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The Relationships Between Personal Identity, National Identity, and Well-Being

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ABSTRACT

Introduction: Personal and national identities can play a pivotal role in understanding youth well-being in increasingly diverse societies. However, previous research has predominantly focused on Western contexts, overlooking youth from non-Western societies. Furthermore, there is a scarcity of research that simultaneously examined both personal and national identities in relation to well-being. To address this gap, this study focused on youth belonging to a majority group in Japan, confronting augmented cultural variations, and addressed relationships between personal and national identities and their links to well-being.

Methods: This cross-sectional study included 968 university students in Japan aged 18–29 years ($M_{\text{age}} = 20.06$, $SD = 1.17$; 51.34% women) who identified their nationality as Japanese. Participants completed in 2016 self-report questionnaires, including measures of personal and national identity processes and well-being.

Results: Personal identity commitment and in-depth exploration were positively associated with national identity exploration and commitment, whereas personal identity reconsideration of commitment was positively associated with national identity exploration. Personal identity commitment and national identity exploration were positively related to well-being, and personal identity reconsideration of commitment was negatively related to well-being.

Conclusions: This study contributes to understanding the interplay between personal and national identity processes and their relations with well-being among youth in a majority group outside Western countries. Given the importance of identity for young people's adjustment and for fostering their sense of social responsibility, this study may have significant practical implications for promoting both individual well-being and social cohesion.

1 | Introduction

Youth cope with the fundamental tasks of developing their personal and social identities (Crocetti et al. 2023). *Personal identity* refers to a sense of self-sameness and continuity (Erikson 1968). It develops through the processes of commitment (making a particular choice related to own goals, values, and beliefs in life), in-depth exploration (reflecting on current commitment by gathering information and talking with others), and reconsideration of commitment (searching for another

identity option when a current commitment is no longer satisfactory; Crocetti et al. 2008).

Similarly, youth develop their social identity; that is, the part of their self-concept stemming from their belonging to social groups, along with the value and emotional significance attached to those memberships (Tajfel 1978). *National identity* is one such social identity relevant for youth. It refers to “a subjective or internalized sense of belonging to a nation” (Huddy and Khatib 2007, p. 65), and develops through the

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process of exploration (learning more about the country where youth reside) and commitment (a sense of confidence and clarity regarding the meaning of this membership; e.g., Jugert et al. 2021; Umaña-Taylor et al. 2020). National identity is a key factor in constructing youth solidarity (Kallio et al. 2020; Reicher et al. 2006), realizing a sense of belonging for all, and creating a more inclusive environment (e.g., civic engagement and interethnic contact; Leszczensky 2013; Schildkraut 2014), as well as in promoting well-being (Rivas-Drake et al. 2022).

This study addresses the interplay between personal and national identity processes and their association with youth well-being. Personal and national identities can play a pivotal role in understanding youth well-being in increasingly diverse societies. However, previous research has predominantly focused on Western contexts, and there is a scarcity of studies that have simultaneously examined both identity domains in relation to well-being. To fill this gap, this study focuses on Japanese youth, thereby contributing culturally sensitive evidence from a non-Western context. By doing so, it enhances our understanding of how personal and national identities are intertwined with youth well-being, while also shedding light on how broader societal structures and contemporary sociocultural dynamics uniquely shape these identity processes in specific local contexts.

1.1 | The Interplay of Personal and National Identities and Their Associations With Well-Being

Although identity is theoretically conceptualized as a multifaceted construct (Crocetti et al. 2018; Crocetti and Salmela-Aro 2018; Vignoles 2018), with interrelated dimensions, only a limited number of empirical studies have begun to investigate how these distinct facets relate to one another (e.g., Albarello et al. 2018; Sugimura et al. 2025). So far, two studies have examined the relationship between personal and national identities among immigrant youth in Western countries. One study reported a positive association between personal identity coherence (resembling commitment) and national identity commitment among Hispanic youth in the United States (Meca et al. 2017). Another study found a negative association between personal identity in-depth exploration and national identity exploration among Pontian youth in Greece (Mastrotheodoros et al. 2021). Thus, research on the links between personal and national identities is still limited.

In contrast, several studies have examined the role of personal and national identities in well-being. Well-being is a multidimensional construct, and subjective well-being represents one of its central components (Diener et al. 2018). Subjective well-being refers to individuals' evaluations of their overall life satisfaction, encompassing both a cognitive dimension, related to the appraisal of one's life, and an affective dimension, reflected in the experience of positive and negative emotions (Diener et al. 1985). According to Erikson's (1968) psychosocial developmental theory, a well-established sense of identity is closely associated with higher levels of well-being. Thus, to understand the meaning and importance of various identity facets among youth, it is crucial to examine the link with well-being (De Lise et al. 2025).

Personal identity has been systematically related to well-being in both minority and majority youth across cultures.

Commitment was positively, and reconsideration of commitment was negatively, related to well-being; while in-depth exploration was characterized by nuanced associations with well-being (e.g., De Lise et al. 2024; Sugimura et al. 2015). Studies on national identity, which have been mainly examined in immigrant and minority youth in Europe and the United States, have yielded inconsistent findings. National identity belonging (resembling commitment) was positively associated with well-being among Latino youth in the United States (Safa et al. 2024) and majority Italian youth (Kosic and Dimitrova 2017), while the link was negative among Turkish youth in Bulgaria (Aydinli-Karakulak and Dimitrova 2016) and Roma youth in the Czech Republic (Dimitrova et al. 2018). These inconsistent findings suggest that associations of national identity with personal identity and well-being may depend on the contexts (e.g., countries) in which youth live.

While previous studies have typically examined the role of personal and national identity processes in well-being separately, the present study advances the field by investigating both identity facets simultaneously. This integrated approach represents a key innovation, as it allows for a more precise understanding of the unique contribution of each identity facet to youth well-being, while accounting for their interdependence. Moreover, previous research has largely overlooked youth from non-Western societies and, when focusing on national identity, has primarily concentrated on minority groups. Studies examining national identity among majority youth are particularly needed given the increasing ethnic and cultural diversity that characterize several societies worldwide (Dimitrova et al. 2017; Schwartz et al. 2012).

1.2 | A Look to Japanese Youth

To address these gaps, this study focused on youth belonging to a majority group in Japan (i.e., Japanese youth). While Japan has valued and maintained cultural homogeneity (Sugimura 2020), the number of foreigners living in Japan has slowly but steadily increased since the 1990s. In 2024, the rate of foreign population in Japan was 2.9%, with an increase of approximately 50% over the past decade (Immigrants Services Agency 2024). Due to the aging and shrinking workforce, the Japanese government has actively accepted labor migration, resulting in an increase of foreign workers (3.4%; Cabinet Office 2024). This is accompanied by an increase of foreign students (1.04%, 0.80%, and 0.55% for elementary, junior high, and high schools, respectively; Shindo 2021, 2024), especially in tertiary education (5%; OECD 2024). Amidst this change, Japanese youth, increasingly exposed to diversification in cultural values, can become more aware of their national identity.

1.3 | Aims of the Study and Hypotheses

In line with the literature reviewed above, the purpose of this study was two-fold. First, this study aimed to examine how personal identity processes (commitment, in-depth exploration, and reconsideration of commitment) are associated with national identity processes (exploration and commitment). The analysis was exploratory since extant evidence is inconsistent and derived from immigrant youth in Western countries.

Second, this study aimed to examine how personal and national identity processes are related to well-being (i.e., satisfaction with life, and positive and negative affect). Regarding personal identity, we formulated three hypotheses derived from previous studies: Personal identity commitment would be positively associated with satisfaction with life and positive affect, while reconsideration of commitment would be negatively associated with them; the associations of these identity processes with negative affect would be opposite. As for national identity, specific hypotheses were not formulated due to the lack of prior studies examining this issue among non-Western youth in a majority group.

2 | Methods

2.1 | Participants and Procedure

Participants were 968 youth aged 18–29 years (51.34% women; $M_{\text{age}} = 20.06$, $SD = 1.17$). All participants identified themselves as Japanese and were students in universities in relatively urban areas in Japan (Kanto, Chubu, and Chugoku regions). In Japan, the most common choice for youth is to enroll in tertiary education after graduating from high school (87.3%), with approximately 59.1% enrolling in university and 28.2% attending other kinds of tertiary education, such as junior college and specialized training college (Ministry of Education, Culture, Sports, Science and Technology 2024). The majority of participants answered that their fathers (71.90%) and mothers (69.94%) had completed higher education (technical school, junior college, university, or graduate school). Supporting Information: Table S1 shows demographic information of this study. All participants completed questionnaires in a paper-and-pencil format after providing informed consent. This study was approved by the ethics review committee of Hiroshima University. The data of this study are available open access at <https://osf.io/s5g29>.

2.2 | Measures

2.2.1 | Personal Identity

Personal identity was measured with the Utrecht-Management of Identity Commitments Scale (U-MICS; Crocetti et al. 2008; for the Japanese version, see Crocetti et al. 2015). The U-MICS includes 26 items assessing the three identity processes in the educational and friendship domains, which can be combined to obtain an overall score for personal identity (Crocetti et al. 2008). The assessed processes were commitment (10 items; e.g., “My education/best friend gives me self-confidence”; $\alpha = 0.80$), in-depth exploration (10 items; e.g., “I try to find out a lot about my education/best friend”; $\alpha = 0.77$), and reconsideration of commitment (6 items; e.g., “In fact, I’m looking for a different education/best friend”; $\alpha = 0.73$). Items were rated on a 5-point Likert-type scale from 1 (completely untrue) to 5 (completely true).

2.2.2 | National Identity

National identity was measured using an adapted version of the Multigroup Ethnic Identity Measure (Roberts et al. 1999). The scale has been adapted to measure national identity in Japan,

replacing “my ethnic group” with “Japan” or “Japanese” (Uematsu 2010, 2015; see more details in the Supporting Materials). The scale measures exploration (5 items; e.g., “I have spent time trying to find out more about Japan, such as its history, traditions, and customs”; $\alpha = 0.62$), and commitment (7 items; e.g., “I understand pretty well what being Japanese means to me”; $\alpha = 0.79$). Items were rated on a 4-point Likert-type scale from 1 (strongly disagree) to 4 (strongly agree).

2.2.3 | Well-Being

Dimensions of subjective well-being were examined in this study. Specifically, satisfaction with life was assessed with the Satisfaction With Life Scale (Diener et al. 1985; for the Japanese version, see Sumino 1994). The scale comprises 5 items (e.g., “I am satisfied with my life”; $\alpha = 0.83$) rated on a 7-point Likert-type scale from 1 (strongly disagree) to 7 (strongly agree). Positive and negative affect were measured with the Positive and Negative Affect Schedule (Watson et al. 1988; for the Japanese version, see Kawahito et al. 2011). It consists of 20 items: 10 for positive (e.g., “excited”; $\alpha = 0.84$) and 10 for negative (e.g., “afraid”; $\alpha = 0.84$) affect, which were rated on a 5-point Likert-type scale from 1 (very slightly or not at all) to 5 (extremely).

2.3 | Analytic Plan

All the analyses were conducted using the full information maximum likelihood procedure with robust estimation in Mplus 8.6 (Kelloway 2015; Satorra and Bentler 2001). As a preliminary step, confirmatory factor analyses (CFAs) were performed for each indicator, with the specific procedures reported in the Supporting Materials. For the main analyses, two path models with latent variables were tested (see Figures 1 and 2). Age, sex, and parents’ educational background were included as control variables in both models. The model fit was assessed using the comparative fit index (CFI), where values higher than 0.900 indicate an acceptable fit, and the root mean square error of approximation (RMSEA) and standardized root mean square residual (SRMR), where values lower than 0.080 indicate an acceptable fit (Byrne 2012).

3 | Results

3.1 | Preliminary Analyses

Table 1 shows descriptive statistics and correlations between the study variables. CFAs indicated that the model fit indices for all the study variables were acceptable (see Supporting Information: Table S2).

3.2 | Relations Between Personal Identity and National Identity

The path model linking personal identity to national identity indicated acceptable model fit indices ($\chi^2(120) = 387.98$, $p < 0.001$; CFI = 0.942; RMSEA [90%CI] = 0.049 [0.044, 0.054], SRMR = 0.039). As shown in Figure 1, personal identity commitment ($\beta = 0.15$ [0.02, 0.28], $p = 0.020$), in-depth exploration ($\beta = 0.38$ [0.24, 0.53], $p < 0.001$), and reconsideration of commitment ($\beta = 0.12$ [0.02, 0.23], $p = 0.012$) were positively related

TABLE 1 | Descriptive statistics and bivariate correlations between the study variables.

Variables	M	SD	Correlations										
			2	3	4	5	6	7	8	9	10	11	12
Demographic variables													
1. Age			-0.03	-0.03	-0.01	-0.03	-0.07	-0.09**	-0.01	0.00	-0.02	0.01	-0.06
2. Sex			—	0.06	0.04	0.06	0.14***	-0.10**	-0.03	0.03	0.11**	-0.02	0.01
3. Father's educational background				—	0.43***	0.06	0.05	0.04	0.04	-0.00	0.11**	0.03	-0.01
4. Mother's educational background					—	0.08*	0.05	0.02	0.08	-0.02	0.07*	-0.00	0.03
Personal identity													
5. Commitment	3.12	0.60				—	0.58***	0.19***	0.38***	0.31***	0.50***	0.39***	-0.07
6. In-depth exploration	3.12	0.62					—	0.38***	0.50***	0.36***	0.31***	0.35***	0.10*
7. Reconsideration of commitment	2.61	0.73						—	0.31**	0.11**	0.05	0.18***	0.24***
National identity													
8. Exploration	2.43	0.54							—	0.80***	0.27***	0.44***	0.05
9. Commitment	3.01	0.53								—	0.24***	0.34***	-0.04
Well-being													
10. Satisfaction with life	3.94	1.15									—	0.50***	-0.24***
11. Positive affect	3.06	0.74										—	0.02
12. Negative affect	2.90	0.81											—

Abbreviations: *M*, mean; *SD*, standard deviation; Sex = 0 (men), 1 (women); Father's educational background = 0 (those who did not complete higher education), 1 = (those who completed higher education); Mother's educational background = 0 (those who did not complete higher education), 1 = (those who completed higher education).

* $p < 0.05$. ** $p < 0.01$. *** $p < 0.001$.

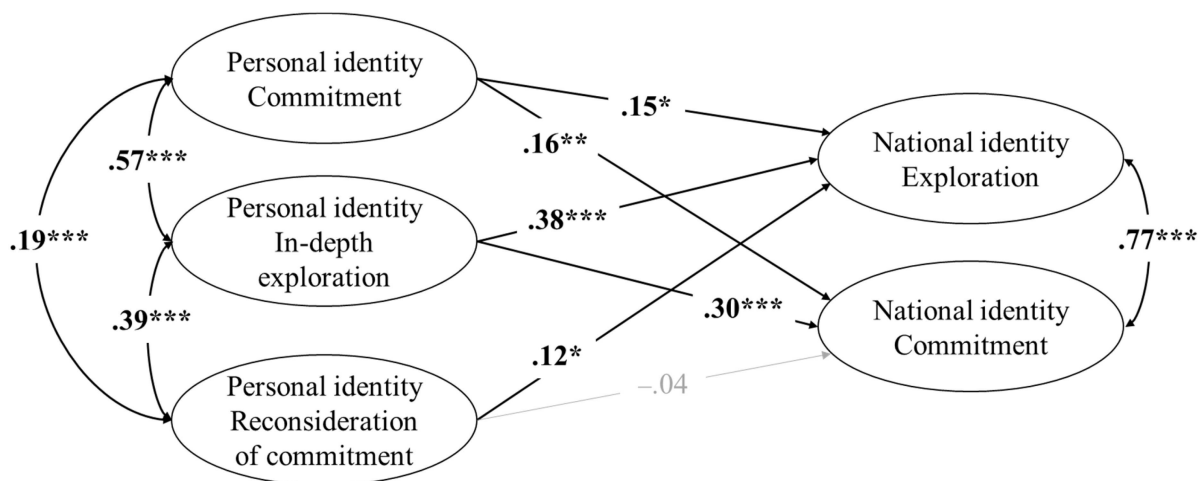


FIGURE 1 | Relations between personal identity and national identity. Bold paths indicate the statistically significant associations, while gray paths indicate the statistically insignificant associations. For the sake of clarity, path coefficients from control variables are not displayed. * $p < 0.05$. ** $p < 0.01$. *** $p < 0.001$.

to national identity exploration. Furthermore, personal identity commitment ($\beta = 0.16$ [0.06, 0.26], $p = 0.002$) and in-depth exploration ($\beta = 0.30$ [0.19, 0.41], $p < 0.001$) were positively associated with national identity commitment.

Relations between control variables and the study variables in this model are reported in Supporting Information: Table S3.

Older participants reported lower reconsideration of commitment. Females reported more in-depth exploration and lower reconsideration of commitment in personal identity. Furthermore, they also reported lower exploration of national identity compared to males. Fathers' and mothers' educational background were unrelated to identity processes.

3.3 | Roles of Personal and National Identity Processes in Well-Being

The path model linking personal and national identity processes to well-being showed acceptable model fit indices ($\chi^2(315) = 695.63, p < 0.001$; CFI = 0.957; RMSEA [90%CI] = 0.036 [0.032, 0.040], SRMR = 0.038). As reported in Figure 2, personal identity commitment was positively related to satisfaction with life ($\beta = 0.46$ [0.35, 0.57], $p < 0.001$). Furthermore, personal identity commitment ($\beta = 0.26$ [0.15, 0.37], $p < 0.001$) and national identity exploration ($\beta = 0.31$ [0.06, 0.56], $p = 0.016$) were positively associated with positive affect. Additionally, personal identity commitment was negatively ($\beta = -0.15$ [-0.26, -0.05], $p = 0.005$), and reconsideration of commitment was positively ($\beta = 0.22$ [0.12, 0.32], $p < 0.001$), related to negative affect.

Relations between control variables and the study variables in this model are reported in Supporting Information: Table S3. In addition to the associations between identity processes and control variables discussed above, only a couple of further associations with well-being were detected. Life satisfaction was higher among female participants and those whose fathers had attained a higher level of education.

4 | Discussion

This study highlighted meaningful associations between personal and national identity processes and well-being in Japanese youth. Thus, it provided novel insights on the interplay between personal identity and national identity on the one hand, and on the importance of both identities for youth well-being on the other hand. Notably, this research put on the

spotlight national identity, a common ingroup identity (Gaertner and Dovidio 2012), that can set the basis for promoting harmony in societies, like the Japanese one, which are becoming increasingly diverse.

4.1 | Bridging Personal Identity and National Identity

Positive associations between personal identity commitment and in-depth exploration and national identity exploration and commitment suggest that youth who are in the process of consolidating their personal identity (Crocetti 2017) may also deepen understanding of and invest in their nationality as a life area that provides them with the meaning of existence in a larger social context. This result resembles the previous finding on the positive relation between personal and national identity commitments (Meca et al. 2017). Positive associations between personal identity reconsideration of commitment and national identity exploration imply that youth who are questioning their personal identity may also actively search for the meaning of their nationality. This is a novel and significant finding that expands knowledge of the relation between personal and national identity exploration. The finding may reflect how a unique social situation in contemporary Japan—the beginning of a slow but steady increase of ethnic and cultural diversity—is interwoven with youth identity formation. In this situation, Japanese youth may have become inevitably aware of their nationality as a new and promising aspect worth exploring. The results also suggest a double meaning of national identity to youth. National identity that goes together with strong personal identity commitments (or identity coherence) may be part of adaptive identity development, whereas national identity that

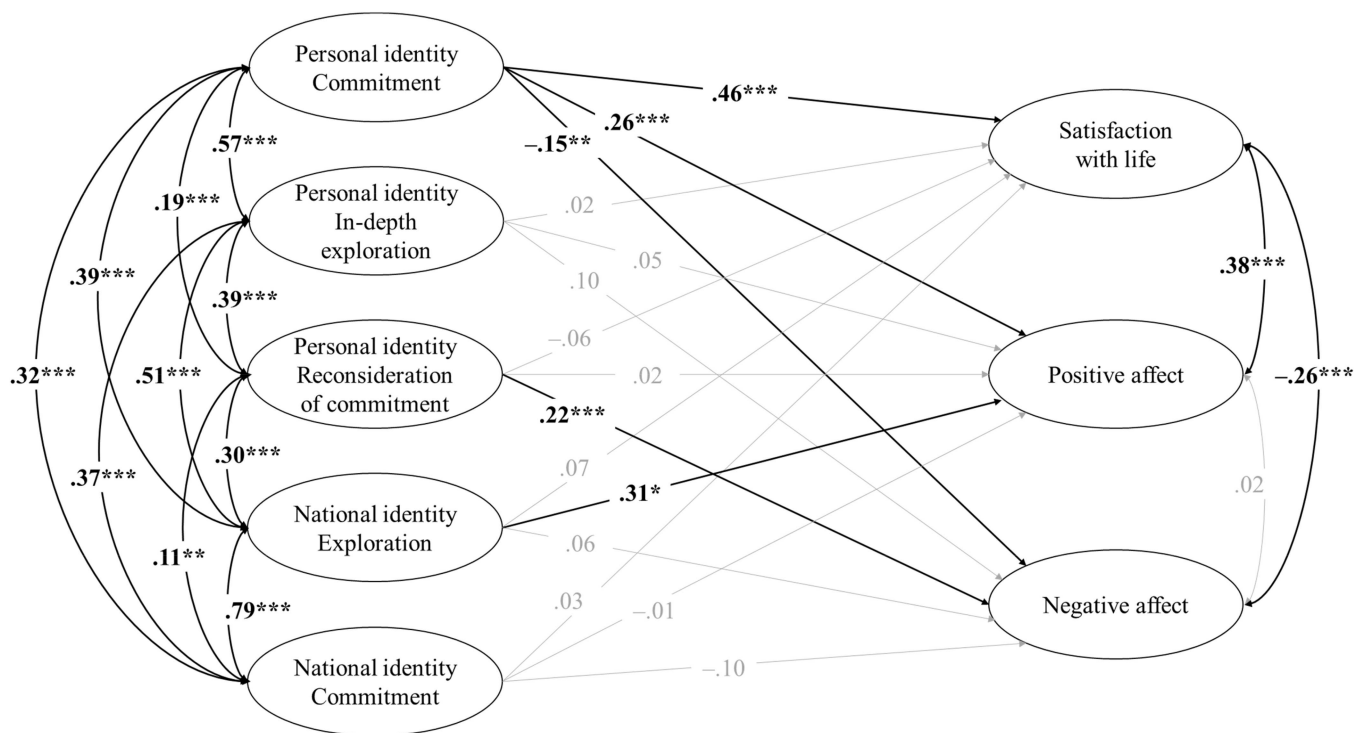


FIGURE 2 | Associations of personal and national identity processes with well-being. Bold paths indicate the statistically significant associations, while gray paths indicate the statistically insignificant associations. For the sake of clarity, path coefficients from control variables are not displayed. * $p < 0.05$. ** $p < 0.01$. *** $p < 0.001$.

goes together with personal identity reconsideration (or identity confusion) may be part of an identity crisis, representing one's struggle to seek out meaning in life.

4.2 | The Benefits of Personal and National Identities for Youth Well-Being

This study pointed to the relevance of both personal identity and national identity in promoting youth well-being. As expected, *personal identity* commitment was related to all indicators of well-being (i.e., positively related to satisfaction with life and positive affective, and negatively related to negative affect). Furthermore, personal identity reconsideration was linked to more negative affect. These findings were consistent with a wide corpus of evidence documenting the crucial role of personal identity in youth well-being (e.g., De Lise et al. 2024; for a review, see Crocetti 2018).

It is intriguing that *national identity* exploration, but not commitment, was positively related to well-being. While prior research focusing mainly on minority groups in Western countries reported the positive or negative roles of national identity commitments in well-being, this study newly added knowledge of the positive role of national identity exploration in well-being in an Eastern context. This result may align with the reasoning that national awareness is likely to increase well-being of youth experiencing cultural and political transformations (e.g., Schwartz et al. 2012). This could be applicable to youth belonging to the majority groups in non-Western countries. Within societies that are slowly shifting toward cultural diversification, such as Japanese society, youth begin to experience active involvement and actions to find new strategies to cope with this issue—a challenge not previously faced by older generations. In this situation, searching for the meaning of nationality may be an adaptive way to cope with ongoing social and cultural changes and play a significant and positive role in youth well-being. This coping strategy could be useful for youth in other countries globally experiencing a similar cultural diversification, suggesting the potential of national identity to serve as a core asset to youth psychosocial development.

4.3 | Practical Implications: How Does This Study Can Inform Evidence-Based Interventions on Youth Well-Being?

This study provides important practical implications and could inform evidence-based interventions aimed at enhancing youth well-being in multicultural societies. First, the findings indicated the salience of national identity exploration (not commitment) for youth well-being. This suggests the importance of interventions that help youth explore the meaning of and foster their awareness of their own nationality (Crocetti et al. 2025). In Japan, perhaps due to the older generations' adherence to cultural homogeneity (Gordon 2015), youth seem to have limited opportunity to reflect on their national identity. Indeed, they report the lowest interest in being involved in solving social problems for the betterment of society in youth aged 18–29 years among five OECD countries (Children and Families Agency 2024). Therefore, it would be important to provide

students with opportunities to discuss Japanese historical legacy (e.g., colonial policies; cf. Juang et al. 2021, for a case of Germany) in the classroom so that they do not only memorize them (for entrance examination) but also connect them to their current life, environment, and identity as a member of Japanese society. Such an intervention strategy should be conducted in a safe environment for exploration that ensures youth can try out different ideas about nationality without hesitation (Sugimura et al. 2022). This could include group-based activities such as mentoring, forming relationships, and sharing experiences with peers and teachers (Crocetti et al. 2025).

Second, in addition to the above implication, our results could provide additional practical implication for the importance of developing solidarity among youth as a strong sense of national identity could either lead to ingroup favoritism (e.g., extreme nationalism and a sense of supremacy over minority youth; Huddy and Khatib 2007; Moffitt and Rogers 2022), or to a more inclusive common ingroup (Gaertner and Dovidio 2012; Yetkili et al. 2025). It is therefore necessary to guide youth in developing a *healthy national identity*—a "stable yet flexible" (Crocetti et al. 2023, p. 190) sense of belonging to a nation to be able to be tolerant, respectful, and inclusive attitude toward immigrants (Spadaro et al. 2024; Yetkili et al. 2025). In particular, recent research has shown that the process of *exploration* of one's identity commitments, which represents active, reflective, and critical approach to identity development, benefits not only personal well-being but also collective outcomes. For instance, it is positively associated with civic engagement (Crocetti et al. 2012) and negatively related to ethnic prejudice (Bobba, De Lise et al. 2024). Further, identity exploration has a potential role of reducing the risks of extremism and radicalization (Beelmann 2021; Meeus 2015). Thus, careful implementation of national identity exploration can be a key factor for fostering solidarity, wherein youth recognize the importance of cooperation and mutual understanding among diverse groups (Huddy and Khatib 2007; Kallio et al. 2020).

In this vein, recent intervention programs designed to help students (Juang et al. 2023) and teachers (Satterthwaite-Freiman et al. 2024; Ulbricht et al. 2024) become culturally responsive and equity-minded have demonstrated their effectiveness in Europe and the United States. They embrace specific activities, including reflections on their own identities and discussions on societal inequalities, as key aspects. It is essential that the programs should be implemented while considering possible cultural and historical differences across nations, so that they can be applicable to youth in non-Western countries facing cultural diversification. A nuanced understanding of how it is possible to build inclusive identities, in which youth recognize a sense of belonging to a common group, is fundamental to promote intergroup harmony in societies that, around the globe, are becoming increasingly more ethnically and culturally diverse.

4.4 | Limitations and Future Directions

Some study limitations should be addressed in future research. First, the cross-sectional design of this study prevents any causal conclusion, and further longitudinal research is needed to unravel the dynamic interplay between personal and national identities and their associations with well-being. Furthermore,

the sample consisted of university students. Future research should test whether the current results can be confirmed among non-university-attending youth, such as working youth. Also, given that adolescence is a crucial period for developing national identity (e.g., Bobba, Thijs et al. 2024), more research on younger groups across different nations would be useful.

Second, the alpha coefficient for national identity exploration was relatively low. To address this issue, we used a latent variable approach to capture the underlying construct while accounting for measurement error, thus providing more reliable and valid estimates (Byrne 2012). Nevertheless, it cannot be ruled out that the items might not be sensitive enough to capture the characteristics of national identity exploration among Japanese youth, who might have fewer opportunities to develop awareness of their nationality in a society that values cultural homogeneity. Thus, future research should consider developing and refining measures that can more accurately and consistently capture national identity exploration in the Japanese context.

Finally, this study focused on multiple indicators of subjective well-being (i.e., satisfaction with life, positive and negative affect). Future research should extend this perspective by examining a broader range of collective outcomes that capture individuals' contributions to and engagement within the wider community. For instance, indicators such as the quality of interethnic relations, social responsibility, civic participation, volunteering, and political engagement (e.g., Crocetti et al. 2012) could provide a more comprehensive understanding of how personal and national identity dimensions contribute to solidarity within multicultural societies. In particular, measures reflecting intergroup trust (Kappmeier et al. 2021), endorsement of inclusive social policies (Maratia et al. 2024), and participation in community initiatives (Jahromi et al. 2012) aimed at fostering interethnic cooperation may help clarify the ways in which identity integration translates into collective well-being and social cohesion (Sengupta et al. 2023).

5 | Conclusions

This study advances the literature in two main directions. On the one hand, it contributes to unraveling the close interplay of personal and national identity processes. On the other hand, it adds to research on how multiple identity facets matter for well-being. Importantly, tackling these aspects in youth belonging to a majority group outside Western countries, often neglected in prior research, offers nuanced cultural insights. This study with Japanese youth suggests that developing personal identity and national identity could represent a core asset for enhancing the well-being of young people and for promoting connection among youth living in societies experiencing increasing diversification. The positive ingroup relationships within a majority group could lead to action on improving their own country and further evolve into harmonious interactions with minority groups, ultimately benefiting the well-being in both majority and minority youth.

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Ethics Statement

The Institutional Review Board of Hiroshima University approved this project (Project title: Religiosity, identity, and well-being among Japanese adolescents and adults). The study was conducted in accordance with the ethical standards outlined in the 1964 Declaration of Helsinki and its subsequent amendments.

Consent

All participants completed the questionnaires after providing informed consent.

Conflicts of Interest

The authors declare no conflicts of interest.

Data Availability Statement

Data used in this study are available at OSF: <https://osf.io/s5g29>.

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Supporting Information

Additional supporting information can be found online in the Supporting Information section.
Supporting_Materials_Final.