THE ASSOCIATION OF EMOTIONS, IDENTITY CHANGE AND WELL-BEING DURING LIFE TRANSITION

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- Survey examining political and religious identities in a large community sample of Americans (N=446)
- Participants asked to recall their religious or political affiliation, identification, and emotions towards their group at age 20 and now.
- All participants aged 30 or above.
- Well-being variables post-measured.
- Data show both religious and political identification are associated with more favourable emotions and higher well-being.
- No effects of perceived change of identification on well-being in analyses so far.

Research aims This correlational study considers (1) religious or political identities across the lifespan, and (2) how the identities are associated with identity change, emotional responses and subjective well-being.

Research method Data has been collected from 446 MTURK participants (169 Males and 277 females) aged between 30 – 74 years old (M=42.11, SD=10.57), and currently living in USA.

Participants were asked about their religious (n=136) or political affiliation (n=206) at age 20 and in the present. The survey included measures such as past and current identification (Tropp & Wright, 2001), negative and positive emotions (adapted from Hiew and Hornsey, 2010), life satisfaction (Diener, Emmons, Larsen & Griffin, 1985), vitality, (Ryan & Frederick, 1997), and self-esteem (Rosenberg, 1965).

Results Table 1 shows that religious identification in the present is associated with greater positive emotions towards the group now, and lower negative emotions, as well as greater life satisfaction and self-esteem. Participants’ perception of change in religious ID compared to their 20s was associated with emotions, but not with well-being variables.

Discussion Consistent with social identity research, religious and political identities are associated with higher well-being.

The present analyses do not show effects of identity change on well-being, but further analyses are pending. For example, the present analyses do not distinguish between participants who have actively changed their religious and party affiliation, which is a goal of future analyses with this data.

References