# Reliability and Capability as Self-Stereotypical Contents of National Identity in Peru

## Confiabilidade e Capacidade como Conteúdos Autoestereótipos da Identidade Nacional no Peru

## Confiabilidad y Capacidad como Contenidos Auto-estereótipos de la Identidad Nacional en el Perú

## Fiabilité et Capacité Comme Contenu du Stéréotype de soi de l'Identité Nationale au Pérou

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**Abstract**

*Three studies using urban samples from Lima-Peru ($n_1$ = 200, $n_2$ = 276, $n_3$ = 211) confirm that the degree of identification with Peru, Peruvian collective self-esteem and Peruvian national self-stereotyping positive contents correlated. Multiple regressions and a meta-analysis of the three studies show that national identification is more strongly related to collective self-esteem than to positive and negative self-stereotypes. Results are discussed and confirm the prevalence of self-esteem maintenance and enhancement as the National Identity main motive. Reliability and Capability self-stereotypes are less important in National identity constitution than self-esteem, but these self-stereotypes have an indirect influence in national identification enhancing collective self-esteem. Identification with Peru and Peruvian collective self-esteem correlate to personal self-esteem, confirming the association between collective identity components and well being. Results also discard the hypothesis of a dominant negative national identity in Peru and support the existence of a positive profile, with an important sub-group showing ambivalent national identity.*

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## Keywords

*National Identity, Self-stereotypical, Collective Self-Esteem, Reliability, Capability.*

## Resumo

*Três estudos com mostras urbanas de níveis socioeconômicos meios de Lima-Peru ($n_1 = 200$, $n_2 = 276$, $n_3 = 211$) mostram que o grau de identificação com o Peru, a autoestima coletiva nacional e os conteúdos autoestereótipos estão positivamente correlacionados entre eles. Um Analise de Regressão linear múltipla e uma síntese meta-analítica dos três estudos apresentados mostram que o grau de identificação com o Peru está mais fortemente relacionado à autoestima coletiva que aos autoestereótipos positivos e negativos sobre o endo-grupo nacional. Os resultados confirmam a prevalência da manutenção e fortalecimento da autoestima como um aspeto central da identidade nacional. Os conteúdos autoestereótipos de confiabilidade e capacidade têm uma influência indireta sobre o grau de identificação nacional mediado pela autoestima coletiva. A identificação com o Peru ea autoestima coletiva apresentam uma correlação direta com a autoestima pessoal, o que confirma a relação entre a identidade coletiva e bem-estar. Os resultados não suportam a hipótese de uma identidade nacional negativa, eles mostram a existência de um segmento de participantes com uma identificação positiva e um grupo de participantes com uma visão ambivalente dos peruanos.*

## Palavras-chave

*Autoestereótipos, Autoestima Coletiva, Capacidade, Confiabilidade, Identidade Nacional.*

## Resumen

*Tres estudios con muestras urbanas de niveles socio-económicos medios de Lima-Perú ($n_1 = 200$, $n_2 = 276$, $n_3 = 211$) muestran que el grado de identificación con el Perú, la auto-estima colectiva peruana y los contenidos auto-estereótipos nacionales se correlacionan positivamente entre sí. Regresiones lineales multiples y una síntesis meta-analítica de los tres estudios referidos, muestran que el grado de identifcación con el Perú está más fuertemente relacionada con la autoestima colectiva que con los auto-estereótipos positivos y negativos sobre el endogrupo nacional. Los resultados confirman la prevalencia del mantenimiento y reforzamiento de la auto-estima como un motivo central de la identidad nacional. Los contenidos auto-estereótipos de confiabilidad y capacidad tienen una influencia indirecta en el grado de identificación nacional a través de la auto-estima colectiva. La identificación con el Perú y la auto-estima colectiva correlacionan directamente con la auto-estima personal, confirmando la asociación entre la identidad colectiva y el bienestar. Los resultados no apoyan la hipótesis de una identidad nacional negativa, pues muestran la existencia de un segmento de participantes con una identificación positiva y de un grupo de participantes con una vision ambivalente de la peruanidad.*

## Palabras clave

*Auto-estereótipos, Auto-estima Colectiva, Capacidad, Confiabilidad, Identidad Nacional.*

**Résumé**

*Trois études avec des échantillons urbaines de niveaux socio-économiques moyens de Lima-Pérou ( $n_1$ = 200, $n_2$ = 276, $n_3$ = 211 ) montrent que le degré d'identification avec le Pérou, l'estime de soi collective péruvienne ainsi que les contenus du stéréotype de soi nationale sont corrélés positivement entre soi. Des régressions linéaires multiples et une synthèse méta-analytique des trois études montrent que le degré d'indentification avec le Pérou est plus fortement lié à l'estime de soi collective qu'aux stéréotypes de soi positifs et négatifs sur l'endogroupe national. Les résultats confirment la prévalence du maintien et du renforcement de l'estime de soi comme une motivation centrale de l'identité nationale. Les contenus du stéréotype de soi de fiabilité et de capacité ont une influence indirecte sur le niveau d'indentification nationale à travers l'estime de soi collective. L'identification avec le Pérou et l'estime de soi collective sont directement corrélés avec l'estime de soi personnelle, confirmant ainsi le lien entre identité collective et bien-être. Les résultats ne confirment cependant pas l'hypothèse d'une identité nationale négative, mais dévoilent plutôt l'existence d'un segment de participants avec identification positive et un groupe de participants avec une vision ambivalente de ce que ce que signifie être péruvien.*

**Mots clés**

*Stéréotypes de soi, Estime de soi Collective, Capacité, Fiabilité, Identité Nationale.*

## Introduction

Identity provides people with a particular psychological experience that promotes their social adjustment and well-being (Simon, 2004; Vignoles, Regalia, Manzi, Golledge & Scabini, 2006). Nevertheless, identity formation entails a problematic process of self-definition for a person who lives in several and different social contexts (Baumeister, 1998; Erikson, 1980; Howard, 2000; Simon, 2004). Under these circumstances, identity develops through complex interactions among cognitive, affective and social processes (Vignoles e col., 2006).

A main assumption of recent studies is that identity construction and maintenance is guided by so-called "identity motives" (Vignoles & Moncaster, 2007; Vignoles e col., 2006) or "identity functions" (Simon, 2004), which guide people toward certain identity states and drives them away from others (Vignoles e col., 2006; Simon, 2004).Thus, although enhancing self-esteem has been traditionally seen as a core element in identity construction, some authors suggest that other motives must be considered in this process, like belongingness, expressed in self-stereotypes of reliability and self-efficacy, expressed in self-stereotypes of capability (Simon, 2004; Vignoles, Chryssochoou & Breakwell, 2002; Vignoles & Moncaster, 2007; Vignoles e col., 2006).

Social Identity Theory (SIT) understanding of social or collective identity is a more specific and restricted subtype of the psychological processes analyzed under the notions of self and identity (Jussim, Ashmore & Wilder, 2001) and is defined as "that part of an individuals' self-concept which derives from their knowledge of their membership of a social group (or groups), together with the value and emotional significance of that membership" (Tajfel, 1982:24).

The core meaning of this approach is that belongingness to social groups is a psychological state (Hogg & Abrams, 1988; Lorenzi-Cioldi & Doise, 1990; Tajfel, 1982). For this reason, the construct connotes an evaluative definition of the self in terms of attributes that describe and define one's group and has been traditionally the bridge concept among collective phenomena, social cognition and individual behavior (Hogg & Abrams, 1988; Hogg & Ridgeway, 2003; Tajfel, 1982). Under this description, Social Identity approach presupposes that degree of identification, collective self-esteem and collective self-stereotypes should be interrelated (Abrams & Hogg, 1990; Van Vugt & Hart, 2004).

Tajfel's research has resulted very useful for understanding the human need of affiliation into large groups like nations, considering that national identification is a specific type of collective identity (Nigbur & Cirinnella, 2007; Smith, Giannini, Helkama, Maczynski & Stumps, 2005).

As we have seen, one of the most important motives of identity –and social identity- is enhancement or maintenance of self-esteem (Simon, 2004; Abrams & Hogg, 1988; Vignoles e col., 2006). Therefore, a strong social identity would reinforce a positive attitude toward in-group, which means that a more positive representation of the national in-group would protect collective – and also personal – self-esteem. Hence, specifically we predict that higher scores in identification with Peru will produce higher scores in Peruvian collective and personal self-esteem.

Additionally, the self-efficacy motive would be satisfied through capability traits related to national self-stereotypes, and we also suppose that identification makes group coordination

easier in order to achieve collective goals (Van Vugt & Hart, 2004). A more intense identification would be associated to a higher agreement with those positive collective contents related to self-efficacy aspects of the national self-stereotype.

Identification should also satisfy belongingness needs. Those needs establish how identification will be associated with national stereotypes like perceiving the national group as reliable, suggesting that a social capital exists inside the in-group (Van Vugt & Hart, 2004). With regard to social cohesion, the perception of the members of the national group as patriotic should also be associated to national identification, because this attribute describes a protective tendency towards the in-group.

An integrative analysis of these motives or functions suggests that people tend to perceive elements that provide them with a higher sense of self-esteem as more crucial in the construction and maintenance of identity. Besides, belongingness, expressed in reliability self-stereotypes and self-efficacy, expressed in capability self-stereotypes, influence identity directly but also indirectly through their contributions to self-esteem (Vignoles e col., 2006).

Some authors hypothesize dominant negative social or collective national identities in Latin-America, based on low status and negative social comparison with other more instrumental national out-groups (Montero, 1996). However, empirical studies show profiles of collective ambivalent self-stereotyping traits and self-esteem above the theoretical means which characterizes national Latin American collective identities – contrary to the idea of predominant negative self-stereotyping and low collective self-esteem scores of national identity in this region (Salazar & Salazar, 1998). This is consistent with the idea that people with low self-esteem tend to exhibit more ambivalent, diffuse and less stable, but not necessarily global dominant negative, self-reports about their traits and attributes than people with higher self-esteem (Campbell, 1990).

Another aim of these studies is to test the existence of negative or ambivalent types of national identity, analyzing clusters of collective identification and self-esteem based on national self-stereotypes. Typologies of social identity are important because they permit a clearer description of national identities over mere general profile categorizations based on means or central tendencies (Green, Deschamps & Páez, 2005).

To sum up, our purpose was to conduct three studies on Peruvian national identity in order to test the types of national identities and contrast the hypothesis of a negative national identity versus an ambivalent national identity with a middle level of collective self-esteem. These studies also analyze stereotyping dimensions that constitute the Peruvian collective self-stereotype and how these stereotyping contents reflect identity motives and functions. Thus, we seek to contrast if Peruvian national identification is associated with Peruvian collective self-esteem and personal self-esteem, as well as with belongingness and self-efficacy motives of national self-stereotypes.

## Study 1

In study 1, relations among the degree of identification with Peru, Peruvian collective self-esteem and dimensions of Peruvian collective self-stereotype were examined. The main hypothesis was that the degree of identification with Peru is positively related to collective self-esteem and to positive Peruvian self-stereotyping dimensions which depending on their contents would define some specific identity functions and motives expressed in following

terms: collective self-esteem measure would be expressing the self-esteem motive; the Peruvian collective self-stereotype of competence and sociability (Peruvians as capable and happy people) would be expressing the self-efficacy motive; Peruvian self-stereotype of collective identification and social cohesion (Peruvians as patriotic people and Peruvians as reliable people) would be expressing the belongingness motive. Negative self-stereotyping dimension of Peruvians as unreliable operates as an identification mitigation device, affecting self-esteem and self-stereotypes of reliability and capability.

## Method

### Participants

Through convenience sampling, 200 students of a private university from the city of Lima were recruited to participate in this study with age ranging between 16 to 30 years old ($M = 20.04$, $SD = 2.38$). 57.6% were female students. Based on their social and demographic characteristics, participants could be considered as members of modern urban and middle-class segments of Peruvian society.

### Measures

*Degree of identification with Peru.* This measure was carried out through a single question: "What is your degree of identification with Peru?" Participants responded in a 1 to 5 scale, where 1 was "None" and 5 was "Total".

*Collective Self-esteem scale.* The items were adapted from the Spanish translation of Luhtanen and Crocker's subscale of private collective self-esteem (1992) to Peruvian social category. The scale has 4 items that measure the affective relation of the participants to their identification with Peru, e.g. "In general, I feel lucky for being Peruvian" or "Generally, I feel that being Peruvian is not worthwhile". Answers ranged from 1 to 5, where 1 is "I totally disagree" and 5 "I totally agree". Negative items were reversed to obtain a general score in which the higher score indicates a greater collective self-esteem. Cronbach's Alpha for the present study was.79.

*Peruvian Collective Self-Stereotypes scale (Espinosa, 2003).* Used to measure Peruvian self-stereotyping contents, the scale was built based on the results obtained by Espinosa (2003) who created a list of 24 adjectives that respond to how Peruvians are. Each adjective is evaluated by the participants in a 1 to 5 scale, where 1 is "I totally disagree" and 5 is "I totally agree". They were subjected to an exploratory factor analysis which resulted in the elimination of item 13 "Peruvians are individualistic" because it did not fit coherently within any factor. Factor analysis showed a clear 4 factor structure ($KMO = .806$) explaining 47.53% of variance. Table 1 summarizes the findings, showing the items for each factor as well as the explained variance and internal consistency obtained through Cronbach's Alpha.

Table 1 – Factor Loadings, Percentage Of Variance And Internal Consistency From Varimax Factor Analysis For The Peruvian Collective Self-Stereotyping Scale

| | Factor loadings | | | |
|---|---|---|---|---|
| | Unreliable | Reliable | Capable and Happy | Patriotic |
| Liar | **,736** | | | |
| Lazy | **,714** | | | |
| Corrupt | **,670** | | | |
| Unsuccessful | **,637** | | | |
| Unreliable | **,603** | | | |
| Undependable | **,582** | | | |
| Backward | **,533** | | | |
| Conformist | **,499** | | | |
| Reliable | | **,627** | | |
| Successful | | **,601** | | |
| Honest | | **,601** | | |
| Dependable | | **,600** | | |
| Developed | | **,555** | | |
| Brave | | **,532** | | |
| Supportive | | **,524** | | |
| Hardworking | | **,476** | | |
| Capable | | | **,712** | |
| Sad | | | **-,681** | |
| Incapable | | | **-,633** | |
| Happy | | | **,631** | |
| No patriotic | | | | **-,763** |
| Patriotic | | | | **,738** |
| Trustable | | | | **,373** |
| Explained Variance | 24,82% | 8,76% | 7,29% | 6,66% |
| Internal Consistency | .78 | .73 | .70 | .60 |

Extraction method: Principal Component Analysis.
Rotation method: Varimax with Kaiser Normalization.
Source: Prepared by the authors.

It is important to remark that all dimensions obtained in the present study are replicated in studies 2 and 3 for comparison reasons.

*Procedure*

Participants were contacted by a pollster properly trained for information gathering. After giving their consent to participate, they self-applied the questionnaires. Once they finished, the pollster checked that there were no omissions in the answers. Estimated time for completion oscillated between 10 and 30 minutes.

# Results

*Description of Peruvian National Identity Components*

Participants of this study show scores above theoretical mean ($M = 3$) in collective self-esteem ($M = 4.14$, $SD = .67$) and degree of identification with Peru ($M = 3.25$, $SD = .67$). Results over Peruvian collective self-stereotyping dimensions also suggest a positive bias over Peruvian collective identity. This means that agreement with the positive self-stereotyping attributes in perceiving Peruvians as reliable ($M = 3.16$, $SD = .46$); happy and capable ($M = 4.00$, $SD = .58$) and patriotic ($M = 3.25$, $SD = .67$) was higher than the agreement to the negative self-stereotyping attribute of Peruvians as unreliable ($M = 3.05$, $SD = .61$). To sum up, participants tend to consider that Peruvians were happy and slightly believed that they were reliable and patriotic whilst they remain neutral about the negative attributes related to this social category.

Specifically, paired t-tests confirmed that perception of Peruvians as reliable was slightly higher than perception of Peruvians as unreliable, $t(199) = 1.74$, $p < .09$; the perception of Peruvians as capable and happy was significantly higher than the negative perception of Peruvians as unreliable, $t(199) = 13.32$, $p < .001$ and image of Peruvians as patriotic was also significantly different from the vision of Peruvians as unreliable, $t(199) = 2.77$, $p < .01$.

*Relations among dimensions of collective identity in Peru.*

To test the hypothesis about self-esteem motive, one-tailed correlations were carried out between degree of identification with Peru and collective self-esteem. The degree of identification with Peru was strongly associated to collective self-esteem, $r(200) = .51$, $p < .001$.

To test the relationship between self-efficacy motive and Peruvian identity, national identification was correlated with Peruvian collective self-stereotype of Peruvians as capable and happy resulting in a moderate positive relation among them, $r(200) = .36$, $p < .001$.

To test the relationship between belongingness motive and Peruvian identity, degree of identification with Peru was correlated to positive self-stereotyping attributes of Peruvians as reliable, $r(200) = .34$, $p < .001$ and also patriotic, $r(200) = .28$, $p < .001$.

Finally a correlation analysis was carried out to analyze the relationship between the negative self-stereotyping content of Peruvians as unreliable with the degree of identification, $r(200) = -.39$, $p < .001$.

Additionally, collective self-esteem was congruently associated to positive dimensions of Peruvian self-stereotype: with Peruvians as reliable, $r(200) = .41$, $p < .001$, with Peruvians as patriotic, $r(200) = .30$, $p < .001$, and with Peruvians as capable and happy, $r(200) = .44$,

$p < .001$. Collective self-esteem was also inversely associated to negative contents of collective self-stereotype of Peruvians as unreliable, $r(200) = -.39$, $p < .001$.

Then, to test influences of self-esteem, reliability and capability in Peruvian identity, a multiple regression analysis using the degree of identification with Peru as the dependent variable and the dimensions of the Peruvian self-stereotypes and collective self-esteem as factors was conducted. Multiple regression was significant, $F(5,194) = 17.99$, $p < .001$, $R^2 = .56$, explaining 32% of variability. The multivariate significant coefficients were self-esteem ($\beta = .37$, $p < .001$) and collective self-stereotype of Peruvians as unreliable ($\beta = -.17$, $p < .02$).

To test the hypothesis that reliability and capability self-stereotypes influence identity indirectly through their contributions to self-esteem, a complementary analysis was ruled, using collective self-esteem as the dependent variable and the dimensions of the Peruvian self-stereotype as independent variables, a multiple linear regression was processed and a significant model was obtained, $F(4,19) = 18.73$, $p < .001$, with a $R^2 = .53$, and 28% of the variance explained. Significant multivariate coefficients were Peruvian as reliable ($\beta = .19$, $p < .02$), the collective Peruvian self-stereotype of capability and happiness ($\beta = .25$, $p < .001$) and negative self-stereotype of Peruvians as unreliable ($\beta = -.16$, $p < .04$).

*Clusters of Peruvians based on collective self-stereotype dimensions*

To examine typologies of Peruvian national identity, a k-means cluster analysis allowed identifying two clusters of Peruvians in the present sample based on the Peruvian collective self-stereotype dimensions. Two-cluster solution differentiates the sample better than 3 or 4 cluster solutions. The final centroid values are presented for each cluster (to facilitate understanding, scores were not the factorial ones, but they were based on raw data addition of variables loading in each factor).

Table 2 – K-Means Cluster Analysis, Final Centroids of Clusters for Study 1

| Dimensions of Peruvian Self-Stereotype | Cluster Centroids | |
|---|---|---|
| | Optimistic | Ambivalent-Pessimistic |
| Reliable | 3.39 | 2.93 |
| Unreliable | 2.70 | 3.39 |
| Capable and Happy | 4.36 | 3.65 |
| Patriotic | 3.64 | 2.86 |

Source: Prepared by the authors.

Table 2 suggests that the first cluster was related to a positive vision of Peruvians, which presented a middle-high agreement with the idea that Peruvians are reliable and patriotic; and a high agreement with the perception of Peruvians as capable and happy. This first group was called the group of optimistic Peruvians ($n = 100$). The second group, which also conveyed 100 participants, presented a less positive and more ambivalent image of Peruvians, expressed

in a middle-low agreement with the idea that Peruvians are reliable, a middle-high agreement with an image of Peruvians as unreliable and also capable and happy. Additionally, a middle-low agreement with Peruvians seen as patriotic was observed. Thus, this group was called the ambivalent-pessimistic Peruvians.

A t-test comparing the mean scores of both clusters, showed that optimistic Peruvians present significantly higher identification with Peru ($M_{optimistics} = 3.93$, $SD = .77$ versus $M_{ambivalent-pessimistics} = 3.41$, $SD = .74$; $t = 4.82$, $p < .001$) and higher collective self-esteem ($M_{optimistics} = 4.40$, $SD = .64$ versus $M_{ambivalent-pessimistics} = 3.91$, $SD = .82$; $t = 5.53$, $p < .001$) than the ambivalent-pessimistic Peruvians.

## Discussion

At a descriptive level results confirmed that Peruvian national self-esteem was high, meanwhile, the degree of identification and self-stereotyping representations tended to be positive but in a lower extent than self-esteem.

Degree of Identification with Peru was positively correlated with collective self-esteem, with positive self-stereotypes of reliability, capability and happiness, which confirmed the importance of self-esteem, belongingness and self-efficacy motives in the constitution of Peruvian National identity. Results also showed that agreement to negative contents related to Peruvian identity (Peruvians as unreliable), eroded degree of identification and identity motives of self-esteem, self-efficacy and belongingness.

Multiple regressions showed that self-esteem and self-efficacy motives were the most important determinants of national identification. Moreover, motives of belongingness (expressed in self-stereotype of Peruvians as reliable) and self-efficacy (expressed in self-stereotype of Peruvians as capable and happy) were also explaining and enhancing the self-esteem motive which could be considered as an indirect influence of these motives in Peruvian identity.

Peruvian identity was positive, but an important group of approximately 50% of the sample had an ambivalent image of Peruvians. Clusters based on stereotyping beliefs about being Peruvian showed that there was a group of optimistic Peruvians who strongly believed that Peruvians were reliable and patriotic, and they moderately agreed that Peruvians were capable and happy. These participants (almost half of the sample) showed a high degree of identification with the nation and a high collective self-esteem. The ambivalent-pessimistic Peruvians shared a middle-high agreement with the idea of Peruvians as capable and happy, but also with the image of Peruvians as unreliable people. They showed a more mitigated agreement with the idea of Peruvians as reliable and patriotic. Besides, the ambivalent-pessimistic group showed a lower degree of identification with Peru and a less positive evaluation of being Peruvians than the members of optimistic cluster. Despite previous description, ambivalent-pessimistic Peruvians showed scores above the theoretical mean in their degree of identification and collective self-esteem, confirming the hypothesis of an ambivalent self-concept and middle level of self-esteem, discarding the idea of an extreme dominance of a negative social identity.

## Study 2

Some empirical findings and theoretical argumentation suggest that collective identity has positive effects in personal self-esteem and well-being (Espinosa & Tapia, 2011; Lyubomirsky e col., 2005); thus, study 2 will reply results about Peruvian National Identity found in study 1, but it also will contrast how different components of the Peruvian collective identity are related to personal self-esteem which is a main component and correlate of individual well-being (Ryff & Keyes, 1995).

## Method

### Participants

The sample consisted of 276 students from a private university from Lima. Ages were between 17 and 28 years old. ($M = 21.91$, $SD = 2.38$). 57.6% of participants were women.

### Measures

Measures of different components of Peruvian National Identity were the same of those used in study 1: *Degree of Identification with Peru, Peruvian Collective Self-esteem Scale* that reached an Alpha for this study of $\alpha = .86$ and *Peruvian Collective Self-Stereotypes Scale (Espinosa, 2003).* Dimensions of the scale and their alphas for this study were: Peruvians as unreliable people ($\alpha = .70$), Peruvians as reliable people ($\alpha = .62$), Peruvians as capable and happy ($\alpha = .67$), Peruvians as patriotic ($\alpha = .61$).

To measure well-being, we used *Rosenberg´s Self-Esteem Scale (RSES)* which consists in a 10-item scale. The Spanish version from cross-cultural research that includes data from Peru (Schmitt & Allik, 2005) was used in this study as a general measure of well-being. Cronbach's Alpha for the scale in this study was $\alpha = .85$.

### Procedure

Participants in this study were contacted by students from a private university from Lima. After giving their informed consent to participate, the respondents received a self-report questionnaire including the scales previously mentioned. The estimated response time for the questionnaire oscillated between 30 and 60 minutes. The aim of the questionnaire was to evaluate different topics related to the way people process social information of the environment.

## Results

### Description of Peruvian National Identity Components

As in study 1, participants of this study showed scores above theoretical mean ($M = 3$) in collective self-esteem ($M = 4.05$, $SD = .80$) and degree of identification with Peru ($M = 3.65$, $SD = .82$).

Results about Peruvian collective self-stereotyping dimensions were not so clear about the positive bias observed in study 1, because the agreement with the positive self-stereotyping attribute of Peruvians as capable and happy ($M = 3.97$, $SD = .57$) was higher than the agreement to the negative self-stereotyping attribute of Peruvians as unreliable ($M = 3.20$, $SD = .57$), but it did not occur with self-stereotyping dimensions of Peruvians as reliable ($M = 3.07$, $SD = .65$), and patriotic ($M = 3.15$, $SD = .77$).

Summing up, participants of study 2 tended to express a higher agreement with the idea of Peruvians as capable and happy and in lower extent with negative image of Peruvians as unreliable, and with positive image of Peruvians as reliable and patriotic which were closer to a neutral level of agreement.

Specifically, paired t-tests confirmed that in this case, perception of Peruvians as reliable was slightly lower than perception of Peruvians as unreliable, $t(252) = -1.93$, $p < .06$; the perception of Peruvians as capable and happy was significantly higher than the negative perception of Peruvians as unreliable, $t(254) = 13.73$, $p < .001$, and the image of Peruvians as patriotic was not different from the negative vision of Peruvians as unreliable, $t(258) = .73$, $n.s.$

*Relations among dimensions of collective identity in Peru.*

To corroborate previous results and the congruency among dimensions of Peruvian collective identity, one-tailed correlations among these indicators were processed. As expected, degree of identification was strongly associated to Peruvian collective self-esteem, $r(226) = .58$, $p < .001$; It was also associated to positive dimensions of Peruvian collective self-stereotype: Peruvians as reliable, $r(220) = .24$, $p < .01$; Peruvians as patriotic, $r(220) = .24$, $p < .01$; Peruvians as capable and happy, $r(223) = .33$, $p < .001$. Degree of identification with Peru, was inversely correlated with negative component of self-stereotype which refers to Peruvians as unreliable, $r(219) = -.23$, $p < .001$. Peruvian collective self-esteem was also associated to every dimension of Peruvian self-stereotype. Positive correlations were observed between collective self-esteem and self-stereotype of Peruvians as reliable, $r(260) = .43$, $p < .001$; Peruvians as patriotic, $r(266) = .31$, $p < .001$; and Peruvians as capable and happy, $r(262) = .36$, $p < .001$. An inverse correlation was obtained between collective self-esteem and negative dimension of Peruvian self-stereotype (Peruvians as unreliable), $r(261) = -.31$, $p < .001$.

A linear multiple regression analysis taking the degree of identification with Peru as the dependent variable and the dimensions of Peruvian self-stereotype and Peruvian collective self-esteem as independent variables was statistically significant, $R^2 = .61$, explaining the 38% of variance, $F(5,198) = 23.90$, $p < .001$. Significant multivariate coefficients were: Peruvian collective self-esteem ($ß = .56$, $p < .001$) and Peruvian self-stereotyping dimension of capability and happiness ($ß = .24$, $p < .001$).

Another multiple regression analysis taking the Peruvian self-esteem as dependent variable and the dimensions of Peruvian collective self-stereotype as independent variables was significant, $R^2 = .51$, explaining the 26% of variance, $F(4,239) = 20.76$, $p < .001$. Significant multivariate coefficients were: Peruvians as reliable ($ß = .34$, $p < .001$) and Peruvians as capable and happy ($ß = .18$, $p < .003$).

*Clusters of Peruvians based on collective self-stereotype dimensions*

Considering Peruvian self-stereotyping dimensions, and similarly to study 1, a k-means cluster analysis was processed. A two-cluster outcome was also the better solution in this sample. Table 3 shows the values of final centroids for each cluster.

Table 3 – K-Means Cluster Analysis, Final Centroids of Clusters in Study 2

| Dimensions of Peruvian Self-Stereotype | Cluster Centroids | |
|---|---|---|
| | Optimistics | Ambivalent-Pessimistic |
| Reliable | 3.44 | 2.75 |
| Unreliable | 2.87 | 3.47 |
| Capable and Happy | 4.23 | 3.78 |
| Patriotic | 3.72 | 2.67 |

Source: Prepared by the authors.

The table shows that first cluster, conformed by 111 participants, was associated to a positive vision of Peruvians, forming the optimistic Peruvians cluster. Second cluster, conformed by 134 participants, reflected a less positive image of Peruvians and has been denominated: ambivalent-pessimistic Peruvians cluster.

Then, t-test analysis comparing both clusters showed that optimistic Peruvians reported higher scores in the degree of identification with Peru than ambivalent-pessimistic Peruvians ($M_{optimistics} = 3.87$, $SD = .77$ versus $M_{ambivalent-pessimistics} = 3.50$, $SD = .74$; $t = 6.36$, $p < .001$). It also occurred in the case of collective self-esteem ($M_{optimistics} = 4.36$, $SD = .64$ versus $M_{ambivalent-pessimistics} = 3.77$, $SD = .82$; $t = 3.52$, $p < .001$). Results from cluster analysis in this case were very similar to those found in study 1 which gave validity to this taxonomy.

*Relations among components of Peruvian collective identity and personal self-esteem*

Pearson correlations were carried out to observe relationships among different components of collective identification –degree of identification with Peru, Peruvian collective self-esteem and Peruvian self-stereotyping dimensions- with personal well-being, measured by the Rosenberg´s personal self-esteem scale.

Personal self-esteem was associated to collective self-esteem, $r(266) = .26$, $p < .001$, and to degree of identification with Peru, $r(225) = .19$, $p < .002$. Personal self-esteem was also weakly associated to positive dimensions of Peruvian self-stereotype: Peruvians as reliable, $r(258) = .11$, $p < .04$; Peruvians as patriotic, $r(264) = .10$, $p < .06$; and Peruvians as capable and happy, $r(261) = .24$, $p < .001$. Additionally, personal self-esteem was marginal and inversely correlated to negative dimension of Peruvian Self-Stereotype (Peruvians as unreliable), $r(258) = -.10$, $p < .06$.

## Discussion

In general terms, study 2 replicates results about Peruvian national identity structure and contents found in study 1. This study also confirmed that personal self-esteem was moderately associated to collective self-esteem and self-stereotyping dimension of capability and happiness, and in a lower extent to the degree of identification with Peru and national self-stereotyping dimensions of reliability, patriotism and inversely with the negative self-stereotyping dimension of unreliability. Multiple regression analysis showed that self-esteem and self-efficacy motives were the most important determinants of the degree of Identification with Peru and confirms that belongingness and self-efficacy motives influence identity indirectly through their contributions to self-esteem (Vignoles e col., 2006).

Relationships among personal self-esteem and the components of Peruvian national identity have corroborated that, at collective level, identity enhances individual well-being and vice versa.

## Study 3

As in studies 1 and 2, the aim of this study was to describe and analyze how Peruvian national identity is organized in terms of degree of identification with Peru, Peruvian collective self-esteem and Peruvian self-stereotyping dimensions.

## Method

### Participants

Participants were 211 adults with ages between 18 and 56 years old. ($M =$ 27.7, $SD = 11.15$). 53% of the sample was composed of women. All of them belonged to a high and middle socio-economical level of Lima city. Likewise, a convenience sampling was used to recruit participants.

### Measures

Measures of different components of Peruvian National Identity were the same of those used in studies 1 and 2: *Degree of Identification with Peru, Peruvian Collective Self-esteem Scale* that reached an Alpha for this study of $\alpha = .86$ and *Peruvian Collective Self-Stereotypes Scale (Espinosa, 2003)*. Dimensions of the scale and their alphas for this study were: Peruvians as unreliable ($\alpha = .74$), Peruvians as reliable ($\alpha = .79$), Peruvians as capable and happy ($\alpha = .65$), Peruvians as patriotic ($\alpha = .63$).

### Procedure

Participants were contacted by students from a private university from Lima. After giving their informed consent to participate, the respondents received a series of self-report questionnaires. The estimated response time for the questionnaire was of 30 minutes.

# Results

*Description of Peruvian National Identity Components*

As in the previous studies, participants show scores above the theoretical mean ($M = 3$) in collective self-esteem ($M = 3.96$, $SD = .90$) and degree of identification with Peru ($M = 3.62$, $SD = .81$).

Results about Peruvian collective self-stereotyping dimensions were more similar to the pattern observed in study 2. In this case, at a descriptive level, agreement with the positive self-stereotyping attribute of Peruvians as capable and happy ($M = 4.04$, $SD = .56$) was higher than agreement with the negative self-stereotyping attribute of Peruvians as unreliable ($M = 3.17$, $SD = .59$), but this did not occur with self-stereotyping dimensions of Peruvians as reliable ($M = 3.02$, $SD = .56$), and patriotic ($M = 3.13$, $SD = .77$).

Summing up, participants of study 3 tended to express a higher agreement with the idea of Peruvians as capable and happy and in lower extent, they agreed with negative image of Peruvians as unreliable, and to positive image of Peruvians as reliable and patriotic which were closer to a neutral level of agreement.

Similarly to study 2, paired t-tests confirmed that in this case perception of Peruvians as reliable was slightly lower than the perception of Peruvians as unreliable, $t(208) = -1.92$, $p < .06$; the perception of Peruvians as capable and happy was significantly higher than the negative perception of Peruvians as unreliable, $t(207) = 13.52$, $p < .001$ and image of Peruvians as patriotic was not different from the negative vision of Peruvians as unreliable, $t(208) = -.44$, *n.s.*

*Relations among dimensions of collective identity in Peru*

As in studies 1 and 2, correlation analysis showed that degree of identification was directly related to Peruvian collective self-esteem, $r(205) = .56$, $p < .001$ and to positive self-stereotyping dimensions of Peruvians as reliable, $r(207) = .39$, $p < .001$; capable and happy, $r(206) = .22$, $p < .001$; and patriotic, $r(208) = .36$, $p < .001$; and inversely related to negative self-stereotyping dimension of Peruvians as unreliable, $r(206) = -.32$, $p < .001$.

Peruvian collective self-esteem was positively associated to positive self-stereotyping attributes of Peruvians as reliable, $r(207) = .39$, $p < .001$; capable and happy, $r(206) = .34$, $p < .001$; and patriotic, $r(208) = .36$, $p < .001$; and inversely with self-stereotyping dimension of unreliability, $r(206) = -.30$, $p < .001$.

A linear multiple regression analysis using the degree of identification with Peru as dependent variable and Peruvian collective self-esteem and Peruvian collective self-stereotyping as independent variables was processed and was statistically significant, $R^2 = .59$, explaining 34% of variance, $F(5, 201) = 21.33$, $p < .001$. Significant multivariate coefficient was Peruvian collective self-esteem, $\beta = .46$, $p < .001$.

A second linear multiple regression analysis using Peruvian collective self-esteem as dependent variable and Peruvian collective self-stereotyping dimensions as independent variable was significant, $R^2 = .49$, explaining the 22% of variance, $F(4,204) = 15.63$, $p < .001$. Significant multivariate coefficients were: Peruvians as reliable, $\beta = .20$, $p < .05$; Peruvians as capable and happy, $\beta = .21$, $p < .01$ and Peruvians as patriotic, $\beta = .21$, $p < .01$

*Clusters of Peruvian based on collective self-stereotype dimensions*

Based on aspects of collective Peruvian self-stereotypes, and in the same way as our previous studies, a k-means cluster analysis was conducted in study 3 allowing us to identify two clusters of Peruvians based on predominant self-stereotyping representations: optimistic Peruvians ($n = 102$) and ambivalent-pessimistic Peruvians ($n = 106$) consistent with our previous studies. Table 4 presents the values of the final centroids for each cluster.

Table 4 – K-Means Cluster Analysis, Final Centroids of Clusters in Study 3

| Dimensions of Peruvian Self-Stereotype | Clusters Centroids | |
| --- | --- | --- |
| | Optimistics | Ambivalent- Pessimistic |
| Reliable | 3.37 | 2.70 |
| Unreliable | 2.84 | 3.48 |
| Capable and Happy | 4.31 | 3.78 |
| Patriotic | 3.71 | 2.58 |

Source: Prepared by the authors.

Peruvians of the segment with collective positive and optimistic self-stereotyping contents disagreed with the idea that Peruvians were corrupt, dishonest and unreliable; they rather agreed with the notion that Peruvians were reliable, as well as patriotic, and strongly agreed with attributes of capability and happiness. On the other hand, Peruvians with negative or ambivalent-pessimistic self-stereotypes, shared a second type of beliefs: they agreed with the image of capability and happiness of Peruvians in a moderate way but in lower extent than the optimistic group. At the same time, ambivalent-pessimistic Peruvians shared beliefs of Peruvians as not reliable and disagreed with the idea that Peruvians were patriotic, as well as reliable. Moreover, optimistic reported higher scores in degree of identification than ambivalent-pessimistic ($M_{optimistics} = 3.90$, SD = .72 versus $M_{ambivalent-pessimistics} = 3.34$, $SD = .81$; $t = 5.23$, $p < .001$) and a higher score of collective self-esteem in optimistic than in ambivalent-pessimistic Peruvians was also observed a ($M_{optimistics} = 4.33$, $SD = .64$ versus $M_{ambivalent-pessimistics} = 3.58$, $SD = .81$; $t = 6.53$, $p < .001$).

*Meta-analytical integration of Peruvians collective identity components*

Study 3 replied relationships among degree of identification with Peru, Peruvian self-esteem and the dimensions of the Peruvian national self-stereotype obtained in studies 1 and 2. Consequently, a meta-analytical integration of the 3 studies will be presented. This meta-analytical integration will permit us to validate the hypothesis of the Peruvian national identity motives.

Following criteria of Rosenthal and Rubin (2003), *r* values were transformed into *z* scores; then, an average weighted effect as well as the Homogeneity test were calculated, and also the confidence interval and statistic significance for samples around 600 cases were estimated. Hypothesis and specific results are shown next:

 a) Based on Self-Esteem Hypothesis (Abrams & Hogg, 1988), a positive relationship between Peruvian collective self-esteem and degree of identification with Peru was

expected. Corroborating this hypothesis, results showed a positive strong and significant relation between both variables, $r_{mean}(632) = .55$, $p < .001$ and homogeneous effect of this relation, $\chi^2 (632) = 1.07$, $n.s$

b) A positive relation between degree of identification with Peru and the Peruvian self-stereotype of capability and happiness which was conceptually associated to motive of self-efficacy was expected. In this case, results showed a positive relation between degree of identification and the self-stereotyping dimension of capability and happiness, $r_{mean}(629) = .30$, $p < .01$ and a homogenous effect of this relation, $\chi^2 (629) = 2.49$, $n.s.$, confirming the self-efficacy hypothesis.

c) A positive relation between degree of identification and self-stereotyping attributes of patriotism and reliability as belongingness indicators was expected. Results showed positive relationships between degree of identification and the stereotypes of Peruvian as patriotic, $r_{mean}(628) = .29$, $p < .01$; and reliable, $r_{mean} (627) = .31$, $p < .01$, and homogenous effects of these relations, $\chi^2_{patriotic} (628) = 1.90$, $n.s$ and $\chi^2_{reliable} (627) = 3.04$, $n.s.$, confirming the belongingness hypothesis.

d) An inverse relation between degree of identification and the negative dimensions of the Peruvian self-stereotype (Peruvians as unreliable) was expected. Results showed an inverse relationship between both variables, $r_{mean}(625) = -.31$, $p < .001$. Besides, this relation showed a homogeneous effect, $\chi^2 (625) = 3.29$, $n.s.$, confirming the role of negative self-stereotyping dimension as a indicator that mitigates national identification.

*Optimistic versus Ambivalent-Pessimistic Peruvians: An integrated view*

Systematically, the three studies reported in this paper have found two clearly defined segments of Peruvians through k-means cluster analyses. Each was represented by approximately 50% of the sample in every study. The first group, denominated optimistic Peruvians tended to express higher scores in the degree of identification and collective self-esteem, as well as, higher agreement with positive Peruvian self-stereotyping contents than the second group denominated ambivalent-pessimistic Peruvians. Summarized information of both groups for all three studies is shown in table 5.

Table 5 – Average Scores of Studies 1, 2 And 3 In Degree of Identification, Collective Self-Esteem And Self-Stereotyping Dimensions By Clusters of Peruvians

| Components of Peruvian National Identity | Average Scores | |
|---|---|---|
| | Optimistics | Ambivalent-Pessimistic |
| Collective Self-esteem | 4.4 | 3.8 |
| Degre of Identification | 3.9 | 3.4 |
| Reliable | 3.4 | 2.8 |
| Not Reliable | 2.8 | 3.5 |
| Capable and Happy | 4.3 | 3.7 |
| Patriotic | 3.7 | 2.7 |

Source: Prepared by the authors.

# General discussion

*Functions of national identity*

Based on identity main motives referred by Vignoles e col. (2006), it is possible to confirm the importance of the self-esteem motive in National Identity in the case of Peru. This result was congruent with the Self-Esteem Hypothesis (Abrams & Hogg, 1988) and could be expressed in following terms: a greater identification would lead to a better assessment of the in-group, which in this case was related to the Peruvian social category.

A moderate effect has been found for belongingness and self-efficacy motives, meaning that a greater degree of identification with Peru implied collective self-stereotypes with more instrumental (capable), expressive (happy) and moral (reliable) contents. Multiple regression analyses confirmed that self-esteem, self-efficacy and belongingness motives were important determinants of Peruvian national identification.

Analyzing the relative importance of all these motives in Peruvian national identity, it is possible to sustain that self-esteem is the motive which presents the strongest influence in Peruvian identity. Besides, belongingness and self-efficacy motives influence identity directly but also indirectly through their contributions to self-esteem.

*Typology of Peruvian national identity: positive and ambivalent-pessimistic but not extremely negative types*

With respect to types of national identity, cluster analyses showed two specific types of identity and each one of them representing almost 50% of the sample. The global positive perception of Peruvians, predominant in the optimistic cluster, was based on disagreement with the image of Peruvians as unreliable and it was also related to stronger agreement with the notion of Peruvians as capable and happy, a lighter but positive agreement with the image of Peruvians as patriots and reliable. Members of this cluster were characterized by their high identification and high collective self-esteem in comparison to members of the second cluster formed by those who have an ambivalent and pessimistic image of Peru and Peruvians. Specifically, this second group agreed with the idea that Peruvians were unreliable, dishonest and corrupt; they also believed that Peruvians were not patriotic, although recognize that Peruvians are capable and happy.

As it has been described, even though the cluster constituted by the ambivalent-pessimistic showed lower scores on degree of identification with Peru and collective self-esteem –compared with the optimistic, it also presented a score above the theoretical mean in the referred measures. Results were congruent with Salazar & Salazar (1998) arguments which sustain that self-image and negative self-stereotypes do not necessarily provoke an absence of identification or negative social identity; it rather generates an ambivalent identity and a less positive self-esteem. Likewise, an analogy with identification processes at an individual level suggested that persons with a low personal self-esteem really have a lower self-esteem but it still remains above the average, and their self-concept it is not strictly negative. In fact, it is less positive and ambivalent (Lyubomirsky e col., 2005) or rather diffuse (Campbell, 1990). Taking only the cognitive dimension, Peruvians with ambivalent-pessimistic self-concept show scores that were just slightly negative compared to optimistic Peruvians which tended to report more positive contents. This is similar to results showing

that self-concepts of "low" self-esteem persons are not negative but neutral or ambivalent, combining negative and positive traits in their collective self-descriptions (Baumeister, Tice & Hutton, 1989).

Of course, these studies have clear limitations. Results and conclusions deduced from them are limited to urban educated and convenient samples. Probably, inclusion of work force and poor Peruvian people could facilitate the emergence of a negative type of national negative identity which is not clearly observed in the three previous studies. Second, the relevance of self-stereotyping dimensions as identity motives or functions is arguable.

However, these are the first studies confirming the relevance of different psychological motives in the constitution of collective national identity in a Latin-American country as Peru. Specifically, results do not support the idea of a negative national identity in Peru. Additionally, this article exposes one of the few studies so far that show the positive relation of collective identity components with personal well being which enhances the idea that it is necessary to provide people of healthy contexts and conditions where they could develop their collective identities.

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