

INDIVIDUAL AND RELATIONAL CORRELATES OF COMMUNICATION ACCOMMODATION AND IDENTITY GAPS: AN INTERGROUP PERSPECTIVE ON INTERFAITH FAMILY RELATIONSHIPS

Jordan Soliz

Toni Morgan

Mackensie Minniear

Gretchen Bergquist

Communication and Identity Lab (comm.unl.edu/ci_lab)

University of Nebraska-Lincoln, United States



INTERGROUP PERSPECTIVE ON INTERFAITH FAMILIES

- **Intergroup scholarship has focused on intergroup dynamics in personal relationships such as friendships (e.g., Capozza, Falvo, Trifeletti, & Pagani, 2014) and families (Soliz & Rittenour, 2012)**
 - Intergroup dynamic associated with managing difference
 - Implications for creating and/or changing outgroup attitudes
- **Recent attention focused on interfaith families:**
 - Religious identity is salient aspect of self-concept (Batson, 1982)
 - Expectation and perception of religious homogeneity in the family (Edgell, 2005)
 - Religious difference in the family are increasing (Pew Research Center, 2008)
- **Purpose of the current study is to examine the family communication in families when a child possesses a divergent religious identity from parents.**
 - Guided by communication accommodation theory and communication theory of identity



COMMUNICATION ACCOMMODATION THEORY AND INTERFAITH FAMILIES

- **Communication accommodation theory speaks to the degree to which communication can create or minimize psychological and social distance in interactions (Dragojevic, Gasiorek, & Giles, 2015)**
- **Colaner, Soliz, and Nelson (2014) identified five (non)accommodative strategies related to relational solidarity in interfaith families**
 - religious specific supportive communication
 - respecting divergent values
 - inappropriate religious self-disclosure
 - emphasizing divergent values
 - giving unwanted religious advice
- **Religious difference in families is associated with identity tensions for individuals**
 - To what degree are these (non)accommodative behaviors associated with identity tensions in interfaith families?
 - Grounded in communication theory of identity



COMMUNICATION THEORY OF IDENTITY AND IDENTITY GAPS

- **Communication theory of identity (Hecht, 2014) proposes four layers of identity:**
 - personal, enacted, relational, communal
- **Identity gaps reflect tensions between different layers of identity (Jung & Hecht, 2004)**
 - Negatively associated with a variety of personal, communicative, and relational outcomes
 - *Personal-enacted identity gap* → experiences of family members (i.e., children) who feel they cannot express themselves and interact in a way that reflects their personal religious identity
- **H1: Accommodative communication is negatively associated with a personal-enacted identity gap whereas nonaccommodative communication is positively associated with this identity gap in interfaith families.**



COMMUNICATION THEORY OF IDENTITY AND IDENTITY GAPS

- Both (non)accommodation and identity gaps have been shown to be negatively associated with various individual and relational outcomes (Jung & Hecht, 2004; Soliz & Giles, 2014).
- Current study focuses on three outcomes: (a) perceived relational solidarity in the family, (b) general well-being of the young adult child, and (c) individual attitudes toward interfaith relationships.
- H2: Accommodative communication in interfaith families is associated with relational solidarity, well-being, and positive orientations toward interfaith relationships.
- H3: Nonaccommodative communication and the personal-enacted identity gap in interfaith families are negatively associated with relational solidarity, well-being, and positive orientations toward interfaith relationships.

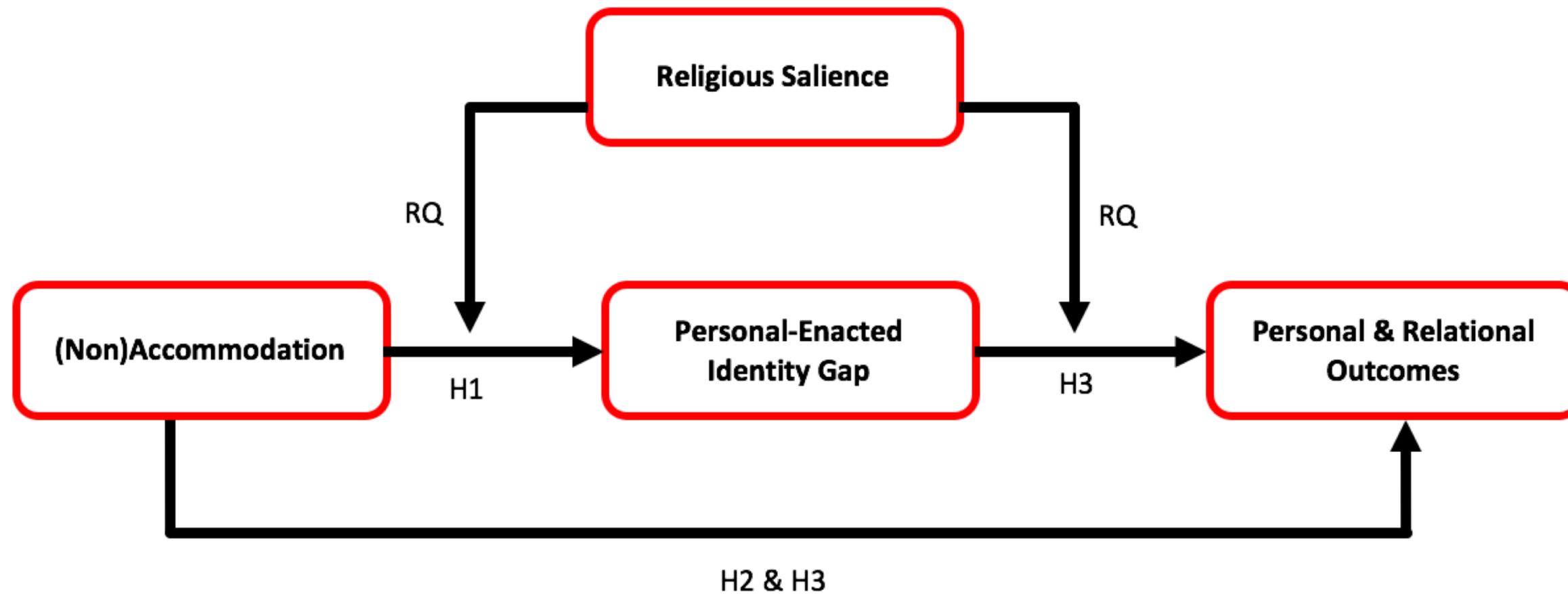


RELIGIOUS SALIENCE IN INTERFAITH FAMILIES

- **Group salience reflects the degree to which different social identities are significant and evident in interactions (Brown & Hewstone, 2005)**
 - Group salience has negative implications for outgroup attitudes and relational solidarity in the family (Soliz, Thorson, & Rittenour, 2009).
 - Degree to which religious differences are salient may vary.
- **RQ: Does religious salience moderate the association of (non)accommodative communication with identity gaps or individual and relational correlates?**



INTERGROUP PERSPECTIVE ON INTERFAITH FAMILIES



METHOD

- Participants ($N = 181$) recruited from undergraduate courses who indicated a *religious difference* with one or more parents
 - **TONI: Should we give a brief context of religious in this area of the UNITED STATES?**
 - Ages ranged from 18-32 ($M = 19.94$, $SD = 1.6$; female = 99, male = 82)
- **Participants completed an online questionnaire:**
 - Non(accommodation)
 - Five religious-oriented (non)accommodation behaviors from Colaner et al. (2014). Higher scores indicate more frequent behavior: $\alpha = .81-.92$.
 - Religious specific supportive communication and respecting divergent values collapsed because of high correlation ($r = .86$) **ADD Descriptives?**
 - Personal-enacted identity gap
 - Assessed on a 5-pt scale with Jung & Hecht's (2004) identity gap measure. Higher scores reflect larger identity gaps ($\alpha = .79$).



METHOD

- Participants ($N = 181$) recruited from undergraduate courses who indicated a *religious difference* with one or more parents
 - **TONI: Should we give a brief context of religious in this area of the UNITED STATES?**
 - Ages ranged from 18-32 ($M = 19.94$, $SD = 1.6$; female = 99, male = 82)
- **Participants completed an online questionnaire:**
 - Relational Solidarity
 - Measured with condensed version of Wheelless (1976) *Interpersonal Solidarity Scale*. Higher scores indicated more relational solidarity ($\alpha = .79$).
 - Individual Well-Being
 - Assessed with Rosenberg's (1965) self-esteem scale along with two items assessing general life satisfaction. Higher scores indicating more positive self-concept ($\alpha = .87$).



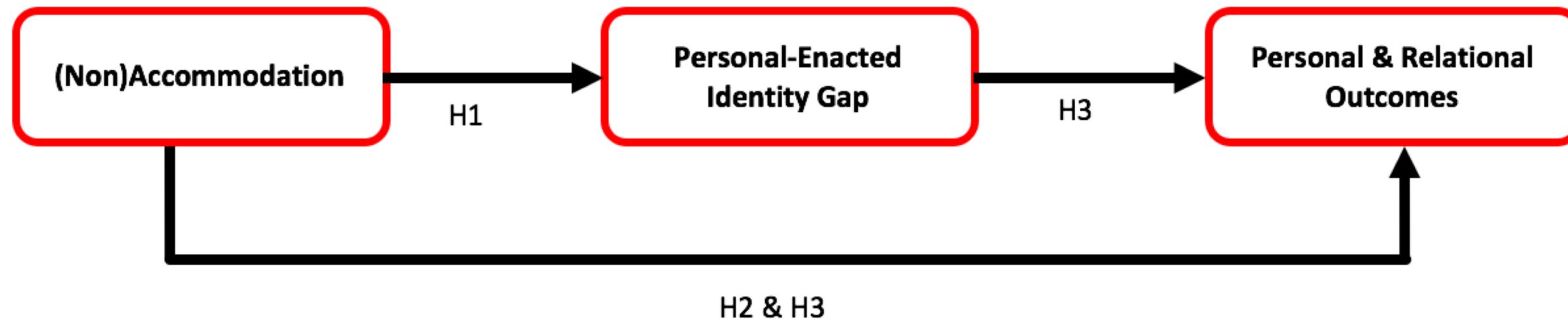
METHOD

- Participants ($N = 181$) recruited from undergraduate courses who indicated a *religious difference* with one or more parents
 - **TONI: Should we give a brief context of religious in this area of the UNITED STATES?**
 - Ages ranged from 18-32 ($M = 19.94$, $SD = 1.6$; female = 99, male = 82)
- **Participants completed an online questionnaire:**
 - Attitudes toward interfaith relationships.
 - Measured with 1-item with higher scores indicate more positive orientation toward interfaith relationships.
 - Religious Saliency.
 - Measured 1-item measure with higher scores indicating religious differences are more salient in interactions with parents.
 - **SHOULD WE LIST THE ITEMS FOR THESE TWO?**



RESULTS

- A series of conditional PROCESS models (Hayes, 2013) were computed for each of the four (non)accommodation behaviors and outcomes.
- Religious salience did *not* emerge as a significant moderator in any of the models (RQ)
 - Hayes (2013) suggests assessing more parsimonious models that do not include the interaction effects (i.e., moderators)
 - Hypothesis addressed with bivariate correlations and mediation model



RESULTS

	Personal-Enacted Identity Gap	Relational Solidarity	Well-Being	Interfaith Attitudes
Religious Accommodation	-.433**	.509**	.360**	-.059
Inappropriate Self-Disclosure	.465**	-.422**	-.275**	-.042
Emphasizing Divergent Values	.449**	-.459**	-.303**	.037
Giving Unwanted Advice	.249**	-.162*	-.096	-.377**
Personal-Enacted Identity Gap	—	-.662**	-.476**	.003

All measures on a 1-5 scale. * $p < .05$, ** $p < .01$

H1: Accommodative communication is negatively associated with a personal-enacted identity gap whereas nonaccommodative communication is positively associated with this identity gap in interfaith families. **SUPPORTED**



RESULTS

	Personal-Enacted Identity Gap	Relational Solidarity	Well-Being	Interfaith Attitudes
Religious Accommodation	-.433**	.509**	.360**	-.059
Inappropriate Self- Disclosure	.465**	-.422**	-.275**	-.042
Emphasizing Divergent Values	.449**	-.459**	-.303**	.037
Giving Unwanted Advice	.249**	-.162*	-.096	-.377**
Personal-Enacted Identity Gap	—	-.662**	-.476**	.003

All measures on a 1-5 scale. * $p < .05$, ** $p < .01$

H2: Accommodative communication in interfaith families is associated with relational solidarity, well-being, and positive orientations toward interfaith relationships.
PARTIAL SUPPORT



RESULTS

	Personal-Enacted Identity Gap	Relational Solidarity	Well-Being	Interfaith Attitudes
Religious Accommodation	-.433**	.509**	.360**	-.059
Inappropriate Self-Disclosure	.465**	-.422**	-.275**	-.042
Emphasizing Divergent Values	.449**	-.459**	-.303**	.037
Giving Unwanted Advice	.249**	-.162*	-.096	-.377**
Personal-Enacted Identity Gap	—	-.662**	-.476**	.003

All measures on a 1-5 scale. * $p < .05$, ** $p < .01$

H3: Nonaccommodative communication and the personal-enacted identity gap in interfaith families are negatively associated with relational solidarity, well-being, and positive orientations toward interfaith relationships.

PARTIAL SUPPORT



RESULTS

	Personal-Enacted Identity Gap	Relational Solidarity	Well-Being	Interfaith Attitudes
Religious Accommodation	-.433**	.509**	.360**	-.059
Inappropriate Self-Disclosure	.465**	-.422**	-.275**	-.042
Emphasizing Divergent Values	.449**	-.459**	-.303**	.037
Giving Unwanted Advice	.249**	-.162*	-.096	-.377**
Personal-Enacted Identity Gap	—	-.662**	-.476**	.003

All measures on a 1-5 scale. * $p < .05$, ** $p < .01$

H3: Nonaccommodative communication and the personal-enacted identity gap in interfaith families are negatively associated with relational solidarity, well-being, and positive orientations toward interfaith relationships.

PARTIAL SUPPORT



RESULTS

	Personal-Enacted Identity Gap	Relational Solidarity	Well-Being	Interfaith Attitudes
Religious Accommodation	-.433**	.509**	.360**	-.059
Inappropriate Self-Disclosure	.465**	-.422**	-.275**	-.042
Emphasizing Divergent Values	.449**	-.459**	-.303**	.037
Giving Unwanted Advice	.249**	-.162*	-.096	-.377**
Personal-Enacted Identity Gap	—	-.662**	-.476**	.003

All measures on a 1-5 scale. * $p < .05$, ** $p < .01$

H3: Nonaccommodative communication and the personal-enacted identity gap in interfaith families are negatively associated with relational solidarity, well-being, and positive orientations toward interfaith relationships.

PARTIAL SUPPORT



RESULTS

	Personal-Enacted Identity Gap	Relational Solidarity	Well-Being	Interfaith Attitudes
Religious Accommodation	-.433**	.509**	.360**	-.059
Inappropriate Self-Disclosure	.465**	-.422**	-.275**	-.042
Emphasizing Divergent Values	.449**	-.459**	-.303**	.037
Giving Unwanted Advice	.249**	-.162*	-.096	-.377**
Personal-Enacted Identity Gap	—	-.662**	-.476**	.003

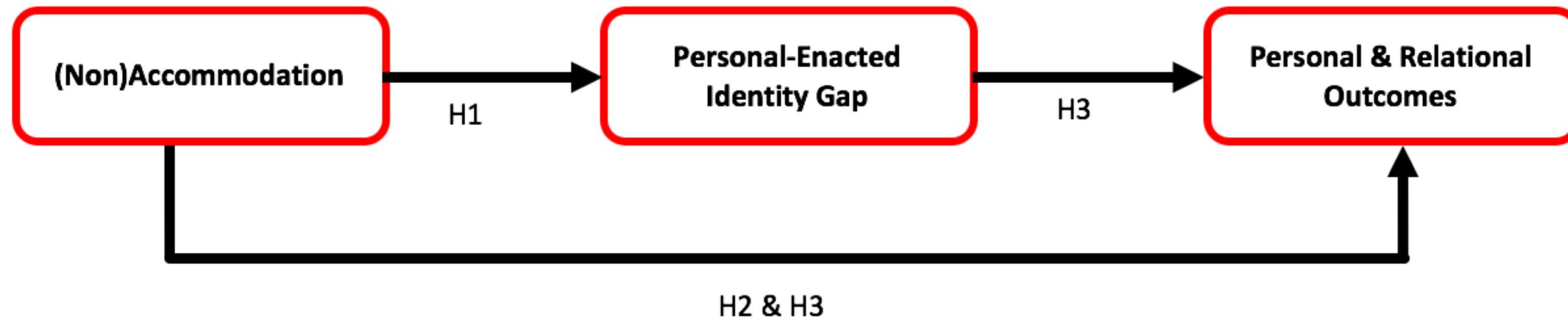
All measures on a 1-5 scale. * $p < .05$, ** $p < .01$

H3: Nonaccommodative communication and the personal-enacted identity gap in interfaith families are negatively associated with relational solidarity, well-being, and positive orientations toward interfaith relationships.

PARTIAL SUPPORT



RESULTS: MEDIATION ANALYSIS



RESULTS: MEDIATION ANALYSIS

X→Y	Effect Coefficient	CI _{LL}	CI _{UL}
RA→RELSLSD	.193*	.130	.272
RA→WB	.135*	.077	.213
ISD→RELSLSD	-.217*	-.301	-.217
ISD →WB	-.157*	-.239	-.098
EDV→RELSLSD	-.183*	-.250	-.129
EDV →WB	-.132*	-.205	-.075
GUA→RELSLSD	-.120*	-.205	-0.044

Note: RA = religious accommodation, ISD=Inappropriate self-disclosure, EDV=emphasizing divergent values, GUA=giving unwanted advice, RELSLSD = relational solidarity, WB=individual well-being,



RESULTS: MEDIATION ANALYSIS

X→Y	Effect Coefficient	CI _{LL}	CI _{UL}
RA→RELSLSD	.193*	.130	.272
RA→WB	.135*	.077	.213
ISD→RELSLSD	-.217*	-.301	-.217
ISD →WB	-.157*	-.239	-.098
EDV→RELSLSD	-.183*	-.250	-.129
EDV →WB	-.132*	-.205	-.075
GUA→RELSLSD	-.120*	-.205	-0.044

Note: RA = religious accommodation, ISD=Inappropriate self-disclosure, EDV=emphasizing divergent values, GUA=giving unwanted advice, RELSD = relational solidarity, WB=individual well-being,

Personal-enacted identity gaps mediates the relationship between accommodation and relational solidarity.



RESULTS: MEDIATION ANALYSIS

X→Y	Effect Coefficient	CI _{LL}	CI _{UL}
RA→RELSLSD	.193*	.130	.272
RA→WB	.135*	.077	.213
ISD→RELSLSD	-.217*	-.301	-.217
ISD →WB	-.157*	-.239	-.098
EDV→RELSLSD	-.183*	-.250	-.129
EDV →WB	-.132*	-.205	-.075
GUA→RELSLSD	-.120*	-.205	-0.044

Note: RA = religious accommodation, ISD=Inappropriate self-disclosure, EDV=emphasizing divergent values, GUA=giving unwanted advice, RELSD = relational solidarity, WB=individual well-being,

Personal-enacted identity gaps mediates the relationship between accommodation and well-being *except* for “giving unwanted advice.”



RESULTS: MEDIATION ANALYSIS

X→Y	Effect Coefficient	CI _{LL}	CI _{UL}
RA→RELSLSD	.193*	.130	.272
RA→WB	.135*	.077	.213
ISD→RELSLSD	-.217*	-.301	-.217
ISD →WB	-.157*	-.239	-.098
EDV→RELSLSD	-.183*	-.250	-.129
EDV →WB	-.132*	-.205	-.075
GUA→RELSLSD	-.120*	-.205	-0.044

Note: RA = religious accommodation, ISD=Inappropriate self-disclosure, EDV=emphasizing divergent values, GUA=giving unwanted advice, RELSLSD = relational solidarity, WB=individual well-being,

No mediation effects for interfaith attitudes.



DISCUSSION

- **Accommodative behaviors associated with more positive family dynamics in interfaith families**
 - Presence of accommodative behaviors vs. minimizing nonaccommodative behaviors
- **Provides insight into *process* of accommodative effects**
 - Identity gaps as a pathway to positive or negative well-being and relationships
 - Connection between accommodation and identity tensions in other relational and intergroup contexts
 - Opportunity to integrate additional identity gaps
- **What is religious difference?**
 - Religious values vs. religious orientation vs. religious identity
 - Family and religious cultural and sociohistorical context

