesis two stated that social resilience will significantly moderate the relationship between familial socialization and ethnic identity of African adolescents in Western climes.

СОЦИАЛЬНАЯ ПСИХОЛОГИЯ

This hypothesis was tested using moderated multiple regressions to identify the direct and conditional effects of the moderator in the model. A summary of the results obtained are presented in Table 2.

Table 2a
Moderating role of social resilience in familial socialization and ethnic identity

	R ²	F	P	Coeff	T	p
FamSoc				3.907	4.223	.000
ScR	.2993	7.7655	.000	2.296	3.452	.016
FamSoc x ScR				3.726	1.754	.002

DV: *Eth_Id*

Results from Table 2 show that both familial socialization and social resilience have statistically significant relationships with ethnic identity, as indicated by their p-values. Additionally, the interaction term (FamSoc x ScR) also has a statistically significant relationship with ethnic identity. The significant interaction term suggests that the relationship between familial socialization and ethnic identity is moderated by social resilience. In other words, social resilience has a moderating effect on the relationship between familial socialization and ethnic identity in African adolescents in Western settings. The direction and conditional effects of the moderator in the model is presented in Table 2b.

Table 2b
Conditional Effects of Social Resilience in the Model

Social Resilience	ΔR ²	F	Effect	Se	t	p
High			2.621	.947	1.756	.000
	.042	3.077				
Low			1.377	.662	1.885	.000

Table 2b provides information about the effects of social resilience at different levels ("High" and "Low") on the dependent variable (ethnic identity), and it indicates that both levels of social resilience have a statistically significant impact on ethnic identity and produce a significant ΔR² of 4.2%. The effect is however larger for the "High" level (2.621) compared to the "Low" level (1.377). The second hypothesis of the study is supported.

Discussion

Findings from the first hypothesis provide emphasis that both covert and overt forms of familial socialization are important factors in influencing ethnic identity among African adolescents in Western settings. Covert familial socialization involves more subtle and indirect influences, such as cultural nuances and non-verbal cues including celebrating ethnic holidays, playing songs specific to ethnic groups, attending ethnic festivals, decorating the home with items that reflect one's ethnicity etc. Overt familial socialization encompasses explicit and direct communication about cultural heritage, such as teachings about cultural background and histories, encouraging respect for the cultural values and beliefs of ethnic/cultural background etc. Both forms of socialization play a statistically significant role in shaping ethnic identity, with covert dimensions showing a slightly stronger predictive relationship. This suggests that a combination of implicit and explicit familial influences contributes to the development of ethnic identity in this context. Understanding these nuances is crucial for supporting and nurturing the ethnic identities of adolescents within diaspora communities.

The study's findings are in line with prior research that highlights the importance of familial socialization in shaping ethnic identity. Harris et al (2017) agrees that the strong connection to cultural identity instilled through familial socialization can provide a profound sense of pride and belonging. Conversely, the erosion of ethnic identity within the family unit may lead to feelings of cultural disconnection and identity crisis (Harris et al., 2017). Additionally, the studies reviewed in the literature provide further insights into the relationships between familial socialization and ethnic identity. For instance, Mohanty et al. (2007) found that parental support for cultural socialization had a positive impact on self-esteem among international adoptees, with ethnic identity mediating this relationship. Umana-Taylor et al. (2013) examined the longitudinal associations between family ethnic socialization and youths' ethnic identity among Mexican-origin youth, highlighting the importance of family-driven processes. Jones and Rogers (2023) provide critical insights into how parent influence intertwines with macro-system dynamics in shaping multiracial Black youth's identity, emphasizing the continued relevance of parental socialization in adulthood.

It therefore behooves the African family to transmit cultural elements, including language, customs, rituals, and values. This transmission is integral to the development of ethnic identity, as individuals learn and internalize their cultural heritage within the family setting (Morris et al., 2021). The way parents and extended family members convey their cultural identity significantly influences how individuals perceive themselves and their place within their ethnic group. This process of identity formation is closely tied to familial interactions and messages within the family unit (Atkin et al., 2019). For African adolescents in Western settings, the balance between preserving their ethnic identity and integrating into the host culture can be challenging. Familial socialization in such diaspora communities must navigate this delicate balance, which can vary significantly between families (Umaña-Taylor & Hill, 2020).

The second hypothesis reveals that social resilience, the social resource to adapt, endure challenges, and maintain a positive self-concept, also has a statistically significant moderating impact on how familial socialization shapes ethnic identity. The findings imply that the availability and responsiveness of the broader African community within the diaspora is a significant factor that can sustain ethnic foundations laid through familial socialization. In other words, the efforts of the African family as a resource for sustaining ethnic identity is better achieved within a responsive African community in the diaspora. The moderating role of social resilience is further supported by Zheng (2021) whose study suggests that the relationship between ethnic identity and resilience may be more pronounced in contexts where individuals face unique challenges related to their minority status. Similarly, Güngör and Strohmeier (2020) underscores how fostering ethnic identity within immigrant communities can be a critical factor in promoting resilience and well-being, which is consistent with the idea that social resilience moderates the relationship between familial socialization and ethnic identity. The use of resilience by immigrants, in Berding-Barwick and McAreavey's (2023) study, to preserve their identities aligns with the concept that social resilience can influence the relationship between familial socialization and ethnic identity. The ability to maintain ethnic identity despite challenges suggests the moderating role of social resilience.

Conclusion

This study provides a comprehensive understanding of how familial socialization, in its covert and overt forms, along with the moderating influence of social resilience, shapes the ethnic identity of African adolescents in Western settings. These findings underline the importance of both familial and community support in nurturing and preserving ethnic identities within diaspora communities, which can be a source of pride, belonging, and resilience for individuals navigating the complexities of cultural integration and identity development in their new environments. Overall, the study findings align with Bronfenbrenner's Ecological Systems Theory by highlighting the critical role of the microsystem (family and familial socialization) and its connection to the macrosystem (social resilience) in influencing the ethnic identity development of African adolescents in Western settings. Moreover, considering how these familial socialization practices may evolve over time (chronosystem) and interact with other systems (mesosystem) would provide a more comprehensive ecological perspective on ethnic identity development.

Recommendations

The process of migration and assimilation are threats to the sustenance of African ethnic identities among African migrants. It is the duty of Africans to ensure that their cultural heritage is not drowned by Western inventions and innovations. Therefore there is need for practical and proactive measures to be deployed by Africans to enrich and sustain their

cultural heritage across generations, irrespective of time and space. It may be worthwhile for African entities in form of government and non-governmental agencies entrusted with preserving the African heritage to formulate and implement strategies that assist the African family to preserve its cultural heritage through processes of socialization. This can be achieved by introducing interventions in form of handy 'African Heritage Kits' tailored to teach and recommend familial socialization practices for preserving African cultural heritage across generations. The kits should encompass a diverse range of elements, including language, traditions, customs, folklore, and values in multimedia formats. To initiate this endeavor, a dedicated task force could be formed, bringing together government representatives, non-governmental organizations, cultural experts, educators, and community leaders to design the content of the African Heritage Kits.

Leveraging on the expertise and resources of the African Research Universities Alliance (ARUA) Centre of Excellence in Notions of Identity, collaborative workshops and research projects can be launched to deepen the understanding of African identity dynamics in the development of the African Heritage Kits. These kits will integrate Knowledge, Attitude, and Practice (KAP) interventions in promoting active learning and practical application of cultural preservation strategies. Mass production and strategic distribution of these kits will ensure accessibility at key points of departure for African migrants. Community engagement sessions and workshops will play a pivotal role in introducing and training individuals on the effective use of these kits within their families. A robust monitoring and evaluation system will gauge the impact of the initiative, with feedback mechanisms guiding continuous improvement. Advocacy for supportive policies and a sustainability plan will further fortify the initiative, ensuring the perpetual relevance and availability of the African Heritage Kits in the face of evolving challenges.

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Conflict of Interest Information

The author has no conflicts of interest to declare.