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The Self Study: Does Religiosity moderate the motivational primacy of the individual self?

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The Self Study: Does religiosity moderate the motivational primacy of the individual self?

Anita Voorhees

Honors Psychology Senior Thesis

April 27, 2019

Abstract

In this study, I analyze the self-concept, which consists of three forms of identity, the personal identity (i.e., self as a unique and independent individual), the relational identity (i.e., self as an interdependent member of interpersonal relationships), and the group identity, (i.e., self as an interdependent member of social groups). Research with motivational primacy has indicated that the personal-self is the self that is most valuable to people, followed by the relational self and the collective self. The purpose of the proposed research is to examine how the potential moderators of religiosity (Batson, Schoenrade, & Ventis, 1993) and identity-fusion may affect motivational primacy of the individual. I performed a study evaluating existing prior motivational-primacy studies with the additional assessment of fusion and religiosity. Regarding identity fusion, I predicted that participants would value their highest-connection group more than their lowest-connection group. I also predicted that religiosity will moderate motivational primacy in a myriad of ways. I hypothesize that those with an extrinsic religiosity would value the collective self the most, those with a quest personality would value their individual self the most, and those with an intrinsic religiosity would value their relational self the most. The results indicate that the first hypothesis was correct in that most people do value their highest-connection self over their lowest-connection self. It was found, however, that religiosity does not serve as a moderator for motivational primacy. However, the findings interestingly reveal that the level of intrinsic religiosity does predict the imagined effect-on-life of losing all three selves.

Introduction

The self-concept comprises three fundamental forms of identity or self-definition: the personal-identity (i.e., self as a unique and independent individual), relational-identity (i.e., self as an interdependent member of interpersonal relationships), and group-identity (i.e., self as an interdependent member of social groups). Although all three forms of identity are important and meaningful, research over the last 20 years indicates that they are not equally important and meaningful. Primary experiments (Gaertner, Heger, & Sedikides, in press; Gaertner, Sedikides, & Graetz, 1999; Nehrlich, Gebauer, Sedikides, & Abele, 2018), meta-analysis (Gaertner, Sedikides, Vevea, & Iuzzini, 2002), and cross-cultural comparisons (Gaertner et al., 2012) indicate that the identities exist along a motivational hierarchy that is topped by the personal identity, followed by the relational identity, and trailed by the group identity. Relative to their other identities, for example, people respond more intensely to threat and enhancement of their personal-identity, attribute more of “who they are” to their personal-identity, associate more future goals with their personal-identity, and accredit greater worth to their personal-identity (Gaertner et. al, 2012). The purpose of the proposed research is to examine how the potential moderators of religiosity (Batson, Schoenrade, & Ventis, 1993) and identity-fusion may affect motivational primacy of the individual.

Identity fusion occurs when a person’s connection to a social group is so strong that the personal-identity and group-identity ostensibly merge with each co-activating the other. When the collective identity is derived from a group to which a person is fused, perhaps the motivational hierarchy is diminished such that both identities are equally valued.

Religiosity can be thought of as having three independent orientations (Batson et al., 1993): (1) religion as Extrinsic (i.e., using religion to serve other more primary needs; e.g., sociality, security), (2) religion as Intrinsic (i.e., religion as a central motive in life), and (3) religion as Quest (i.e., approaching existential issues with an acceptance of complexity and uncertainty). The latter two orientations might push toward the primacy of the group-identity. Researchers Batson and Ventis (1982) introduced this multilevel view of religiosity, as they proposed intrinsic, extrinsic, and quest religiosity.

We performed a study evaluating existing prior motivational-primacy studies with the additional assessment of fusion and religiosity. Participants completed the imagined identity-removal task of Gaertner et al. (2012, Study 1) in which they indicated the extent to which their life would be altered if they were to lose their sense of their personal-identity and two group identities, one derived from a fused-ingroup and the other from a non-fused ingroup.

Past research indicates that people value their individual self over their relational and collective selves (Gaertner et al., 2002). Past research also indicates that the identities exist along a motivational hierarchy that is topped by the personal identity, followed by the relational identity, and trailed by the group identity. Research has also suggested a concept called identity fusion, in which a person's feeling of closeness to a group may fuse with their individual self and affect their personal behavior (Swann & Buhrmester, 2015).

In regards to identity fusion, I expect participants to value their high-connection group more than their low-connection group. Regarding motivational primacy, I hypothesize that religiosity will serve as a moderator. I conjecture that those who fall under extrinsic religion will be more likely to fuse with the group in which they belong. Unlike past research, I believe

religiosity will moderate motivational primacy in a myriad of ways. I hypothesize that those with an extrinsic religiosity would value the collective self the most, those with a quest personality would value their individual self the most, and those with an intrinsic religiosity would value their relational self the most. People with extrinsic religiosity are more interested in what they can receive from religion, meaning that they are going to be much more likely to identify with the collective unit of a large body of people they can connect with. People following a quest religiosity would be much more likely to value their individual selves because they are exploring whether a God or gods truly exists for them, and I rationalize that people with an intrinsic religiosity are much more likely to value their relational self because their focus surrounds their devotion and relationship to their God or gods. I predict that people who fall under extrinsic religiosity will be more prone to identity fusion because they care more about the benefits of the group than what the religion can do for their individual self.

Methods

Two hundred and 10 undergraduates (103 females, 103 males, and 4 unspecified, mean age = 18.63, SD = 0.96, range 18 to 23 years) at the University of Tennessee participated for partial credit in an introductory psychology class. Participants were recruited for one of the two studies via the University of Tennessee online Sona Systems research participation website (<https://utk.sona-systems.com>). Students were made aware of this website and the opportunity to participate in research through their General Psychology (Psyc 110) course. Once signed into Sona Systems using a password, students registered for studies of interest to them. Upon arrival to the study, the participants were provided an informed consent (see attached, Appendix A, “Informed Consent”). After the participant read and signed the consent form, the experimenter

distributed the study questionnaire packet, with randomized order across all parts. The packet began by defining for the participant what is meant by a personal-identity and a group-identity (see attached, Appendix B). On subsequent pages, the participant was asked to briefly describe their personal identity (see attached, Appendix G) and two group-identities, one of which is from a fused-ingroup and the other a non-fused ingroup (see attached, Appendix C, E). The latter fused and non-fused groups are defined for participants using the pictorial fusion scale (Swann, Gómez, Seyle, Morales, & Huici, 2009; *see Appendix C, E*). After describing a given identity, participants imagined that it is possible to have that identity removed and rated how the loss of that identity would affect them (*see Appendix D,F*). Across participants the experimenter counterbalanced the order in which they describe and imagine the loss of each identity (e.g., personal identity first, second, or third). Participants then indicated which of the three identities reflects their “real YOU” (*see Appendix I*). To ensure that the groups from which their two group-identities were derived differed in fusion, participants rated each group on the verbal fusion scale (Gómez, Brooks, Buhrmester, Vázquez, Jetten, & Swann, 2011; *see Appendix I*). Participants then completed the religiosity measure (Batson, Schoenrade, & Ventis, 1993; *see Appendix J*). The questionnaire concludes with demographic items (*see Appendix K*). Participants were then fully debriefed about the study at the conclusion of the session (*See Appendix L*).

Results

Two judges (Lowell Gaertner and I) read each of the self-narratives and coded whether the participant followed the stated directions for each self. Based on the latter coding, I excluded responses to 8 high-fusion narratives and 14 low-fusion narratives (participants either wrote

nothing or wrote about an outgroup rather than an ingroup). There were no instances in which participants failed to follow instructions for the personal-self narrative. Furthermore, I excluded the responses of one non-native English speaker who repeatedly asked the experimenter to explain the meaning of words in the questionnaire.

Initial Analyses

Fusion manipulation check. To assess whether participants deemed their high-fusion group to be higher in fusion than their low-fusion group, I conducted a multivariate repeated measures ANOVA on the rated fusion scores for their high and low fusion groups. Confirming the manipulation, participants rated their high-fusion group as being higher in fusion ($M = 5.55$, $SD = 1.05$) than their low-fusion group ($M = 2.13$, $SD = 0.92$), $F(1, 191) = 1261.50$, $p = .0001$.

Effect-on-life. Following Gaertner et al. (2012), I averaged responses to the impact, same-person (reverse scored), and meaningless-life ratings to create a measure of effect-on-life for having lost each self, respectively. I conducted a multivariate repeated measures ANOVA on the effect-on-life score for the personal-self, high-fusion-group self, and low-fusion-group self. An effect of self indicated that the loss-of-each self would not have the same effect-on-life $F(2, 191) = 591.94$, $p = .0001$. Participants imagined that the loss of their personal-self would have a larger impact on their life ($M = 4.11$, $SD = 0.70$) than would the loss of their high-fusion-group self ($M = 3.78$, $SD = 0.84$), $F(1, 192) = 22.05$, $p = .0001$, or the loss of their low-fusion-group self ($M = 1.84$, $SD = 0.71$), $F(1, 192) = 1057.73$, $p = .0001$, and loss of the high-fusion-group self would

have more of an impact on their life than would loss of their low-fusion-group, $F(1, 192) = 703.86, p = .0001$.

Negative and positive feelings. I averaged responses to the sad, blue, and unhappy items to create an index of negative feelings for loss of each self and averaged responses to content, happy, and pleased to create an index of positive feelings for loss of each self. I entered each into separate multivariate repeated measures ANOVAs as a function of self. For negative feelings, an effect of self indicated that loss-of-each self would not yield the same level of negative feelings, $F(2, 189) = 572.30, p = .0001$. Participants imagined that loss of their low-fusion-group self would yield less negative feelings ($M = 1.81, SD = 0.84$) than loss of either the personal-self ($M = 4.16, SD = 0.91$), $F(1, 190) = 758.97, p = .0001$, or high-fusion-group self ($M = 4.24, SD = 0.92$), $F(1, 190) = 966.31, p = .0001$, and negative feelings for loss of the latter two selves did not differ, $F(1, 190) = 1.02, p = .3130$. For positive feelings, an effect of self indicated that loss of each self would not yield the same level of positive feelings, $F(2, 188) = 126.60, p = .0001$. Participants imagined that loss of the low-fusion-group self would yield more positive feelings ($M = 2.47, SD = 1.10$) than loss of either the personal-self ($M = 1.23, SD = 0.49$), $F(1, 189) = 235.72, p = .0001$, or high-fusion-group self ($M = 1.19, SD = 0.49$), $F(1, 189) = 235.05, p = .0001$, and positive feelings for loss of the latter two selves did not differ, $F(1, 189) = 0.66, p = .4162$.

The “*real you*.” I compared the frequency with which participants selected a given self as their “real you,” using a multinomial logistic regression with a generalized logit function. Fewer participants selected as their “real you” their low-fusion-group self (1.56%, $n = 3$), than either

their personal-self (55.21%, $n = 106$), $\chi^2(N = 192) = 37.07, p = .0001$, or their high-fusion-group self (43.23%, $n = 83$), $\chi^2(N = 192) = 31.92, p = .0001$, and the latter two did not differ, $\chi^2(N = 192) = 2.79, p = .0951$.

Moderation by Religiosity

I repeated the previous analyses and added to each statistical model, mean centered ratings of intrinsic, extrinsic, and quest, and each of their interactions with self (personal, high-fusion-group, low-fusion-group). In no instance did any form of religiosity change the above conclusions regarding patterns of motivational primacy. There were, however, two potentially interesting patterns both involving intrinsic religiosity.

For the effect-on-life measure, level of intrinsic religiosity differentially predicted the imagined effect-on-life of losing the three selves, i.e., Self x Intrinsic $F(2, 186) = 3.26, p = .0408$, such that it positively predicted the imagined effect-on-life for losing one's personal-self, $B = 0.05, t(187) = 2.06, p = .0409$, and was unrelated to the imagined effect on-life of losing the high-fusion-group self, $B = 0.04, t(187) = 1.45, p = .1488$, or low-fusion-group self, $B = -0.03, t(187) = -1.18, p = .2381$. Importantly, at both higher and lower levels of religiosity (i.e., 1 SD above and below the mean, respectively), the imagined effect-on-life of loss of the personal-self was significantly greater than loss of either the high-fusion-group self or low-fusion-group self (i.e., the pattern intensified as religiosity increased).

For negative feelings, level of religiosity positively predicted the imagined negative feelings for loss of the personal-self, $B = 0.07, t(185) = 2.23, p = .0272$, the high-fusion-group self, $B = 0.07, t(185) = 2.17, p = .0312$, and the low-fusion-group self, $B = 0.06, t(185) = 2.15, p$

= .0330. That positive effect did not differ across the three selves as indicated by the lack of an interaction, Self x Intrinsic, $F(2, 184) = 0.02, p = .9808$. So, persons higher in intrinsic religiosity imagined more negative feelings following loss of any self, and the relative level of negative feelings in response to loss of each self did not vary with intrinsic religiosity.

Discussion

As stated previously, the purpose of this study is to evaluate how religiosity moderates motivational primacy and identity fusion. I hypothesized that people falling under the category of extrinsic religiosity would value the collective self the most, those with a quest personality would value their individual self the most, and those with an intrinsic religiosity would value their relational self the most. Extrinsic religiosity is most interested in what can be gained externally from the religion, such as happiness, friendship, and/or wealth. People following extrinsic religiosity are much more likely to value their collective selves, people following a Quest religiosity would be much more likely to value their individual selves because they are exploring whether a God or gods truly exists for them, and I rationalize that people with an intrinsic religiosity are much more likely to value their relational self because their focus surrounds their devotion and relationship to their God or gods.

The findings revealed that participants indicated losing their personal-self would be more detrimental than losing their high-fusion group or low-fusion group, and this was not affected by the moderator of religiosity. These findings are inconsistent with my hypotheses, as I predicted religiosity would significantly moderate motivational primacy. Participants also revealed that they would prefer to lose their low fusion group over their personal-self or high-fusion group, which is consistent with my hypothesis. Most participants identified their “real you” as their

personal-self or high-fusion group, with very few choosing their “real you” as their low-fusion group. Religiosity did not affect motivational primacy, but there were some interesting findings regarding intrinsic religiosity. Participants who followed intrinsic religiosity all felt greater loss when thinking of the loss of their personal-self, high-fusion group, and low-fusion group.

A possible reason for this greater sense of loss is that those truly following the tenants of their religion may care more for others. Since they aren't using people as a means to achieving their goals, it is very likely they care for them as individuals. Within both their highest connection groups and lowest connection groups, it seems likely that they may value the people in those groups more than those who either are not religious or are using religion to accomplish their goals. Since many world religions and belief systems teach on love and empathy, it seems entirely possible they may have more love for individuals when compared to their counterparts who are either not religious or seeking religion for ulterior reasons. It follows that since they hold more esteem for people, they would be more impacted by their loss.

Overall, religion did not serve as a moderator for motivational primacy, and people thought their real-self aligned more closely with their personal-self or their highest connection group. Intrinsic religiosity interestingly predicted effect-on-life scores, with people identifying as intrinsically religious having more negative emotions when imagining the loss of all three selves, the personal, relational, and collective. For future research, it would be interesting to see a study done that evaluates this concept further and looks for consistencies among those who are intrinsically religious.

Appendix A—Informed Consent

Riley Study

The following is a general description of the study and a reminder of your rights as a potential participant. This is a research study being conducted in the Department of Psychology and has been reviewed by the Institutional Review Board at UTK.

This study assesses your perception of who you think you are as a unique individual and as a member of social groups. You will provide written descriptions of who you think you are and will answer questions about those descriptions. The study will last 60 minutes. Your participation is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw at any time without penalty and without loss of benefits to which you are otherwise entitled.

You will receive 60-minutes of experimental credit in your psychology course for participating. Alternatives to participation in research to earn these credits are available (see your psychology instructor for more information).

Most research involves some risk to confidentiality and it is possible that someone could find out you were in this study or see your study information, but the investigators believe this risk is unlikely because of the procedures used to protect your information. You may feel uncomfortable answering some questions about yourself. If you do decide to participate and find yourself uncomfortable about any questions, you may withdraw from the study and still receive credit for participating. You can also contact the Student Counseling Center 1800 Volunteer Blvd. Knoxville, TN 37996-4250 at 865-974-2196 or email: counselingcenter@utk.edu for support.

Data will be stored securely and will be made available only to persons conducting the study unless participants specifically give permission in writing to do otherwise. No reference will be made in oral or written reports which could link participants to the study.

Your research information may be used for future research studies [and/or other purposes (education, etc.), if applicable] or shared with other researchers for use in future research studies without obtaining additional informed consent from you. If this happens, all of your identifiable information will be removed before any future use or distribution to other researchers.

If you have questions at any time about the study or the procedures, you may contact the principal investigator (Dr. Lowell Gaertner, gaertner@utk.edu, 865-974-3348, Room 303E Austin Peay Building, Department of Psychology, University of Tennessee). If you have questions about your rights as a participant, contact a UTK IRB Compliance Officer at utkirb@utk.edu or 865-974-7697.

I have read the above information. I have received a copy of this form. I agree to participate in this study

Printed

Name: _____

Signature & _____

Date: _____

Appendix B—Definitions

Who are You?

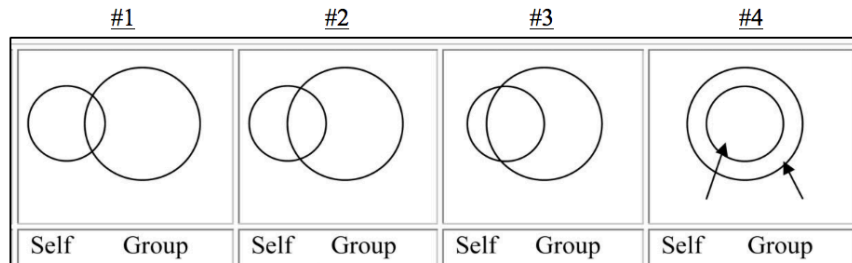
Based on prior research, we know that people define themselves both in terms of who they are as a group member and as an individual.

Your **group identity** is a form of self-definition that is derived from your membership in a social group and reflects attributes (i.e., experiences, characteristics, values, goals, and abilities) that you share with your fellow group members and distinguishes members from non-members. Because you belong to many groups, you can have many group identities – one for each group to which you belong.

Your **personal identity** is a form of self-definition that distinguishes you from other people and reflects your unique attributes (i.e., experiences, characteristics, values, goals, and abilities). Your personal identity is the form of self that is separate and unique from other persons.

Appendix C—Description of Highest Connection Group

You belong to many social groups. To some groups you feel strongly connected and to other groups you feel less connected. Below are four pictures that represent different feelings of connection that you might have with the groups to which you belong.



Within each picture the small circle represents you and the large circle represents a group to which you belong. Moving from picture #1 to #4 represents an increasing feeling of connection to the group, with #1 representing the lowest feeling of connection and #4 representing the highest feeling of connection in which you have a sense of oneness with the group.

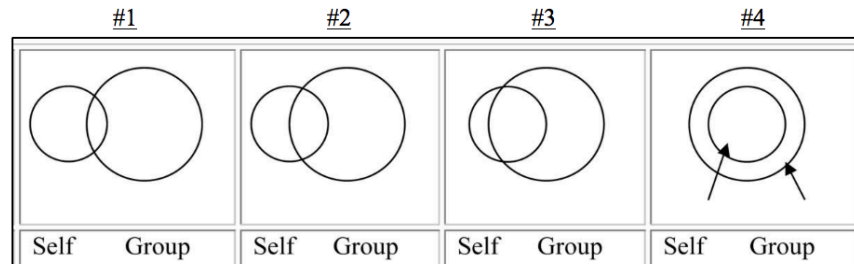
Think of a group to which you belong that reflects Picture #4 (i.e., a group to which you belong that you feel the highest connection and a sense of oneness). The following questions will refer to this group as your “Highest-Connection-Group.”

Your **group identity** is a form of self-definition that is derived from your membership in a social group and reflects attributes (i.e., experiences, characteristics, values, goals, and abilities) that you share with your fellow group members and distinguishes members from non-members.

Briefly describe your group-identity that is derived from your Highest-Connection-Group (you can continue on the back of this page if you need more space):

Appendix E—Description of Lowest Connection Group

You belong to many social groups. To some groups you feel strongly connected and to other groups you feel less connected. Below are four pictures that represent different feelings of connection that you might have with the groups to which you belong.



Within each picture the small circle represents you and the large circle represents a group to which you belong. Moving from picture #1 to #4 represents an increasing feeling of connection to the group, with #1 representing the lowest feeling of connection and #4 representing the highest feeling of connection in which you have a sense of oneness with the group.

Think of a group to which you belong that reflects Picture #1 (i.e., a group to which you belong that you do not feel very connected to). The following questions will refer to this group as your “Lowest-Connection-Group.”

Your **group identity** is a form of self-definition that is derived from your membership in a social group and reflects attributes (i.e., experiences, characteristics, values, goals, and abilities) that you share with your fellow group members and distinguishes members from non-members.

Briefly describe your group-identity that is derived from your Lowest-Connection-Group (you can continue on the back of this page if you need more space):

Appendix G—Description of Personal Identity

Your **personal identity** is a form of self-definition that distinguishes you from other people and reflects your unique attributes (i.e., experiences, characteristics, values, goals, and abilities). Your personal identity is the form of self that is separate and unique from other persons.

Briefly describe your personal identity:

Appendix I—Identity Fusion

In what identity do you feel most true or “at home”? That is, which identity is the real YOU?
(please check only one):

_____ my highest-connection group-identity

_____ my lowest-connection group-identity

_____ my personal-identity

Please answer the following questions in regard to your **highest-connection-group**:

1. I am one with this group.	1 strongly disagree	2	3	4	5	6	7 strongly agree
2. I feel immersed in this group.	1 strongly disagree	2	3	4	5	6	7 strongly agree
3. I have a deep emotional bond with this group.	1 strongly disagree	2	3	4	5	6	7 strongly agree
4. This group is me.	1 strongly disagree	2	3	4	5	6	7 strongly agree
5. I'll do for this group more than any of the other group members would do.	1 strongly disagree	2	3	4	5	6	7 strongly agree
6. I am strong because of this group.	1 strongly disagree	2	3	4	5	6	7 strongly agree
7. I make this group strong.	1 strongly disagree	2	3	4	5	6	7 strongly agree

Please answer the following questions in regard to your **lowest-connection-group**:

8. I am one with this group.	1 strongly disagree	2	3	4	5	6	7 strongly agree
9. I feel immersed in this group.	1 strongly disagree	2	3	4	5	6	7 strongly agree
10. I have a deep emotional bond with this group.	1 strongly disagree	2	3	4	5	6	7 strongly agree
11. This group is me.	1 strongly disagree	2	3	4	5	6	7 strongly agree
12. I'll do for this group more than any of the other group members would do.	1 strongly disagree	2	3	4	5	6	7 strongly agree

13. I am strong because of this group.	1 strongly disagree	2	3	4	5	6	7 strongly agree
14. I make this group strong.	1 strongly disagree	2	3	4	5	6	7 strongly agree

Appendix J—Religiosity Scale

What is your religious orientation:

- Agnostic Jewish No clear affiliation but personally religious
 Atheist Muslim
 Catholic Protestant Other (specify) _____

How interested are you in religion?	1	2	3	4	5	6	7	8	9
	not at all								extremely

The following statements (continued on next page) include commonly heard statements about religious life. Please rate your agreement with each statement. Some statements refer to "church" or "the Bible"; if your religious background is other than Christianity, please substitute the religious institution or scripture appropriate to your background.

	1	2	3	4	5	6	7	8	9
1. Although I believe in my religion, I feel there are many more important things in my life.	strongly disagree								strongly agree
2. As I grow and change, I expect my religion also to grow and change.	strongly disagree								strongly agree
3. It is important to me to spend periods of time in private religious thought and meditation.	strongly disagree								strongly agree
4. It doesn't matter so much what I believe so long as I lead a moral life.	strongly disagree								strongly agree
5. I am constantly questioning my religious beliefs.	strongly disagree								strongly agree
6. If not prevented by unavoidable circumstances, I attend church.	strongly disagree								strongly agree
7. The primary purpose of prayer is to gain relief and protection.	strongly disagree								strongly agree
8. It might be said that I value my religious doubts and uncertainties.	strongly disagree								strongly agree
9. The church is most important as a place to formulate good social relationships.	strongly disagree								strongly agree
10. God wasn't very important for me until I began to ask questions about the meaning of my own life.	strongly disagree								strongly agree
11. I try hard to carry my religion over into all my other dealings in life	strongly disagree								strongly agree
12. I was not very interested in religion until I began to ask questions about the meaning and purpose of my life	strongly disagree								strongly agree
13. What religion offers me most is comfort when sorrows and misfortune strike.	strongly disagree								strongly agree

14. I pray chiefly because I have been taught to pray.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
15. For me, doubting is an important part of what it means to be religious.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
16. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree

Continued....

17. Although I am a religious person I refuse to let religious considerations influence my everyday affairs.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
18. I do not expect my religious convictions to change in the next few years.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
19. Quite often I have been keenly aware of the presence of God or the Divine Being.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
20. A primary reason for my interest in religion is that my church is a congenial social activity.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
21. I find religious doubts upsetting.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
22. I read literature about my faith (or church).	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
23. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
24. If I were to join a church group I would prefer to join a Bible Study group rather than a social fellowship.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
25. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
26. My life experiences have led me to rethink my religious convictions.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
27. One reason for my being a church member is that such membership helps to establish a person in the community.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
28. My religious beliefs are what really lie behind my whole approach to life.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
29. Questions are far more central to my religious experience than are answers.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree

30. Religion is especially important to me because it answers many questions about the meaning of life.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
31. The purpose of prayer is to secure a happy and peaceful life.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree
32. There are many religious issues on which my views are still changing.	1 strongly disagree	2	3	4	5	6	7	8	9 strongly agree

Appendix K—Demographics

Please circle to indicate your sex: Male Female Age: _____ Country at birth: _____

Race (check all that apply):
 American/Indian Alaska Native
 Asian
 Native Hawaiian or Other Pacific Islander
 Black or African American
 White

Are you Hispanic or Latino: Yes No

Appendix L—Debriefing

The purpose of this study is to examine how people value their personal-identity and group-identities, and whether the subjective value of those identities is influenced by identity-fusion, residential mobility, relational-mobility, or religiosity.

Identity-fusion occurs when a person's connection to a social group is so strong that the personal-identity and group-identity ostensibly merge with each coactivating the other.

Residential mobility and relational mobility are related constructs with the former reflecting the frequency with which persons have changed their residence and the latter reflecting the degree to which persons have opportunities to form new relationships and terminate old ones.

Religiosity can be thought of as having three independent orientations: (1) religion as a Means (i.e., using religion to serve other more primary needs; e.g., sociality, security), (2) religion as an End (i.e., religion as a central motive in life), and (3) religion as Quest (i.e., approaching existential issues with an acceptance of complexity and uncertainty).

Please do not talk about this study with your friends or classmates. Doing so will compromise our ability to accurately test these ideas – Thanks!

If you are interested in learning more about this research you are welcome to contact the Primary Investigator (Dr. Lowell Gaertner, gaertner@utk.edu, 865-974-3348, Room 303E Austin Peay Building, Department of Psychology, University of Tennessee).

Thank you for your participation in this study!

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