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IDEOLOGICAL PASSION:  
ON HARMONIOUS AND OBSESSIVE PASSION IN THE PUBLIC ARENA

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DOCTORATE IN PSYCHOLOGY

BY  
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LA PASSION IDÉOLOGIQUE :  
PASSION HARMONIEUSE ET OBSESSIVE SUR LA PLACE PUBLIQUE

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PRÉSENTÉE  
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BLANKA RIP

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## TABLE OF CONTENTS

LIST OF FIGURES.....	vii
LIST OF TABLES.....	viii
RÉSUMÉ EN FRANÇAIS.....	ix
CHAPTER I:	
General Introduction.....	1
Passion in Philosophy.....	2
Passion in Psychology.....	3
The Dualistic Model of Passion.....	5
Research on Passion for Life Activities.....	7
Support for the Dualist Conceptualization of Passion.....	7
The Development of Passion.....	7
Passion and Intrapersonal Correlates.....	9
Passion and Interpersonal Correlates.....	12
Passion and Intergroup Correlates.....	13
Summary.....	14
Ideological Passion: On Passion for Causes, Ideologies, and Visions of the Common Good.....	15
The Present Research.....	16
CHAPTER II:	
Article 1.....	19
Abstract for Article 1.....	20
When the Political Ends Justify the Radical Means: The Case of Obsessive Ideological Passion.....	21
Ideological Passion.....	21
The Dualistic Model of Passion.....	22
Passion and Psychological Well-Being.....	24
Passion and Extreme Behavior.....	25
The Present Study.....	25
Method.....	27
Participants and Procedure.....	27

Measures.....	28
Life Satisfaction.....	28
Meaning in Life.....	28
Passion for Québec Sovereignty.....	28
Identity.....	29
Democratic and Radical Political Activism.....	30
Results.....	30
Discussion.....	32
CHAPTER III:	
Article 2.....	38
Abstract for Article 2.....	39
To Reconcile or Avenge: Ideological Passion and Identity Threat.....	40
Ideological Passion.....	41
The Dualistic Model of Passion.....	42
Passion and Identity.....	44
Passion and Negative Other-Oriented Emotion.....	44
Ideological Passion, Activism, and Justice Seeking.....	45
The Present Study.....	46
Method.....	47
Participants and Procedure.....	47
Materials and Design.....	47
Passion for Islam.....	48
Identity.....	49
Emotion.....	49
Peaceful Religious Activism and Religious Extremism.....	49
Results.....	50
Correlational Analyses.....	50
Path Analysis.....	51
Discussion.....	52
CHAPTER IV:	
General Discussion.....	62
Theoretical Implications.....	63

Ideological Passion: On Passion for Causes, Ideologies, and Visions of the Common Good.....	63
Diverging Paths to Societal Change: What Leads People to Choose Extremism and Violence Over Peaceful Activism?.....	63
On Ideological Passion and Identity Threat.....	65
On Ideological Passion, Identity Threat, and Hatred.....	66
Limitations.....	67
Future Directions.....	69
Conclusion.....	73
APPENDIX A	
Questionnaire for Study 1.....	75
APPENDIX B	
Questionnaire for Study 2: Experimental (Identity Threat) Version.....	82
APPENDIX C	
Questionnaire for Study 2: Control Version.....	89
REFERENCES.....	96

## LIST OF FIGURES

### Chapter III

#### Figure 1

Tested path model.....60

#### Figure 2

The role of harmonious and obsessive passion for Islam, identity threat, and hatred  
in the endorsement of religious extremism and peaceful religious activism.....61

## LIST OF TABLES

### Chapter II

#### Table 1

Defining Ideological Passion: Means, Standard Deviations, Scale Reliabilities, and Correlations.....36

#### Table 2

Partial Correlations between Harmonious and Obsessive Passion for Québec Sovereignty and the Endorsement of Democratic and Radical Political Activism Aimed at Achieving Québec's Independence from Canada.....37

### Chapter III

#### Table I

Defining Ideological Passion: Means, Standard Deviations, Scale Reliabilities, and Correlations for the Passion Criterion Items.....58

#### Table 2

Means, Standard Deviations, Scale Reliabilities, and Correlations for the Model Variables.....59

## RÉSUMÉ

La passion représente une force énergisante importante des mouvements sociétaux. Les souverainistes, les environnementalistes, et les islamistes partageraient alors une vive passion pour leur idéologie, cause ou vision du bien commun particulière. Cette *passion idéologique* les stimulerait à l'action publique orientée vers les changements sociétaux. Même si la plupart des mouvements sociétaux du XX<sup>e</sup> siècle ont mené à la violence (Gray, 2007), les idéologies politiques et religieuses à la base de ces mouvements contiennent des édits qui justifient le militantisme pacifique, ainsi que certains qui justifient le militantisme radical et violent (Appleby, 2000 ; Gray, 2007). Les personnes idéologiquement inspirées, leurs chefs et factions choisiraient alors des moyens pacifiques ou radicaux et même violents pour effectuer les changements sociétaux souhaités. Cela nous conduit à la question qui est au coeur de cette thèse, notamment, quels facteurs personnels et sociaux influencent le type de comportement idéologiquement inspiré que l'on observe en milieu public ?

Dans cette thèse, je me base principalement sur le Modèle Dualiste de la Passion (MDP) (Vallerand et al., 2003). Le dernier modèle est appliqué dans cette thèse à l'étude de la passion idéologique. La passion idéologique est définie comme étant une vive inclination envers une idéologie, une cause ou une vision du bien commun sociale, politique ou religieuse valorisée et aimée, qui fait partie de l'identité de la personne et à laquelle cette dernière consacre beaucoup de temps et d'énergie. La passion idéologique, comme la passion pour les activités de vie (voir Vallerand, 2010), est postulée se manifester de deux manières chez la personne, notamment, comme passion harmonieuse (PH) et passion obsessive (PO).

Selon le MDP, la passion harmonieuse résulte d'une intériorisation autonome (Deci & Ryan, 2000) de l'objet de passion dans l'identité de la personne, alors que la passion obsessive résulte d'une intériorisation contrôlée. La personne motivée par la PH se sent alors libre dans son engagement idéologique passionné. L'objet de sa passion fait harmonieusement partie de son identité diversifiée et équilibrée. Une telle identité rendrait la personne motivée par la PH relativement invulnérable aux menaces identitaires ciblant le domaine de sa passion.

Par contre, la personne motivée par la passion obsessive ne se sent pas en contrôle de son engagement idéologique passionné. Elle se sent plutôt contrôlée par sa passion et dépendante de celle-ci. Dans des cas extrêmes, la personne pourrait en venir à aimer l'objet de sa passion idéologique plus que toute autre chose dans sa vie. Celui-ci prendrait alors de plus en plus d'ampleur dans son identité, en entrant en conflit avec d'autres sphères de vie de la personne (Vallerand et al., 2010) et en les bousculant peut-être graduellement de son identité. Une telle identité déséquilibrée par l'objet de passion rendrait la personne motivée par la PO vulnérable aux menaces identitaires ciblant le domaine de sa passion.

Dans deux études rapportées dans deux articles nous avons tenté de mieux comprendre ce qui amène les personnes passionnées d'une idéologie ou une cause, soit politique, soit religieuse, à choisir le militantisme extrémiste au lieu du militantisme pacifique. L'objectif de la première étude consistait à tester si les moyens que les militants passionnés endossent comme étant légitimes pour effectuer les changements politiques souhaités dépendent, en partie, du type de passion idéologique qui les anime. Une étude à caractère corrélationnel par

questionnaire a été menée auprès de 114 souverainistes québécois passionnés. Les résultats ont démontré que la PH pour la souveraineté était positivement reliée à l'endossement du militantisme politique pacifique et démocratique visant l'indépendance du Québec (ex. l'organisation de forums publics), alors que la PO pour la Souveraineté était positivement reliée à l'endossement du militantisme politique radical et agressif (ex. le sabotage). Seule la PH pour la Souveraineté était également associée au bien-être psychologique des militants. À première vue, la passion idéologique obsessionnelle semblerait donc engendrer le radicalisme et l'absence de bien-être, alors que la passion idéologique harmonieuse semblerait promouvoir le militantisme pacifique et le bien-être psychologique des personnes passionnées.

La deuxième étude tentait d'abord de répliquer les résultats de la première étude, mais dans un autre contexte, notamment, religieux. Son objectif principal consistait à tester la viabilité du processus de radicalisation psychosocial proposé sous-jacent à la relation entre la passion idéologique obsessionnelle et le radicalisme. Une étude à caractère mixte par questionnaire a été menée auprès de 111 musulmans passionnés. Les participants ont été aléatoirement répartis à une des deux conditions ou versions du questionnaire. Dans les deux versions, la PH et la PO pour l'Islam, ainsi que les variables de définition de passion idéologique, ont été mesurées d'abord. Dans la version expérimentale de menace identitaire, les participants ont ensuite lu une citation cinglante et dénigrante du Pape Benoît à propos de l'Islam ; dans la version contrôle du questionnaire cette citation était absente. La haine et l'endossement du militantisme religieux pacifique et extrémiste ont été mesurés en dernier. Les résultats des analyses par équations structurelles ont appuyé le modèle postulé. Notamment, la PO pour l'Islam prédisait la haine dans la condition expérimentale de menace identitaire, mais pas dans la condition contrôle. La haine elle-même prédisait l'endossement du militantisme religieux extrémiste et violent (ex. les mises à mort, une guerre sainte). De manière importante, la relation entre la PO pour l'Islam et l'extrémisme religieux était médiatisée par le vécu de la haine suite à la menace identitaire. Au contraire, la PH pour l'Islam prédisait l'endossement du militantisme religieux pacifique (ex. le dialogue visant la compréhension et la réconciliation entre les religions), tout en demeurant non reliée à la haine et à l'endossement du militantisme religieux extrémiste dans la condition de menace identitaire.

En conclusion, alors que la passion idéologique harmonieuse est directement liée à l'endossement du militantisme pacifique, soit politique, soit religieux, le lien entre la passion idéologique obsessionnelle et le militantisme radical semblerait plus complexe. En d'autres mots, les personnes motivées par la passion idéologique obsessionnelle semblent spécialement vulnérables aux menaces identitaires ciblant le domaine de leur passion, car de telles menaces les radicalisent en les rendant haineuses, extrémistes et violentes. Une direction importante pour les recherches futures serait alors d'investiguer comment l'identité des personnes motivées par la passion idéologique obsessionnelle peut être sécurisée (voir Steele, 1988 ; Steele, Spencer, & Aronson, 2002) afin de neutraliser, de manière préemptive et sans effets pervers (voir Brown, 2000 ; Sherman & Cohen, 2006), leur radicalisation potentielle réactive.

Mots clés : passion idéologique, politique, religion, passion harmonieuse, passion obsessionnelle, menace identitaire, haine, militantisme pacifique, militantisme extrémiste, radicalisation.

## ABSTRACT

Passion energizes and directs both peaceful and extremist ideologically inspired movements. The type of ideological passion that underlies people's political or religious commitment was proposed to motivate their choice of activist tactics in different situations. Ideological passion was defined as a strong inclination toward a loved, valued, and self-defining ideology, cause, or vision in which people invest considerable time and energy. Harmonious ideological passion was expected to promote peaceful activism and non-violence because it is anchored in a secure sense of identity—one that facilitates non-defensiveness. Obsessive ideological passion was expected to engender radicalization in identity-threatening situations because it is anchored in a heightened but insecure sense of identity. Results from two studies, conducted in the political and religious contexts with nationalist activists (N=114) and devout Muslims (N=111), provide support for these hypotheses and for the notion that harmonious and obsessive passions are rooted in differentially constituted and vulnerable identities.

Keywords: ideological passion, harmonious ideological passion, obsessive ideological passion, identity threat, radicalization, hatred, extremism, aggression, non-violence, peaceful activism.

CHAPTER I  
GENERAL INTRODUCTION

Passion appears to energize and direct various societal movements. Québec Sovereignists, Environmentalists, and Islamists, for instance, all appear to share a passion for the particular cherished ideology, cause, or vision of the common good they wish to advance. This *ideological* passion may propel them to seek societal change through various forms of activism. Although the advancement of most 20<sup>th</sup> century societal movements led to the use of violence and aggression (Gray, 2007), the political and religious ideologies that inspired them are, at least somewhat, ambiguous—that is, they contain justifications for both peaceful and violent actions (see Appleby, 2000; also see Gray, 2007). Ideologically inclined people, their leaders, and factions may thus presumably elect either peaceful or extremist activist tactics as legitimate means of effecting desired societal changes. This raises an important question that lies at the heart of the present dissertation, namely, what personal and social factors lead ideologically inclined people (e.g., zealots, activists, the devout etc.) to choose extremism and violence over peaceful activism?

The overall purpose of this dissertation is to provide at least a partial answer to this question. But first, a broad introduction to the concept of passion is presented in this chapter, as ideological passion, in particular, is proposed to be a key factor. This chapter begins with an introduction to the concept of passion from the perspectives of philosophy and psychology. The Dualistic Model of Passion (Vallerand et al., 2003) is presented next, along with empirical support for the dualist conceptualization of passion. Some insights into the development of passion precede the presentation of a body of research that examines the personal, interpersonal, and intergroup correlates of passion for various life activities. The application of the Dualistic Model of Passion to the study of ideological passion is discussed next. The chapter ends with a brief presentation of the rationale underlying the two studies of this dissertation, which are subsequently presented in two articles.

### Passion in Philosophy

Passion has been the object of philosophical contemplation for centuries (see Rony, 1990 for a review). On the one hand, philosophers such as Plato (429-347 BC) and Spinoza (1632-1677) held a negative view of passion and contrasted it to reason. Whereas reason was supposed to elevate people toward the divine, passion was supposed to lower them down to

their animal instincts and the flesh. Political philosophers have likewise, for the most part, marginalized passion to the realm of the “irrational” and the undesirable (see Holmes, 1995). This is perhaps because they most often conceptualized passion in terms of negative, destructive emotions (e.g., fear, hatred), which were to be controlled and regulated by government. In accordance with the etymology of the word passion, that is, “passio” for suffering, the negative view of passion maintains that people are enslaved and controlled by their passion(s).

Philosophers, such as Aristotle, Descartes, Rousseau, and Hegel, on the other hand, viewed passion in a more positive light. Descartes (1649/1972), for instance, believed that the passions were strong emotions with inherent behavioral tendencies that are desirable as long as reason underlies them. Rousseau (1712/1778) believed that the passions could lead to knowledge and truth. Hegel (1770/1831) likewise believed that passion was necessary for the highest levels of achievement. Although philosophers have most often conceptualized passion in emotional terms, Hall (2002), a contemporary political philosopher, conceptualizes passion in more motivational terms as a strong devotion to, and desire for, a particular envisioned good, one that reflects deep and lasting commitment. This positive view of passion portrays people as active participants who are in control of their passion(s) and whose passion may benefit not only themselves, but also society at large.

The philosophical literature on passion thus reveals an interesting dualism. That is, passion is portrayed both as a destructive force that must run its course, and as one that is potentially desirable and generative. Passionate people are portrayed both as slaves to their passion and as active participants who are in control of their passion, reaching the highest levels of achievement. Passion itself is conceptualized in both emotional and motivational terms. In sum, two distinct passionate modes—one adaptive and the other maladaptive—appear to emerge from the analysis of the philosophical literature on passion.

### Passion in Psychology

The concept of passion has received little empirical attention in psychology until recently. Early work focused mainly on romantic passion (Hatfield & Walster, 1978;

Sternberg, 1986), whereas more recent work has focused on passion for various life activities (see Vallerand, 2010). In some research, “the passions” are defined in motivational terms as “high-priority goals with emotionally important outcomes” (p. 218) in which people invest time and effort (Frijda, Mesquita, Sonemans, & Van Goozen, 1991). In other research, passion is defined in more emotional terms, as love (e.g., for one’s work) (Baume & Locke, 2004).

But the bulk of the work in psychology focuses on concepts that are, in our view, related to, but distinct from, passion. These include positive addiction (Glasser, 1976) and dependence (Hausenblas & Downs, 2002) on activities that people enjoy, as well as, the concepts of “grit” (perseverance and “passion” for long-term goals), flow (Csikszentmihalyi, 1978), talent-related activities (Rathunde, 1996), well-developed interests (Renninger & Hidi, 2002), and commitment (Meyer & Allen, 1997). Although all of these concepts may be related to passion, none capture its apparent duality—the adaptive and maladaptive character of passion apparent in the philosophical literature.

Perhaps most clearly related to passion are the concepts of intrinsic and extrinsic motivation (Vallerand, et al., 2003, Study 2). Both passion and intrinsic motivation involve interest and liking for an activity, but intrinsically motivated activities are not internalized into the identity, like Vallerand and his colleagues propose passionately motivated ones are. Intrinsically motivated activities are also postulated to lead to exclusively adaptive outcomes (see Deci & Ryan, 2000), not maladaptive ones as well. Extrinsic motivation is proposed to differ from passion because it entails doing something for external reasons, not out of enjoyment, pleasure, and love like passion.

The psychological literature on passion and related constructs presented thus far conceptualizes passion in both motivational and emotional terms, but unlike the philosophical literature, it does not capture passion’s apparent duality. The Dualistic Model of Passion (Vallerand, 2008, 2010; Vallerand et al., 2003), presented next in detail, clearly accounts for both the adaptive and the maladaptive character of passion, in addition to, its motivational and emotional facets.

### The Dualistic Model of Passion

Mirroring the dualism inherent in the philosophical literature on passion, Vallerand and his colleagues (Vallerand, 2008, 2010; Vallerand et al., 2003; Vallerand & Houlfort, 2003) developed the Dualistic Model of Passion (DMP), which is to our knowledge the first model of passion to be considerably tested empirically. The DMP defines passion as a strong inclination toward a self-defining *activity* that one likes (or loves), values, and in which one invests considerable time and energy. According to this perspective, activities that are objects of people's passion become central features of their identity—of who they feel they are.

Although the DMP focuses specifically on passion for life activities, in our view it is just as applicable to the passion that people harbor for various causes and ideologies—that is, social, political, and religious belief systems with (at times conflicting) action imperatives. For example, people who are passionate about the Sovereignty movement in the Province of Québec, and for whom the Sovereignist cause and ideology constitute a central feature of their identity, do not think of themselves as mere citizens, but rather as “militants Souverainistes” (sovereignty activists). A more extreme example concerns the minority of Muslims who are passionate about the global jihad movement, and for whom the jihadist cause and ideology constitute a central feature of their identity, not least because they think of themselves as “mujahideen” (a term that conflates the concept of “a personal struggle in the way of Allah” with that of a “holy warrior”). These ideological group labels provide passionate activists, devotees, and zealots with a public identity they privately cherish.

The DMP perhaps most importantly posits that passion may be experienced in two contrasting ways—obsessively and harmoniously. In line with Self-Determination Theory (Deci & Ryan, 2000), the type of predominant passion that the person develops is postulated to depend on whether the passionate activity has been internalized into the identity in a controlling or an autonomous manner. Obsessive passion (OP), in particular, is postulated to develop from a controlled internalization of the cherished activity into the person's identity. A controlled internalization is postulated to result from interpersonal pressure, self-esteem contingencies, and/or feelings of uncontrollable excitement related to the cherished activity. In the case of obsessive passion, the person feels irresistibly drawn to the object of her

passion; s(he) likes and enjoys engaging in the passionate activity, but feels that the activity controls her. In the case of OP, people are postulated to experience conflict between the passionate activity and other life domains. They are also postulated to experience other negative emotions (e.g. frustration) and cognitions (e.g. rumination about the activity), as well as, to engage in extreme and maladaptive behaviors (e.g. rigidly persisting in the face of danger) as a consequence of their obsessive passion. In spite of this, or perhaps because of it, in extreme cases people with a predominant obsessive passion may come to value the object of their passion above all else. The obsessive passion may come to predominate the person's identity perhaps by "crowding out" other sources of identification with which it is in conflict. These identity processes may render the person vulnerable to actual and perceived identity threats that in some way target the passionate domain. For example, a Muslim motivated primarily by an OP for Islam may react violently to disparaging caricatures of Muhammad because these are perceived as an attack or a threat on her passionately held Muslim identity.

Harmonious passion (HP), in contrast, is postulated to develop from an autonomous internalization of the cherished activity into the person's identity. An autonomous internalization is postulated to result from freely embracing and valuing the activity in question, instead of being pressured either internally (via self-esteem contingencies, feelings of uncontrollable excitement etc.) or externally (via social pressure) to do so. In the case of harmonious passion the person values the object of her passion and identifies with it, but not to the exclusion of other life domains. The object of a harmonious passion is postulated to remain in harmony with the person's other life pursuits and to be a source of positive affective (e.g., positive emotions, life satisfaction), cognitive (e.g., concentration, flow), and behavioral outcomes (as one is in control of the passion). In the event that the passionate activity somehow becomes noxious for one's self (or for society), people with a predominant harmonious passion would be expected to let go, unlike their obsessive counterparts. For example, a Sovereignty activist motivated primarily by a harmonious passion, who observes that her fellow activists are becoming radicalized—that is, condoning subtle or overt forms of political violence—would be expected to abandon this faction of the Sovereignty movement and join another, more mainstream and peaceful one. In contrast, a Sovereignty activist motivated primarily by an obsessive passion would be expected to cling to the radical faction,

not least because she feels dependant on it. “Going all the way” may, then, contribute to her particularly heightened, but nevertheless highly vulnerable, sense of identity, making it more difficult to leave.

### *Research on Passion for Life Activities*

#### *Support for the Dualist Conceptualization of Passion*

Vallerand and his colleagues (2003) developed and validated a scale that assesses harmonious and obsessive passion for an activity, as well as, variables related to the definition of passion—activity valuation and liking (love), time investment, and the activity being labeled a “passion”. The Passion Scale has been used in a multitude of studies, measuring passion for a multitude of life activities, including sports, education, music, dance, dramatic arts, various leisure activities and the like. The scale’s bi-factorial structure has been supported across studies and life activities (e.g. Amiot, Vallerand, & Blanchard, 2006; Carbonneau, Vallerand, Fernet, & Guay, 2008; Séguin-Lévesque, Laliberté, Pelletier, Blanchard, & Vallerand, 2003; Vallerand & Houliort, 2003; Vallerand et al., 2003; Vallerand, Mageau et al., 2008). In addition, internal consistency analyses have demonstrated that both subscales are reliable. The proposed definition of passion has also been supported across studies, as both harmonious and obsessive passions are related to measures of activity valuation and liking (love), time investment, and the activity being labeled a “passion”. Finally, a number of other researchers have recently begun to study passion in areas, such as, gaming (e.g., Wang & Chiu, 2007), online shopping (e.g., Wang & Yang, 2007), the Internet (Tosun & Lajunen, 2009), gambling (e.g., MacKillop, Anderson, Castelda, Matterson, & Donovan, 2006), and leisure (Stenseng, 2008), but this research is not the primary focus of the present review.

#### *The Development of Passion*

Both social (Mageau et al., 2009) and personal factors (Lafrenière et al., 2009; Vallerand et al., 2006, Studies 1 and 3) appear relevant to the development of passion. Activity valuation (importance) and specialization, identity processes (internalization of the

activity into the identity), and autonomy support from close others (the promotion of choice and self-initiation) all play a role in the initial development of passion (Mageau et al., 2009, Study 3). High levels of autonomy support, in particular, are conducive to the development of harmonious passion, whereas high levels of parental perceived activity valuation and the lack of autonomy support are conducive to the development of obsessive passion (Mageau et al., 2009, Study 3).

Personality orientations appear to influence the development of one type of passion rather than the other. An autonomous personality orientation (the tendency to do things out of pleasure and/or choice) coupled with activity valuation predicts the development of harmonious passion. In contrast, a controlled personality orientation (the tendency to do things out of external and/or internal pressure) coupled with activity valuation predicts the development of obsessive passion (Vallerand et al., 2006, Study 3).

Both social and personal factors appear relevant to the ongoing maintenance and promotion of a particular type of passion. Social factors, such as organizational support (the extent to which employees perceive that the organization values workers' contributions and cares about their well-being), clan culture (an environment that promotes positive relationships and caring for the worker), and transformational leadership (providing subordinates with intellectual stimulation, individualized consideration, and inspiration in a charismatic fashion) (Houlihan, Vallerand, & Koestner, Studies 1 & 2), as well as, autonomy support from teachers and coaches (Bonneville-Roussy & Vallerand, 2009; Donahue et al., 2009; Mageau et al., 2009, Studies 1 & 2) are all important in the maintenance of harmonious passion. Controlling behavior from coaches is a factor that facilitates the maintenance of obsessive passion (Donahue et al., 2009).

Personal factors, including harboring intrinsic values (those consonant with one's psychological needs) (Grenier, Lavigne, & Vallerand, 2009, Study 2) and self-oriented perfectionism (having excessively high standards for oneself and engaging in self-criticism) (Appleton, Vallerand, & Gillet, 2009) are consonant with the maintenance of harmonious passion. In contrast, extrinsic values (those emphasizing social praise and rewards) and socially prescribed perfectionism (perceiving that others are imposing high standards on

oneself) are consonant with the maintenance of obsessive passion. In sum, several social and personal factors appear to influence the initial development and the ongoing maintenance of harmonious and obsessive passion.

### *Passion and Intrapersonal Correlates*

Research based on the DMP has looked at various intrapersonal correlates of harmonious and obsessive passion. As regards cognitive processes, harmonious passion is associated with higher levels of concentration than obsessive passion when the person is engaging in the passionate activity (Mageau et al., 2005; Vallerand et al., 2003, Study 1). Harmonious passion is also associated with higher levels of concentration prior to engaging in the passionate activity (Vallerand, Ntoumanis et al., 2008, Study 1) and when the person is prevented from engaging in the passionate activity (Ratelle et al., 2009; Vallerand et al., 2003, Study 1). Harmonious passion facilitates concentration, whereas obsessive passion appears to prevent people from concentrating on the task at hand, whether it is the passionate activity or other life activities. One possible reason for this lack of concentration among people who harbor an obsessive passion is rumination about the passionate activity (Ratelle et al., 2004; Vallerand et al., 2003, Study 1). Rumination may also prevent people with an obsessive passion from experiencing flow (feeling completely immersed in the passionate activity) (Philippe, Vallerand et al., 2009, Study 1; Vallerand et al., 2003, Study 1) and it may also lead them to engage in poor decision-making (Philippe, Vallerand et al., 2009, Study 2).

Passion is likewise related to affective processes. Though most philosophers tend to conflate passion and emotion, the DMP proposes that passion and emotion are distinct but related constructs. Both people with a predominant obsessive and those with a predominant harmonious passion are proposed to experience lasting affect (e.g., love) as a result of valuing the object of their passion and internalizing it into their identity. But only people who harbor a predominant obsessive passion experience negative affect during and following passionate activity involvement (Mageau et al., 2005; Vallerand et al., 2003, Study 1). In contrast, people who harbor a predominant harmonious passion experience positive affect during and following passionate activity involvement. They also fail to experience negative affect when prevented from engaging in the passionate activity, unlike their obsessive counterparts

(Vallerand et al., 2003, Study 1). Nevertheless, people who harbor an obsessive passion are able to experience positive self-referent affect (e.g., proud); their harmonious counterparts experience both self-referent and non self-referent positive affect (e.g., happy) (Grenier et al., 2009, Study 2; Vallerand, Ntoumanis et al., 2008, Study 2). In addition, harmonious passion is associated with positive affective spillover effects, unlike obsessive passion, which appears rather to be associated with negative affective spillover effects (Mageau & Vallerand, 2007; Vallerand et al., 2003, Study 2). That is, a person with a predominant harmonious passion, who feels happy and complete when engaging in the passionate activity may, over time, come to feel increasingly more happy and satisfied with her life in general; the opposite would be true of a person with a predominant obsessive passion.

Not surprisingly passion is also related to psychological well-being. On the one hand, harmonious passion is positively associated with several indices of well-being, including life satisfaction, life meaning, and vitality, but it is negatively associated with anxiety and depression; on the other hand, obsessive passion is positively associated with anxiety and depression, but negatively associated with life satisfaction (Vallerand et al., 2007, Studies 1 and 2; Vallerand et al., 2008, Study 2; Rousseau & Vallerand, 2003). Harmonious passion would appear to induce psychological well-being through a positive emotional cycle. That is, HP promotes positive situational affect, which over time induces increases in psychological well-being (Houlihan et al., 2009; Rousseau & Vallerand, 2008). This pattern is consistent with the Broaden-and-Build Theory (Fredrickson, 2001), according to which positive emotions broaden our thought-action repertoires and self, and thereby lead to higher levels of psychological well-being. Engaging in an activity out of harmonious passion thus indirectly leads to increases in well-being over time. In other words, harmoniously passionate people enjoy psychological well-being benefits that their obsessively passionate and non-passionate counterparts do not (Philippe, Vallerand, & Lavigne, 2009, Study 2). In contrast, psychological conflict between the passionate activity and other life activities mediates the relationship between obsessive passion and burnout (Vallerand et al., 2010). Nevertheless, in highly competitive environments people with a predominant obsessive passion enjoy higher levels of well-being than their harmoniously passionate counterparts (Amiot, Vallerand, &

Blanchard, 2006). The person x environment fit is therefore important when considering the psychological well-being of harmoniously and obsessively passionate people.

Passion may lead people to be flexibly involved in a cherished activity or to be rigidly attached to it—persisting in the face of personal, and perhaps even societal, costs. Obsessive passion, in particular, predicts extreme and risky behavior, such as winter cycling (Vallerand et al., 2003, Study 3), dangerous acrobatics (Harvey & Vallerand, 2009), and dancing on an injury (Rip, Fortin, & Vallerand, 2006). Obsessive passion is also a risk factor for injuries (Rip, Fortin, & Vallerand, 2006; Stephan et al., 2009) and for health problems related to excessive gaming (Lafrenière et al., 2009). Identity maintenance concerns may motivate extreme and risky persistence in the passionate activity. That is, because the object of passion may narrowly and disproportionately constitute the identity of obsessively passionate people, rigid persistence may be necessary for their symbolic self-completion (Wicklund & Gollwitzer, 1982). It appears, then, that obsessive passion propels people to behavioral extremes, whereas harmonious passion does not, and that identity processes may lie at the heart of this difference. Both obsessive passion and identity processes may therefore be important when considering extreme socially relevant behavior, such as the radical behavior adopted to advance a particular ideology, cause, or vision of the common good.

Though passion may lead people to be rigidly involved in the passionate activity, thereby causing them injury, it would also appear to be necessary for high-level performance. Experts, for example, experience higher levels of both types of passion than novices (Mageau et al., 2009, Study 3). The relationship between passion and performance appears to be mediated by deliberate practice (practice with the goal of improving on specific task components) (Vallerand et al., 2007, Study 1; Vallerand, Mageau et al., 2008, Study 1). That is, both types of passion lead to deliberate practice, which, in turn, leads to objective performance. Harmonious passion, in particular, leads to mastery goals (focus on the development of competence and task mastery), which lead to deliberate practice, and, in turn, to objective performance. Obsessive passion, in contrast, leads to performance-approach goals (focus on the attainment of relative competence), as well as, performance avoidance goals (focus on avoiding relative incompetence), the latter of which are negatively related to performance (Vallerand et al., 2008, Study 2). In addition, people who harbor a harmonious

passion stay happy in the face of failure (whether it be their own or their team's), whereas their obsessive counterparts do not (Lafrenière, St-Louis, Vallerand, & Donahue, 2010; Vallerand et al., 2010, Study 2). This is perhaps unsurprising given that with obsessive passion one's sense of life satisfaction (Lafrenière et al., 2010; Vallerand et al., 2010, Study 2) and self-esteem (Carpentier, Mageau, & Vallerand, 2009) are highly contingent on success in the passionate activity.

In sum, passion is related to various intrapersonal correlates, but the overall picture is dualistic. That is, on the one hand, harmonious passion tends to bestow cognitive, affective, well-being, and performance benefits on people. Obsessive passion, on the other hand, tends to engender cognitive and affective ill being, but when the person x environment fit is right, it is, in fact, associated with psychological well-being. Obsessive passion is also indirectly related to performance, as well as, the lack thereof. More importantly for our purposes, obsessive passion is associated with extreme behavior, which may be partially driven by identity concerns and processes.

#### *Passion and Interpersonal Correlates*

Passion affects the quality of relationships that develop within the scope of the passionate activity. In part because it facilitates positive affect during interaction, harmonious passion is associated with relationship satisfaction and relationship quality; obsessive passion, which facilitates negative affect, is either unrelated or negatively related to these indices (Lafrenière, Jowett, Vallerand, Donahue, & Lorimer, 2008). In fact, because it facilitates negative affect, obsessive passion is indirectly related to negative relationship assessments. These findings hold when the relationship assessment is made by others (Philippe, Vallerand, Houliort, Lavigne, & Donahue, 2010, Study 4). Passion also affects the quality of people's relationships outside the scope of the passionate activity. That is, obsessive passion engenders conflict between the passionate activity and the loved one, whether it is in the context of Internet surfing (Séguin-Lévesque et al., 2003) or of a soccer game (Vallerand, Ntoumanis et al., 2008, Study 3). Conflict, in turn, negatively predicts relationship satisfaction (Vallerand, Ntoumanis et al., 2008, Study 3).

The passion one has for a loved one affects that person's relationship satisfaction. That is, men's harmonious passion positively predicts women's general satisfaction with their relationship (Ratelle et al., 2009, Study 3). Similarly, men's harmonious passion positively predicts women's satisfaction with their sex life, whereas men's obsessive passion negatively predicts it. Not surprisingly, couples where both partners have an obsessive passion for each other report the lowest levels of relationship quality (Ratelle et al., 2009, Study 3).

Obsessive passion is also involved in interpersonal aggression. For instance, basketball players with a predominant obsessive passion report being more aggressive when they play basketball than their harmonious counterparts (Donahue, Rip, & Vallerand, 2009, Study 1). People who harbor a predominant obsessive passion are most aggressive when their sense of competence in the passionate activity (and by extension, their identity) is threatened (Donahue, Rip, & Vallerand, 2009, Study 2). Obsessive passion is also associated with the phenomenon of road rage (Philippe, Vallerand, Richer, Vallières, & Bergeron, 2009). That is, obsessive, not harmonious, passion for driving predicts aggressive behavior when the driver is facing a slow driver (an obstacle) (Philippe et al., 2009, Study 2). Similarly, in a driving simulation with a slow driver, obsessive, not harmonious, passion for driving positively predicted anger and both self-reported and objective indices of aggression (Philippe et al., 2009, Study 3).

In sum, the passion one has for a cherished activity is important for the quality of relationships that exist both within and outside the scope of that activity. One's passion for a loved one plays a role in that person's relationship satisfaction. Most pertinently, obsessive passion, in particular, appears to be involved in interpersonal aggression.

#### *Passion and Intergroup Correlates*

The pertinence of passion to intergroup behavior was examined in the context of the World Soccer Cup (Vallerand, Ntoumanis et al., 2008, Study 2). Both types of passion for one's team were hypothesized to lead to feelings of pride after victory, and, in turn, to peaceful celebration, because in both cases the team one is rooting for is part of one's identity. Obsessive passion, in particular, was hypothesized to promote hatred because it is

rooted in an ego-invested self (Hodgins & Knee, 2002), which may lead the fans of the opposing team to be perceived as obstacles (or even as symbolic threats to the self). Harmonious passion was not hypothesized to promote hatred because it is rooted in the authentic integrating self (Deci & Ryan, 2000; Hodgins & Knee, 2002), which should lead to a secure sense of identity. The results supported these hypotheses; specifically, sports team fans' passion, whether harmonious or obsessive, predicted pride, which, in turn, predicted peaceful celebration after team victory. Only obsessive passion predicted hatred, which, in turn, predicted mocking and taunting the fans of the losing team (Vallerand, Ntoumanis et al., 2008, Study 2) and risking intergroup violence. Harmonious and obsessive passion for one's team (or group) therefore inspire different emotions for one's opponents, and hatred, in particular, is an emotion that inspires verbal aggression.

### *Summary*

In summary, passion—defined as a strong inclination toward a loved, valued, and self-defining activity in which one invests considerable time and energy—is of consequence not only to the passionate person, but also to his/her social network, and to members of other groups. Obsessive passion, in particular, is postulated to originate in ego-invested self-structures (Hodgins & Knee, 2002), where feelings of self-worth, for instance, become contingent on success in the passionate domain (Carpentier, Mageau, & Vallerand, 2009), and the passionate domain, in turn, becomes very central, perhaps disproportionately so, to one's sense of identity (Mageau et al., 2009; Mageau & Vallerand, 2007; Mageau et al., 2005; Vallerand et al., 2003). Not surprisingly, then, obsessive passion is experienced as enjoyable yet uncontrollable; it is a source of internal conflict and identity vulnerabilities. Obsessive passion is, consequently, associated with a host of negative intrapersonal, interpersonal, and intergroup correlates. Harmonious passion, in contrast, is postulated to originate in the authentic integrating self (Deci & Ryan, 2000; Hodgins & Knee, 2002), where the exercise of one's passion is entirely volitional and one's (relatively secure) sense of identity is an asset not a liability. Harmonious passion is, consequently, associated with a host of positive intrapersonal, interpersonal, and intergroup correlates.

### Ideological Passion: On Passion for Causes, Ideologies, and Visions of the Common Good

The existing research on passion, reviewed above, stresses the relevance of this construct to various life activities. But passion also appears to be relevant to the advancement of various social, political, and religious causes, ideologies, and visions of the common good. Such *ideological* passion is presently defined as a strong inclination toward a loved, valued, and self-defining ideology, cause, or vision of the common good in which people invest considerable time and energy (based on Vallerand et al., 2003; also see Hall, 2002, 2005). It is proposed to be an engine of societal movements that seek to effect change. Historically, societal change has rarely been sought through peaceful means. In fact, the vast majority of 20<sup>th</sup> century movements led to the use of violence and aggression (Gray, 2007). Yet, the political and religious ideologies that inspired them remain ambiguous—they contain justifications for both peaceful and violent actions. Ideologically inclined people may, then, “legitimately” choose to endorse, or engage in, either peaceful or extremist activism. This raises a question that is at the heart of the present analysis, namely, what personal and social factors lead people to choose extremism and violence over peaceful activism?

To provide at least a partial answer to this question, the Dualistic Model of Passion is applied in the present dissertation to the study of ideological passion. Previous research suggests that harmonious passion for various life activities promotes temperate and flexible persistence (Vallerand et al., 2003, Study 1). People who harbor a harmonious passion, unlike their obsessive counterparts, have a self-esteem that is not contingent on performance in the passionate activity (Carpentier, Mageau, & Vallerand, 2009). Harmonious passion may also be associated with a diversified, integrated (Hodgins & Knee, 2002), and relatively secure sense of identity, rendering people capable of facing identity-threatening times and circumstances in a non-defensive (Hodgins, Yacko, & Gottlieb, 2006) and non-violent, if not peaceful, fashion. In line with this proposition, people with a predominant harmonious passion, unlike their obsessive counterparts, fail to react aggressively to an identity-threat designed to question their competence in the passionate activity (Donahue, Rip, & Vallerand, 2009). Harmonious ideological passion may be expected, consequently, to be positively related to peaceful and/or democratic activism, whether political or religious, and to be unrelated to intergroup hatred, extremism, and violence in the face of *social* identity threat—

that is, identity threat designed to target the very cherished cause or ideology that is part of ideologically passionate people's identity.

Previous research also suggests that obsessive passion engenders personally costly, extreme, and rigid persistence in the passionate activity (e.g., Vallerand et al., 2003, Study 1; Rip, Fortin, & Vallerand, 2006) that may be geared toward maintaining a restricted identity and a contingent self-esteem. The passionate activity appears to be more central to the identity of people with a predominant obsessive passion (Mageau et al., 2009; Mageau & Vallerand, 2007; Mageau et al., 2005; Vallerand et al., 2003, Study 1). This may, in part, be due to the passionate activity entering into conflict with the person's other life activities (Vallerand et al., 2010) and perhaps gradually "crowding them out" of the person's life. In addition, people with a predominant obsessive passion have a contingent sense of self-worth (Carpentier, Mageau, & Vallerand, 2009) and life satisfaction (Lafrenière et al., 2010; Vallerand et al., 2010, Study 2). Because of these self-contingencies the passionate activity may, over time, take on ever-greater importance in their identity. All of these identity processes may leave obsessively passionate people with a heightened sense of passion-derived identity, but one that is nevertheless highly vulnerable to threat. That is, people who are motivated by obsessive passion may be expected to react with violent emotion and defensive aggression (Baumeister, Bushman, & Campbell, 2000; Steele, 1988) to identity threats that somehow target the passionate domain. Reactive hatred, in particular, has been found to breed verbal aggression (Vallerand, Ntoumanis et al., 2008, Study 2) and it may also breed ideologically based extremism and violence. Obsessive ideological passion may be expected, consequently, to be associated with reactive hatred, a negative, other-directed emotion that in all likelihood fuels extremism and violence, to the extent that the identity upon which the ideological passion hinges is threatened, diminished, or slighted.

### The Present Research

The overarching goal of this dissertation is to gain insight into some of the personal and social factors that lead ideologically inclined people to choose extremism and violence over peaceful activism. To that end, this dissertation explores the role of harmonious and obsessive ideological passion, identity threat, and hatred in people's endorsement of peaceful

political and religious activism and in their endorsement of political and religious extremism. Two studies, the first correlational in nature, and the second featuring both correlational and experimental components, are presented in two articles.

The first study applies the DMP to the study of political ideological passion—more specifically, passion for Québec Sovereignty. The guiding research question asks whether the means that Sovereignty activists deem legitimate in achieving Québec's independence from Canada depend, at least in part, on the type of ideological passion that animates their political commitment. The study thus examines the relationships between HP and OP for Sovereignty and the endorsement of peaceful and democratic political activism (e.g., organizing public discussion forums, going door-to-door) versus radical and aggressive political activism (e.g., engaging in sabotage, endorsing unilateral secession) aimed at achieving a sovereign Québec. The study furthermore examines the relationship between HP and OP for Sovereignty and psychological well-being. Based on previous research and on theoretical assumptions derived from the DMP, HP for Sovereignty is proposed to be associated with the endorsement of peaceful and democratic political activism, whereas OP for Sovereignty is proposed to be associated with the endorsement of radical and aggressive political activism, aimed at achieving a sovereign Québec. Harmonious ideological passion is also proposed to promote people's psychological well-being—or to be a source of satisfaction and meaning in life. Obsessive ideological passion, in contrast, is proposed to be unrelated to psychological well-being. In short, harmonious ideological passion is proposed to be the more optimal basis for socially transformative activism—both from a personal and societal standpoint.

The second study replicates and extends the findings of the first but in the context of religious ideological passion—more specifically, passion for Islam. The guiding research question asks whether people who are motivated by obsessive ideological passion radicalize in identity-threatening circumstances, unlike their harmoniously passionate counterparts. The study thus examines whether a radicalization process underlies the relationship between obsessive ideological passion and extremism. In so doing, it aims to provide indirect support for the notion that harmonious and obsessive (ideological) passions are rooted in differentially evolved, constituted, and vulnerable identities. Based on previous research and on theoretical assumptions derived from the DMP, the following path model is proposed and

tested, expecting a “moderated mediation” pattern of results. OP for Islam is proposed to predict (intergroup) hatred, but only in the identity-threatening condition (i.e., where participants’ cherished religious identity is under public attack by the Pope, the leader of another religious group). Hatred, in turn, is proposed to predict the endorsement of religious extremism and violence (e.g. declaring death warrants, preparing for a holy war). The relationship between obsessive ideological passion and (religious) extremism is therefore proposed to be mediated, or reduced to zero, by people’s experience of hatred following the identity threat. HP for Islam, in contrast, is proposed to typically predict the endorsement of peaceful religious activism (e.g., promotion of inter-faith understanding and reconciliation) and remain unrelated to hatred and the endorsement of religious extremism in the identity-threatening condition.

## CHAPTER II

### ARTICLE 1

When the Political Ends Justify the Radical Means:

The Case of Obsessive Ideological Passion

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Running head: Obsessive Ideological Passion and Political Extremism

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### Abstract

Passion appears to energize and direct various ideologically inspired societal movements. But ideological passion may propel people to seek societal change by means of peaceful activism or by means of extremism and aggression. This study asks whether the means that people deem legitimate in procuring desired societal changes depend, in part, on the type of ideological passion that animates their political commitment. Ideological passion was defined as a strong inclination toward a loved, valued, and self-defining ideology, cause, or vision of the common good in which people invest considerable time and energy (based on Vallerand et al., 2003). Two types of ideological passion, harmonious and obsessive, were assessed (based on the Dualistic Model of Passion; see Vallerand, 2008, 2010). In line with previous research and theoretical assumptions, harmonious ideological passion was expected to promote peaceful and democratic political activism and the well-being of activists, whereas obsessive ideological passion was expected to engender political extremism and the absence of well-being. Results from 114 participants, the majority of whom were Québec Sovereignty activists, supported our hypotheses. That is, HP for Québec Sovereignty was positively associated with well-being and with the endorsement of peaceful and democratic political activism aimed at achieving Québec's independence from Canada. In contrast, OP for Québec Sovereignty was positively associated with the endorsement of radical and aggressive political activism and with the absence of well-being in activists. In sum, whether people perceive peaceful and mainstream or radical and aggressive means as legitimate in pursuing their cherished societal ends appears to depend, at least in part, on the type of ideological passion that animates their political commitment.

**Keywords:** ideological passion, harmonious passion, obsessive passion, politics, democratic political activism, radical political activism.

## When the Political Ends Justify the Radical Means: The Case of Obsessive Ideological Passion

People animate everyday public life by passionately advancing specific sociopolitical causes and ideologies, such as nationalism, environmentalism, social justice, reproductive rights, human rights and the like. In so doing, they not only infuse public debate with intense energy, but in the long run may also propel societal change in the direction of their particular desired vision of the common good. Societal change may, however, be passionately sought through various means, some peaceful and democratic, others radical, even violent. Although in so many parts of the world people appear to be “ideologically passionate”, only a few contemporary philosophers and social psychologists have stressed the importance of understanding passion as it is manifested in the public arena (Hall, 2002, 2005; Krosnick, 1990; Sears, 1992; Walzer, 2002). The present study aims to contribute to the still nascent understanding of passion in public life, namely by studying two types of ideological passion, the first associated with peaceful political activism and the second with political extremism.

### Ideological Passion

Passion has been marginalized to the realm of the “irrational” and the undesirable in much of liberal philosophical theorizing perhaps because it has most often been conceptualized in terms of negative, destructive emotions (e.g., fear, hatred), which were to be controlled and regulated by government (see Holmes, 1995), rather than positive, generative ones (e.g. hope, sympathy). Yet, according to recent research, conflating passion and emotion may be misguided, as passion appears to be related to, but clearly distinct from, emotion (see Vallerand, 2008, 2010). [Ideological] passion has also been conceptualized in motivational terms as the personal importance people attach to their attitudes on particular policy issues (Krosnick, 1990), and more generally, as a strong devotion to and desire for a particular envisioned (common) good, one that reflects deep and lasting commitment (Hall, 2002). In line with these definitions, ideological passion is herein defined as a strong inclination toward a loved, valued, and self-defining social, political, or religious ideology, cause, or vision of the common good in which people invest considerable time and energy (based on Vallerand et al., 2003, as described below).

Ideological passion would appear to have a dual, that is, positive and negative, character. The negative view of passion in public life holds that it is antithetical to reason and that it constitutes a risk to society, a threat to sociopolitical stability (see Holmes, 1995). Paradoxically, passion in public life has also been conceptualized as a force that sustains and nourishes both reason and society (see Hall, 2005; Unger, 1984). Though positive arguments on behalf of ideological passion are scarce, those who have made them (e.g., Hall, 2002) recognize that eliminating passion from public life may be neither desirable, nor possible. After all, people's passion for various causes and ideologies is a reflection of common values, it serves to bind (social, political, or religious) communities, and it is a powerful motivator of activism (Hall, 2002). But the specific character that ideologically inspired activism takes on in the public arena—that is, whether it is peaceful and democratic or extremist and aggressive—may depend at least in part on the type of ideological passion that motivates people.

### The Dualistic Model of Passion

The Dualistic Model of Passion (DMP) for life activities (Vallerand et al., 2003) defines passion as a strong inclination toward a self-defining *activity* that one loves, values, and in which one invests considerable time and energy. Passion, unlike extrinsic forms motivation, involves intense liking (or love) for the activity in question. Also, in contrast to intrinsic motivation, passion for an activity involves the internalization of that activity into one's identity (Amiot, Vallerand, & Blanchard, 2006; Vallerand et al., 2003). In the present paper, the Dualistic Model of Passion is applied to the study of ideological passion—that is, people's passion for various causes, ideologies, and visions of the common good. Like passion for life activities, ideological passion is proposed to involve the internalization of the cherished cause or ideology into one's identity. For example, people who are passionate about the sociopolitical vision of a sovereign Québec not only identify with the nationalist cause to a great extent, but also come to define themselves in terms of their ideological passion; through the internalization process they are transformed from mere citizens into "Souverainistes".

The DMP most importantly postulates the existence of two modes of passionate involvement in an activity—harmonious (HP) and obsessive (OP)—which reflect the dualism inherent in the philosophical literature on passion (see Rony, 1990 for a review). These two modes of passionate involvement in an activity are postulated to result from distinct internalization processes (Deci & Ryan, 2000; Mageau et al., 2009; Vallerand, Rousseau et al., 2006). Harmonious passion is postulated to result from an autonomous internalization of a liked (or loved) activity into the identity, which occurs in contexts where the person feels free to value the activity in question, instead of feeling pressured to do so (Mageau et al., 2009; Vallerand et al., 2003; Vallerand, Rousseau et al., 2006). Harmonious passion promotes volitional involvement in the cherished activity, whereby the person feels in control of her passion. In the case of HP, the person values the passionate activity greatly, but not above all else in life, and identifies with it strongly, but not to the exclusion of other sources of identification. The passionate activity thus remains in harmony with the person's other life pursuits and is postulated to be a source of positive affect, well-being, as well as, temperate and flexible persistence in the passionate activity. Applying this framework to the case of ideological passion, a person who is harmoniously passionate about Québec sovereignty, for instance, may feel that nationalist ideology meshes well with her other beliefs, values, and life pursuits; she may also feel that her ideological commitment is a source of life satisfaction and meaning in life.

Obsessive passion is postulated to result from a controlled internalization of a liked (or loved) activity into the identity (Mageau et al., 2009; Vallerand et al., 2003), which occurs in contexts where specific aspects of the self, such as perceptions of self-worth, become associated with the passionate activity. In the case of OP, the person feels controlled by the object of her passion, but nevertheless irresistibly drawn to it. As a result, the passion enters into conflict with her other life activities (Vallerand et al., 2010), perhaps over time “crowding out” these other sources of identification and predominating the person's identity. The passion may become the ultimate, and in extreme cases, the exclusive, food on which the self-esteem and identity feed, creating identity vulnerabilities. The passionate activity is postulated to become a source of negative emotion, ill-being, as well as, rigid and extreme persistence. Applying this framework to the case of ideological passion, a person who is

obsessively passionate about Québec sovereignty may, for instance, feel that her passion often makes her “lose her cool” and her control over things; she may also feel that her cherished ideological commitment conflicts with her other beliefs, values, and life activities, causing her much personal and interpersonal strife. Nevertheless, she persists in her activism “jusqu’au bout”.

### *Passion and Psychological Well-Being*

Research suggests that harmonious passion for various life activities promotes life satisfaction, meaning in life, and vitality, while protecting against anxiety and depression (Vallerand, Salvy et al., 2007, Studies 1 and 2; Vallerand, Mageau et al., 2008, Study 2; Rousseau & Vallerand, 2003). Harmonious passion would appear to induce psychological well-being through a positive emotional cycle. That is, HP promotes positive situational affect, which over time induces increases in psychological well-being (Houlfort et al., 2009; Rousseau & Vallerand, 2008). This pattern is consistent with the Broaden-and-Build Theory (Frederickson, 2001), according to which positive emotions broaden our thought-action repertoires and self, and thereby lead to higher levels of psychological well-being. In fact, people who harbor a harmonious passion appear to “have their cake and eat it too”, as they enjoy high levels of psychological well-being, while excelling in the passionate activity (Vallerand, Mageau et al., 2008, Study 2; Vallerand, Salvy et al., 2007, Studies 1 & 2).

In contrast, research suggests that obsessive passion for various life activities engenders anxiety and depression, as well as, the absence of life satisfaction (Vallerand Salvy et al., 2007, Studies 1 and 2; Vallerand, Mageau et al., 2008, Study 2; Rousseau & Vallerand, 2003). Obsessive passion also induces psychological conflict between the passionate activity and other life activities, which, in turn, is associated with burnout (Vallerand et al., in press). People who harbor an obsessive passion excel in the passionate activity, but do not enjoy the well-being benefits of their harmonious counterparts (Vallerand, Mageau et al., 2008, Study 2; Vallerand, Salvy et al., 2007, Study 1). In fact, OP rather appears conducive to suffering even as one excels in the passionate activity (Vallerand, Salvy et al., 2007, Study 2).

### *Passion and Extreme Behavior*

Passion may lead people to be flexibly involved in a cherished activity or to be rigidly attached to it. Persistence in the face of important personal, interpersonal, and perhaps even societal costs may be a consequence of obsessive passion. That is, OP engenders risky and relatively extreme behavior, such as winter cycling (Vallerand et al., 2003, Study 3), performing dangerous acrobatics (Harvey & Vallerand, 2009), and dancing on an injury (Rip, Fortin, & Vallerand, 2006), even if such behavior is associated with health costs (Lafrenière et al., 2009; Rip, Fortin, & Vallerand, 2006; Stephan et al., 2009). In some circumstances, obsessive passion also appears to engender extreme interpersonal behavior, including verbal (Vallerand, Ntoumanis et al., 2008) and physical aggression (Donahue, Rip, & Vallerand, 2009; Philippe et al., 2009).

Self-esteem and identity (maintenance) concerns may inspire rigid and extreme persistence in the passionate domain by people who harbor an obsessive passion. That is, because the object of passion presumably predominates their conflict- and self-contingency ridden identity, rigidly persisting in the passionate activity may allow people with an obsessive passion to best symbolically complete their self (Wicklund & Gollwitzer, 1982). In sum, it appears that obsessive, but not harmonious, passion propels people to behavioral extremes that compromise their person, as well as, the person of others they may aggress. But does obsessive (ideological) passion also propel people to ideological extremes that may compromise democratic norms and societal peace?

### *The Present Study*

The goal of the present study was to test whether ideological passion inspires peaceful and democratic, as opposed to, radical and aggressive political activism aimed at procuring social change depending, in part, on whether it is harmonious or obsessive in character. Harmonious passion for Québec Sovereignty was expected to be associated with peaceful and democratic political activism aimed at attaining Québec's independence from Canada, while being associated with activists' well-being. Obsessive passion for Québec Sovereignty was expected to thwart the well-being of activists and be associated with radical, aggressive political activism. Harmonious ideological passion is therefore proposed to be the

more optimal basis for socially transformative activism both from a personal and societal standpoint.

Results from qualitative research conducted with environmental, social justice, and pro-life activists support the existence of two types of ideological passion—one related to personal thriving and the other to personal strife (Teske, 1997). Consistent with our definition of ideological passion, the vast majority of activists interviewed in this study found their political involvement enjoyable and felt that their cherished cause was very much “a part of who they are” (i.e., their identity). Yet, reminiscent of obsessive ideological passion, some activists reported experiencing their involvement in the loved cause as an involuntary “calling”, often associated with intrapersonal conflict and interpersonal stress (Teske, 1997, p.77, p.81, p.84). Reminiscent of harmonious ideological passion, others reported experiencing their involvement in the cherished cause as harmonious, meaningful, and self-fulfilling (Teske, 1997, p.77, p.80). At first glance, it appears, then, that harmonious ideological passion promotes personal thriving, whereas obsessive ideological passion engenders personal and interpersonal strife. These qualitative findings are consistent with results from quantitative research that differentially relate harmonious and obsessive passion for various life activities to psychological well-being. These findings also lend support to our hypotheses, which postulate that harmonious and obsessive ideological passions are differentially related to personal thriving and personal strife.

But are harmonious and obsessive ideological passions also differentially conducive to societal thriving and strife? Research suggests that the object of passion is more central to the identity of obsessively passionate people, that their self-esteem is contingent on the passionate activity, and that their identity is highly vulnerable to threat (Carpentier, Mageau, & Vallerand, 2009; Donahue, Rip, & Vallerand, 2009; Mageau et al., 2009; Mageau & Vallerand, 2007; Mageau et al., 2005; Vallerand et al., 2003). Thus, when OP predominates, maintaining a heightened, but nevertheless highly vulnerable, sense of identity and self-worth may be contingent on extreme, and perhaps aggressive, persistence in the advancement of the passionately held vision, cause, or ideology. In contrast, when HP predominates, no such contingencies or identity vulnerabilities presumably exist, allowing people to persist in the advancement of their passionate vision, cause, or ideology in a mainstream and non-violent,

if not peaceful, fashion. This is why we expected HP for Québec Sovereignty to be associated with peaceful and democratic political activism aimed at achieving Québec's independence from Canada and OP for Québec Sovereignty to be associated with radical and aggressive political activism aimed at achieving the same idealized sociopolitical vision.

## Method

### *Participants and Procedure*

A total of 114 (38 female, 75 male, and 1 unidentified) participants, the majority of whom (i.e., 82%) self-identified as Québec Sovereignty "activists", were recruited at various political rallies of the Parti Québécois (PQ), the leading nationalist political party in the Province of Québec, Canada, during its leadership race in 2005. The Québec Sovereignty movement culminated in two referenda on the question of independence (one in 1980 and the other in 1995), the last of which resulted in a very narrow 1% victory for the "no" camp (i.e., 50.6% vs. 49.5%). Although popular support for Québec Sovereignty has been waning since the 1995 referendum, many Quebecers today are not only actively involved in the Sovereignist movement, but also passionate about it.

The participants were given a survey to complete at home and mail back to us in a stamped envelope. Participant age ranged from 18 to 80 years, with an average age of 33 years. Although there was much variation, on average participants exhibited a fairly high level of involvement in the Sovereignist movement, as reflected in the average number of years they had dedicated to Sovereignty activism (mean: 8.5 years), and the average number of hours per week they dedicate to the advancement of this nationalist cause (mean: 5.5 hours). Overall, the sample was composed of fairly educated participants, 70% of whom had a university degree. In order to minimize socially desirable responding, participants were guaranteed anonymity and told that the general purpose of the study was to explore the political attitudes of people involved in the Sovereignty movement.

### *Measures*

In addition to demographic information, the survey was composed of scales assessing psychological well-being (i.e., life satisfaction and meaning in life), passion for Québec Sovereignty, sense of identity derived from the Sovereignty movement, and judgments regarding the legitimacy of engaging in democratic and radical political activism aimed at achieving Québec's independence from Canada.

*Life Satisfaction.* The 5-item Satisfaction With Life Scale (SWLS) (Blais et al., 1989; Diener et al., 1985) was used to tap global cognitive judgments of one's life, a component of subjective well-being. The SWLS consists of items, such as "I am satisfied with my life" and "If I could live my life over, I would change almost nothing". Participants rated all items on a 7-point scale ranging from "disagree" (1) to "very strongly agree" (7). In the present study the scale's internal consistency reliability was adequate (i.e., Cronbach's alpha of .82).

*Meaning in Life.* A 4-item scale was used to tap participants' perceptions of leading a purposeful or meaningful life (Reker & Peacock, 1981; Vallerand & O'Connor, 1989). The experience of meaning may be thought of as an indicator of eudaimonic (i.e., feeling self-fulfilled) rather than hedonic well-being (i.e., feeling happy) (Peterson, Nasook, & Seligman, 2005; Ryan & Deci, 2001). The scale included items, such as "I think that my life is meaningful" and "I think it is possible that my life will be meaningful in the future". Participants rated all items on a 7-point scale ranging from "disagree" (1) to "very strongly agree" (7). In the present study, the scale's internal consistency reliability was adequate (i.e., Cronbach's alpha of .72).

*Passion for Québec Sovereignty.* The validated Passion Scale (Vallerand et al., 2003) was adapted to assess (nationalist) ideological passion, namely, passion for Québec Sovereignty. Exploratory and confirmatory factor analyses, as well as, internal consistency analyses, have supported the bi-factorial structure of the Passion Scale (e.g., Mageau et al., 2009; Ratelle et al., 2004; Séguin-Lévesque et al., 2003; Vallerand et al., 2003). The Passion for Sovereignty scale was thus composed of two 6-item subscales, one assessing harmonious, and the other obsessive, passionate political involvement. The harmonious passion (HP) for Sovereignty subscale included items, such as "My involvement in the Sovereignist cause

reflects the qualities I like about myself” and “My involvement in the Sovereignist cause is in harmony with my other life activities”. The obsessive passion (OP) for Sovereignty subscale included items, such as “My involvement in the Sovereignist cause is the only thing that really turns me on” and “I feel that my involvement in the Sovereignist cause controls me”. Participants rated all items on a 7-point scale, ranging from “do not agree at all” (1) to “very strongly agree” (7).

The Passion for Québec Sovereignty scale also contained a third subscale composed of four “criterion” items, which refer to the definition of ideological passion. These items assessed participants’ liking (or love) of their involvement in the Sovereignist cause, the personal importance they attach to it, the time they invest in it, and the extent to which they perceive their political involvement to be a “passion”. Participants rated all items on a 7-point scale, ranging from “do not agree at all” (1) to “very strongly agree” (7). The HP and OP for Sovereignty subscales, as well as, the criterion items, exhibited adequate levels of internal consistency reliability, as illustrated by their respective Cronbach alpha coefficients of .86, .85, and .87.

*Identity*<sup>1</sup>. A combination of three Likert-type items and one pictorial item were used to assess the extent to which participants incorporate Québec Sovereignty into their identity, and thereby derive a sense of Québec Sovereignty activist identity from their passionate political involvement. The extent to which people derive a sense of identity from their passionate ideological involvement constitutes the final element related to our conceptualization of ideological passion. Participants rated the three Likert items, including “The Sovereignist cause is part of who I am” on a 7-point scale ranging from “do not agree at all” (1) to “very strongly agree” (7). In addition, the Inclusion of the Other in the Self scale (IOS) (Aron, Aron, & Smollan, 1992)—a single-item pictorial instrument—was adapted to feature seven sets of Venn diagrams, illustrating increasing degrees of overlap between two circles, the first representing the person’s identity and the second representing the Sovereignist cause. Participants selected the diagram that best characterized their relationship with Sovereignty, ranging from no overlap (1) to nearly complete overlap between the two

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<sup>1</sup> N = 53 only for Identity data.

circles (7). Due to their high positive inter-correlations and adequate internal consistency reliability (i.e., Cronbach alpha of .78), the three Likert items and the pictorial item were grouped into a single index.

*Democratic and Radical Political Activism.* Participants were asked to what extent they deemed engaging in 14 politically motivated actions acceptable, or legitimate, in the aim of achieving a sovereign Québec. Seven of these items were designed to reflect democratic and peaceful political activism tactics, whereas the other 7 were designed to reflect radical, and somewhat aggressive, political activism tactics. The democratic political activism set included items, such as “Organize public discussion forums in order to inform Quebecers about the ways in which Sovereignty may be achieved” and “Organize Sovereignty themed cultural activities” (Cronbach’s alpha = .72). The radical political activism set included items, such as “Attain Québec Sovereignty through subversive acts” and “Be prepared to give one’s life for Québec Sovereignty” (Cronbach’s alpha = .80). In addition, we asked participants to assess the legitimacy of a relatively radical unilateral secession policy, which would obviate negotiations with the federal government, as well as, legal requirements for a referendum on the question of secession (see the SCC Secession Reference and the Clarity Act). Participants rated all items on a 7-point scale ranging from “not at all acceptable” (1) to “completely acceptable” (7).

## Results

All reported statistical analyses were conducted with the total sample of 114 participants because nearly everyone met our criteria for “passion” (a mean of at least four on the passion criteria subscale)<sup>2</sup>. Means, standard deviations, reliability coefficients, and Pearson correlations for elements related to the definition of ideological passion are presented in Table 1. In support of our definition, harmonious and obsessive passions for Sovereignty were both positively related to the ideological passion criterion items, namely, love of the cause, the personal importance attached to it, time investment, the labeling of one’s

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<sup>2</sup> When the analyses were conducted without the participants who did not meet our criteria for “passion” the results remained largely the same.

involvement in the Sovereignist cause a “passion”, and lastly deriving a sense of identity from one’s involvement in the cause (all  $r$ s  $\geq .28$ ,  $p < .05$ ).

The HP and OP for Sovereignty subscales were positively correlated ( $r = .31$ ,  $p < .05$ ). Although “passion” variance is common to the two subscales, the magnitude of the average correlation between the two types of passion across studies suggests that they are distinguishable constructs (e.g., Mageau et al., 2005; Ratelle et al., 2004; Rip, Fortin, & Vallerand, 2006; Vallerand et al., 2003; Vallerand & Houliort, 2003). Due to this positive correlation, we computed a series of partial correlations<sup>3</sup> to tap each passion’s unique relationship with the study variables.

Partial correlations between HP and OP for Sovereignty and legitimacy judgments concerning democratic and radical political activism are presented in Table 2. The overall pattern of results in Table 2 suggests that HP for Sovereignty is positively related to the endorsement of peaceful and democratic political activism, whereas OP for Sovereignty is positively related to the endorsement of relatively radical, and somewhat aggressive, political activism aimed at achieving Québec’s independence from Canada. That is, the more Sovereignty activists are motivated by harmonious ideological passion, the more they endorse relatively peaceful and democratic political acts as legitimate means of fulfilling their ideological vision. These include making a financial contribution to the Parti Québécois (the leading nationalist party) ( $pr = .37$ ,  $p < .001$ ), helping subsidize Sovereignty themed discussion forums in high-schools ( $pr = .20$ ,  $p < .05$ ), engaging in door-to-door activism ( $pr = .23$ ,  $p < .01$ ), convincing people that Sovereignty will bring about a better life ( $pr = .20$ ,  $p < .05$ ), organizing Sovereignty themed cultural activities ( $pr = .22$ ,  $p < .01$ ), public discussion forums ( $pr = .22$ ,  $p < .01$ ), and a strong nationalist popular movement ( $pr = .36$ ,  $p < .001$ ). HP for Sovereignty was also negatively related to the endorsement of a unilateral secession policy ( $pr = -.19$ ,  $p > .05$ ), but this relationship was not statistically significant.

The more Sovereignty activists are motivated by obsessive ideological passion, the more they endorse relatively radical and aggressive political acts as legitimate means of

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<sup>3</sup> Due to the use of multiple statistical tests, on the basis of the formula  $1-(1-\alpha')^k$  we calculated the probability of spurious results for 36 tests at the .05 level to be .84, meaning that about 1 significant result could be expected by chance (Stevens, 2002).

fulfilling their ideological vision. These include being ready to quit one's job if the employer's actions undermine Sovereignty ( $pr = .26, p < .01$ ), ending good friendships with people who do not share one's opinions on the question of Sovereignty ( $pr = .28, p < .01$ ), forming a radical Sovereignist group ( $pr = .42, p < .001$ ), achieving Sovereignty through acts of subversion ( $pr = .31, p < .001$ ) and acts of sabotage ( $pr = .30, p < .001$ ), being ready to give one's life for the sovereignty of Québec ( $pr = .40, p < .001$ ), and being ready to take *all* necessary actions to achieve the Sovereignty of Québec ( $pr = .44, p < .001$ ). OP for Sovereignty was also positively related to the endorsement of a radical unilateral secession policy ( $pr = .42, p < .001$ ), which at present is unconstitutional from the point of view of the Supreme Court of Canada (i.e., the Secession Reference) and illegal according to federal legislation (i.e., the Clarity Act).

Consistent with previous research, HP for Québec Sovereignty was also positively related to two indicators of psychological well-being, namely, life satisfaction ( $pr = .24, p < .05$ ) and meaning in life ( $pr = .33, p < .01$ ). Also consistent with past research, OP for Québec Sovereignty was negatively related to both indices of well-being, but these relationships were not statistically significant. Overall, these results suggest that, on the one hand, people who are motivated by harmonious ideological passion are capable of peacefully and democratically advancing a cherished political cause, while leading a satisfied and meaningful life. On the other hand, these results suggest that people who are motivated by obsessive ideological passion appear to advance their cause in a radical, and somewhat aggressive, fashion without enjoying any such well-being benefits.

### Discussion

The Dualistic Model of Passion (DMP) (Vallerand et al., 2003) was applied in the present paper to the study of ideological passion—in particular, people's passion for Québec Sovereignty. Ideological passion was defined as a strong inclination toward a loved, valued, and self-defining cause, ideology, or vision of the common good in which people invest considerable time and energy. Such passion was proposed to manifest itself in two contrasting ways—harmoniously, where the person feels in control of her passionate ideological involvement and benefits from it psychologically, and—obsessively, where the

person feels controlled by her passionate ideological involvement, but nevertheless values and cherishes it.

The study tested whether ideological passion inspires peaceful and democratic versus radical and aggressive political activism, depending on whether it is harmonious or obsessive in character. Based on previous research linking harmonious passion for various life activities to psychological well-being (Rousseau & Vallerand, 2003; Vallerand, Salvy et al., 2007, Studies 1 and 2; Vallerand, Mageau et al., 2008, Study 2) and to temperate and flexible persistence in the passionate activity (e.g., Rip, Fortin, & Vallerand, 2006; Vallerand et al., 2003, Study 3), harmonious ideological passion was expected to be conducive to the thriving of both activists and society. In particular, HP for Québec Sovereignty was hypothesized to be positively related to activists' psychological well-being and to their endorsement of peaceful and democratic political activism aimed at achieving a sovereign Québec. Based on previous research linking obsessive passion for various life activities to the absence of well-being, to ill-being (Rousseau & Vallerand, 2003; Vallerand, Salvy et al., 2007, Studies 1 and 2; Vallerand, Mageau et al., 2008, Study 2) and to rigid, extreme (Harvey & Vallerand, 2009; Rip, Fortin, & Vallerand, 2006; Vallerand et al., 2003, Study 3), and in some circumstances, aggressive persistence in the passionate activity (Donahue, Rip, & Vallerand, 2009; Philippe, Vallerand et al., 2009), obsessive ideological passion was expected to be conducive to both personal and societal strife. In particular, OP for Québec Sovereignty was hypothesized to be positively related to the endorsement of radical and aggressive political activism aimed at achieving a sovereign Québec, as well as, to the absence of well-being in activists.

The results supported our hypotheses. That is, HP for Québec Sovereignty was positively related to both life satisfaction and life meaning, two indicators of psychological well-being. Perhaps more importantly, HP for Québec Sovereignty was positively associated with the endorsement of peaceful and democratic political activism aimed at achieving Québec's independence from Canada. In contrast, OP for Québec Sovereignty was positively related to the endorsement of radical and aggressive political activism, which may be

conducive to societal strife, and negatively, albeit insignificantly, related to both indicators of psychological well-being<sup>4</sup>.

These results suggest that the Dualistic Model of Passion may be fruitfully applied to the study of ideological passion. They also suggest that harmonious ideological passion may be the more optimal basis for the thriving of both activists and society. This is because people who are motivated by harmonious ideological passion advocate the use of peaceful and democratic activist tactics while enjoying a satisfied and meaningful life. These results are consistent with previous research that suggests harmonious passion is conducive to “having one’s cake and eating it too”, or that it promotes psychological well-being and performance (Vallerand, Mageau et al., 2008, Study 2; Vallerand, Salvy et al., 2007, Studies 1 & 2). The results that link obsessive ideological passion to radical and aggressive political activism, in particular, are consistent with past research that relates obsessive passion to extreme, and in some cases, aggressive persistence in the passionate activity (Donahue, Rip, & Vallerand, 2009; Harvey & Vallerand, 2009; Philippe, Vallerand et al., 2009; Rip, Fortin, & Vallerand, 2006; Vallerand et al., 2003, Study 3; Vallerand, Ntoumanis et al., 2008).

People who are motivated by obsessive passion, whether it is ideological or not, may feel compelled to “go all the way” in order to maintain a heightened and positive sense of identity, but one that is nevertheless highly vulnerable. They may also become aggressive and extremist in reaction to people, circumstances, and information that somehow threaten their highly vulnerable and passion-derived sense of identity. Obsessive ideological passion would appear, then, to motivate extremism and aggression, but the specific process through which this occurs merits further study. Identity processes, in particular, may be expected to play an important role in the relationship between obsessive ideological passion and ideologically based extremism.

The present study has several limitations. First, the results are entirely correlational in nature and causal inferences are not warranted. Second, the present study assessed people’s

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<sup>4</sup> When controlling for psychological well-being in additional multiple regression analyses we found that the relationship between OP for Sovereignty and radical activism, as well as, the relationship between HP for Sovereignty and peaceful, democratic activism remained the same.

endorsement of democratic and radical political activism, not their actual activist behavior. Third, the study assessed passion for a specific political cause and ideology (i.e., Québec nationalism); it is possible that passion for other causes, ideologies, and visions of the common good, whether they are social, political, or religious in nature, may manifest itself differently in the public arena. In addition to studying passion for other causes and ideologies, future research may wish to bring ideological passion into the laboratory, so as to directly observe the behavior, as well as, the emotions, and physiological arousal of ideologically passionate people. Of particular interest is the possibility that people who are motivated by obsessive versus harmonious ideological passion react differently to actual and perceived identity threats that somehow target the passionate domain, not least because their identities are differently structured and relatively constituted. A final avenue for future research lies, then, in the possibility that the vulnerable identity of people who harbor an obsessive ideological passion may be successfully secured.

In conclusion, whether people's ideological passion is harmonious or obsessive in character appears to have implications for the manner in which such ideologically inclined people, including activists, zealots, and the devout seek societal change. Cultivating harmonious ideological passion, in particular, may be a key to peaceful, democratic, and incremental societal transformations. Obsessive ideological passion, on the other hand, may engender extremism, violence, and radical societal transformations, but the specific process through which this occurs is still unknown. Passion, as it is manifested in the public arena, therefore has a dual character that merits further study.

Table I

*Defining Ideological Passion: Means, Standard Deviations, Scale Reliabilities and Correlations.*

	Mean (std. dev)	$\alpha$	Correlations						
<i>Passion for Sovereignty</i>			1.	2.	3.	4.	5.	6.	7.
1. Harmonious Passion	5.4 (1.2)	.86	-	.31	.72	.50	.64	.56	.32
2. Obsessive Passion	2.9 (1.4)	.85		-	.57	.55	.36	.67	.69
3. Personal Importance	5.7 (1.5)	-			-	.55	.65	.74	.51
4. Time Investment	3.7 (1.9)	-				-	.60	.64	.28
5. Love	5.7 (1.4)	-					-	.58	.02
6. Sovereignty is a "Passion"	4.7 (1.9)	-						-	.64
7. Sovereignist Identity*	5.2 (1.2)	.78							-

*Note.* Overall  $N=114$ ; \*  $N=53$ .

Table II

*Partial Correlations between Harmonious and Obsessive Passion for Québec Sovereignty and the Endorsement of Democratic and Radical Political Activism Aimed at Achieving Québec's Independence from Canada.*

	HP	OP
<b>Democratic Political Activism</b>		
Make a financial contribution to the Parti Québécois <sup>a</sup> ...	.37***	-.07
Help subsidize sovereignty related discussion forums in high schools...	.20*	.03
Engage in door-to-door activism disseminating Sovereignist ideas...	.23**	-.01
Convince people that Sovereignty will bring about a better life...	.20*	.12
Organize Sovereignty themed cultural activities...	.22**	-.06
Organize Sovereignty themed public discussion forums...	.22**	-.24**
Organize a strong Sovereignist popular movement...	.36***	-.11
<b>Radical Political Activism</b>		
Quit one's job if employer's actions undermine Sovereignty...	-.04	.26**
End good friendships with people who do not share my opinion on S...	.11	.28**
Form a radical Sovereignist group...	.05	.42***
Achieve Québec Sovereignty through subversive acts...	-.12	.31***
Have recourse to acts of sabotage...	-.12	.30***
Give one's life for the Sovereignty of Québec...	.09	.40***
Take <u>all</u> necessary actions to achieve the Sovereignty of Québec...	.01	.44***
<b>Policy Option</b>		
Unilateral secession from Canada	-.19	.42***

*Note.* \* $p < .05$  \*\* $p < .01$  \*\*\* $p \leq .001$ ; *pr* control for other passion.

<sup>a</sup> The Parti Québécois is the leading nationalist party in the Province of Québec.

## CHAPTER III

### ARTICLE 2

#### To Reconcile or Avenge: Ideological Passion and Identity Threat

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Running head: Ideological Passion and Identity Threat

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## Abstract

Religious ideologies comprise justifications for both peaceful and violent actions. Devout people may thus presumably choose to endorse, or engage in, either peaceful or extremist religious activism. The type of ideological passion that underlies people's religious commitment was proposed to motivate their choice of activist tactics in identity-threatening circumstances. Ideological passion was defined as a strong inclination toward a loved, valued, and self-defining ideology, cause, or vision of the common good in which people invest considerable time and energy. Based on the Dualistic Model of Passion (Vallerand et al., 2003), we assessed two types of ideological passion, namely, harmonious (HP) and obsessive (OP). One hundred and eleven passionately devout Muslims participated in a study featuring both correlational and experimental components. As hypothesized, results from a path analysis revealed that OP for Islam predicted hatred in the identity-threatening condition, but not in the control condition. Hatred, in turn, predicted the endorsement of religious extremism and violence (e.g., declaring death warrants, preparing for a holy war). The direct relationship between OP for Islam and religious extremism was fully mediated, or reduced to zero, by people's experience of hatred following the identity-threat. HP for Islam, in contrast, predicted the endorsement of peaceful religious activism (e.g., the promotion of interfaith understanding and reconciliation) and remained unrelated to hatred and the endorsement of religious extremism in the identity-threatening condition. People who are motivated by obsessive ideological passion thus appear to radicalize in identity-threatening circumstances, unlike their harmoniously passionate counterparts, giving credence to the notion that the two types of (ideological) passion are rooted in differentially evolved, constituted, and vulnerable identities.

Key words: ideological passion, harmonious passion, obsessive passion, religion, identity threat, hatred, peaceful religious activism, religious extremism and violence, radicalization.

### To Reconcile or Avenge: Ideological Passion and Identity Threat

Throughout history, passionate ideologues and zealots of various faiths have fought religious wars—using sacred texts to motivate and justify killing in the name of God (Post, 2002). Yet these same sacred texts have been, and continue to be, used to just as passionately motivate compassion, kindness, and tolerance (e.g., Rothschild, Abdollahi, & Pyszynski, 2009), thereby promoting peace and reconciliation among believers of different faiths. Because religious ideologies (i.e., religious belief systems with action imperatives) comprise justifications for both peaceful and violent actions (Appleby, 2000), the devout, their leaders, and communities may presumably choose to endorse, and/or engage in, either peaceful religious activism or religious extremism and violence.

Whether the devout choose religious extremism and violence over peaceful activism in identity-threatening times may greatly impact intergroup antagonism and violence cycles. The jihadist responsible for the 9/11 attacks on the World Trade Center in New York elicited much antagonism and retributive violence from their American targets. In the wake of 9/11, Muslims and Arabs became the targets of increased prejudice and discrimination both in the U.S. and in Europe (Coryn, Beale, & Myers, 2004; Echebarria-Echabe & Fernandez-Guede, 2006; Oswald, 2005; Papastamou, Prodromitis, & Iatridis, 2005; Skitka, 2005); Muslims also became the targets of increased public scrutiny, ridicule, and stereotyping (e.g., the cartoons of Muhammad; Pope Benedict's scathing caricature of Islam), but perhaps most importantly, they became the targets of retaliatory strikes (Kruglanski, Crenshaw, Post, & Victoroff, in press). Religious and military terms, such as, "*Crusade*" and the "*war on terror*", employed by the Bush administration as metaphors for the counterterrorism response, elicited increased support for such retaliatory strikes from the American population (Kruglanski et al., in press). In these identity-threatening, and for some, life-threatening, times Muslims' public response to being targeted across the world was, of course, varied. Some people responded with passionate protest, hatred, and violence—seeking retributive justice and fueling the cycle of intergroup violence. Others responded with equally passionate appeals for intergroup respect, tolerance, and reconciliation—seeking restorative justice and thereby quelling the cycle of intergroup violence. An important question that arises, then, is what personal and social

factors lead the devout to endorse religious extremism and violence over peaceful activism? The type of ideological passion that animates people's religious commitment is proposed to be but one factor that may influence devout people's choice of activist tactics in identity-threatening times.

### Ideological Passion

Passion has been marginalized to the realm of the "irrational" and the undesirable in much of liberal philosophical theorizing perhaps because it has most often been conceptualized in terms of negative, destructive emotions (e.g., fear, hatred), which were to be controlled and regulated by government (see Holmes, 1995), rather than positive, generative ones (e.g. hope, sympathy). Yet, according to recent research, conflating passion and emotion may be misguided given that passion is related to, but clearly distinct from, emotion (see Vallerand, 2010). Passion has also been conceptualized in motivational terms as the personal importance people attach to their attitudes on particular policy issues (Krosnick, 1990) and, more generally, as a strong devotion to, and desire for, a particular envisioned (common) good, one that reflects deep and lasting commitment (Hall, 2002). In line with these definitions, *ideological passion* is herein defined as a strong inclination toward a loved, valued, and self-defining social, political, or religious ideology, cause, or vision of the common good in which people invest considerable time and energy (based on Vallerand et al., 2003 as described below).

Ideological passion would appear to have a dual, that is, positive and negative, character. The negative view of passion in public life holds that it is antithetical to reason and that it constitutes a risk to society, a threat to sociopolitical stability (see Holmes, 1995). Paradoxically, ideological passion has also been conceptualized as a force that sustains and nourishes both reason and society (see Hall, 2005; Unger, 1984). Though positive arguments on behalf of passion in public life are scarce, those who have made them (e.g., Hall, 2002) recognize that eliminating passion from public life may be neither desirable, nor possible. After all, people's passion for social, political, and religious causes, ideologies, and visions of the common good is a reflection of common values that serves to bind communities and motivate activism (Hall, 2002). All the same, the specific character that such activism takes

on in the public arena may depend on the type of ideological passion that motivates people, as well as, on the circumstances in which ideologically passionate people find themselves.

### The Dualistic Model of Passion

The Dualistic Model of Passion (DMP) (Vallerand, 2008, 2010; Vallerand et al., 2003; Vallerand & Houlfort, 2003) was borne out of the duality existent in the philosophical literature on passion (see Rony, 1990 for a review). In this framework, passion is defined as a strong inclination toward a self-defining *activity* that one likes (or loves), values, and in which one invests considerable time and energy. Life activities that become the objects of people's passion also become central features of their identity—of who they feel they are.

Although the DMP focuses specifically on passion for life activities, in our view it is just as applicable to the passion that people harbor for various causes and ideologies—that is, social, political, and religious belief systems with (at times conflicting) action imperatives. Like passion for life activities, ideological passion is proposed to involve the internalization of a cherished cause or ideology into one's identity. For instance, the minority of Muslims who are passionate about global jihad, and who have internalized jihadist ideology into their identity, do not think of themselves merely as Muslims, but rather as “mujahideen” (a term that conflates the concept of a “personal struggle in the way of Allah” with that of a “holy warrior”).

The DMP most importantly postulates the existence of two types of passion, harmonious (HP) and obsessive (OP), which are postulated to result from distinct internalization processes (Deci & Ryan, 2000; Mageau et al., 2009; Vallerand, Rousseau et al., 2006). Harmonious passion, in particular, is postulated to result from an autonomous internalization of a liked (or loved) activity into one's identity. This type of internalization occurs in contexts where the person feels free to value the activity in question, instead of feeling pressured to do so (Mageau et al., 2009; Vallerand et al., 2003; Vallerand, Rousseau et al., 2006). Harmonious passion promotes volitional involvement in the cherished activity, whereby the person feels in control of her passion. In the case of HP, the person values the passionate activity greatly, but not above all else in life, and identifies with it strongly, but not to the exclusion of other sources of identification. The passionate activity thus remains in

harmony with the person's other life pursuits and is postulated to be a source of positive personal, interpersonal, and intergroup outcomes. Applying this framework to the case of ideological passion, a person who harbors a harmonious passion for Islam may, for instance, feel that her religious involvement coincides well with her other beliefs, values, and life pursuits; she may also feel that her passionate religious commitment is a source of positive experiences that allow her to grow as a person and feel that she is living a meaningful life.

Obsessive passion is postulated to result from a controlled internalization of a liked (or loved) activity into one's identity (Mageau et al., 2009; Vallerand et al., 2003). This type of internalization occurs in contexts where specific aspects of the self, such as perceptions of self-worth, become associated with the passionate activity. In the case of OP, the person feels controlled by the object of her passion, but nevertheless irresistibly drawn to it. The person may, in extreme cases, come to value her passion above all else in life. The passion, perhaps unsurprisingly, conflicts with the person's other life pursuits (Vallerand et al., in press) and is postulated to be a source of negative personal, interpersonal, and intergroup outcomes. Applying this framework to the case of ideological passion, a person who harbors an obsessive passion for Islam, for instance, may feel that her passion often makes her "lose her cool" and her control over things; she may also feel that her passionate religious commitment enters into conflict with her other beliefs, values, and life activities, causing her much personal and interpersonal strife.

Empirical support for the dualistic conceptualization of passion and for the bifactorial structure of the Passion Scale (Vallerand et al., 2003) has been found across studies (e.g. Amiot, Vallerand, & Blanchard, 2006; Carbonneau, Vallerand, Fernet, & Guay, 2008; Vallerand, Salvy et al., 2007). Obsessive passion for various life activities is consistently related to a host of negative outcomes, whether personal, interpersonal, or intergroup in nature (see Vallerand, 2010 for a review). Harmonious passion for these same life activities is just as consistently related to a host of positive personal, interpersonal, and intergroup outcomes. The research most pertinent to the present analysis of religious ideological passion under threat is presented next.

### *Passion and Identity*

Harmonious passion may be associated with a relatively secure sense of identity, one that enables people to face identity-threatening information, people, and circumstances non-defensively and non-violently. Research suggests, for instance, that basketball players with a predominant obsessive passion play more aggressively than their harmoniously passionate counterparts after their sense of competence in the passionate activity, and thereby their identity, has been threatened (by reflecting upon their weaknesses as a basketball player) (Donahue, Rip, & Vallerand, 2009). Importantly, these differences in aggression disappeared in the self-affirmation condition (Steele, 1988), where participants were asked to reflect upon their strengths before facing identity-threatening information. It appears, then, that the identity of people with a predominant obsessive passion, though highly vulnerable to threats that target the passionate domain, may be successfully secured, thereby preemptively neutralizing any potential reactive aggression.

Obsessive passion may be associated with an identity that is highly vulnerable to threats that target the passionate domain in part because the object of passion predominates the conflict- and self-contingency ridden identity of people who harbor this type of passion. That is, an obsessive passion enters into conflict with the person's other life pursuits (Vallerand et al., 2010), and may progressively "crowd out" other, otherwise important, sources of identification, leaving the passion to predominate the person's sense of self. Obsessive passion is also associated with self-esteem contingencies, where the person's sense of self-worth becomes contingent on success in the passionate domain. Anything or anyone that threatens, or is perceived to threaten (one's success in) the passionate domain, and therefore, one's (passion derived) identity, may then be met with defensive aggression.

### *Passion and Negative Other-Oriented Emotions*

Obsessive passion has most recently been linked with anger (Philippe, Vallerand, Richer, Vallières, & Bergeron, 2009) and hatred (Vallerand, Ntoumanis et al. 2008). This is perhaps unsurprising given that, in some contexts, and especially for people who harbor an obsessive passion, the other (group) may be perceived as a symbolic threat (or obstacle) to the self (or to one's identity). A driving simulation study, for instance, revealed that

obsessive passion for driving predicts anger toward the driver of the other car when (s)he is slowing him/her down; anger, in turn, predicted self-reported and objective indices of aggression (Philippe, Vallerand et al., 2009, Study 3). Of importance, this pattern did not hold for harmonious passion. A study of sports fans similarly revealed that obsessive passion for one's soccer team predicts hatred toward the fans of the opposing team, which, in turn, predicts verbal aggression directed against them (Vallerand, Ntoumanis et al., 2008, Study 2). Harmonious passion for one's team was unrelated to hatred and verbal aggression. It appears, then, that obsessive passion breeds anger and hatred—negative, other-directed emotions that are associated with aggressive behavior—in contexts where the other (group) may be perceived as a symbolic threat to one's self/identity (Steele, 1988) or an obstacle to one's symbolic self-completion (Wicklund & Gollwitzer, 1982).

#### *Ideological Passion, Activism, and Justice Seeking*

Ideologically passionate people may choose peaceful or extremist activism in identity-threatening times—thereby seeking restorative or retributive justice, respectively. Because seeking retributive justice entails punishing the (perceived) offending person, group, or community (proportionally)—constituting an “eye for an eye” approach to justice—it may, in all probability, contribute to the escalation of intergroup antipathy and violence. Seeking restorative justice, in contrast, is a peaceful response to harm that may contribute to the quelling of intergroup antipathy and violence and the promotion of peaceful coexistence (Zehr, 2002). This is because restorative resolutions engage those who are harmed, wrongdoers, and their affected communities in a search for solutions that promote repair, reconciliation, and the rebuilding of relationships (Zehr, 2002). Seeking restorative justice in the public arena may, therefore, be consistent with a harmonious ideological passion, as involvement in a search for peaceful solutions among people and their communities probably necessitates a secure sense of self or identity, one that enables people to face identity-threatening information and circumstances non-defensively and non-violently. Seeking retributive justice in the public arena, may, in contrast, be more consistent with a threatened obsessive ideological passion, which would be expected to engender intergroup hatred, extremism, and aggression.

### The Present Study

Ideologically passionate people, in this case the devout, may presumably choose to endorse, and/or engage in, either peaceful or extremist religious activism, not least because most ideologies, including religious ones, contain justifications for both peaceful and violent actions. Previous research in the political context suggests that people who are motivated by harmonious ideological passion choose peaceful and democratic activism over extremism (Article 1). Previous research also suggests that harmonious passion in the sports context is unrelated to reactive aggression following a self-threat (Donahue, Rip, & Vallerand, 2009). HP for Islam is, therefore, expected to be positively related to the endorsement of peaceful religious activism, while remaining unrelated to hatred and religious extremism in identity-threatening circumstances. In short, partly because of their integrated and secure sense of identity, people motivated by harmonious ideological passion are expected to face identity-threatening circumstances in a non-defensive and non-violent, if not peaceful, fashion.

Previous research in the political context also suggests that people who are motivated by obsessive ideological passion endorse extremism over peaceful activism (Article 1). But a psychosocial radicalization process may underlie this apparently direct relationship between obsessive ideological passion and extremism. That is, partly because of their self-contingency riddled, insecure, and vulnerable sense of identity, people motivated by obsessive ideological passion may be expected to radicalize in identity-threatening circumstances. To assess the viability of such a radicalization hypothesis, in the present research we propose and test the following “moderated mediation” path model (see Figure 1; see Preacher, Rucker, & Hayes, 2007). OP for Islam is proposed to predict hatred, but only in the identity-threatening condition; hatred, in turn, is proposed to predict the endorsement of religious extremism and violence. The direct relationship between obsessive ideological passion and extremism is, thus, proposed to be fully mediated, or reduced to zero, by people’s experience of hatred following the identity-threat. HP for Islam, in contrast, is proposed to predict the endorsement of peaceful religious activism, while remaining unrelated to hatred and the endorsement of religious extremism in the identity-threatening condition.

## Method

### *Participants and Procedure*

A total of 111 devout Muslims (36 females, 75 males) were recruited in 2006 at moderate Mosques and Musallahs (prayer rooms) in Montreal, Canada, several months after the controversy regarding Pope Benedict's disparaging public remarks about Islam. They were given a survey to complete at home and mail back to us in a stamped envelope. In order to minimize socially desirable responding, participants were guaranteed anonymity and told that the general purpose of the study was to examine how devout people experience their religious involvement. The research materials referred to "my religious involvement" in general, so that the participants would not know that this study involved people of the Muslims faith in particular.

The majority of participants were first generation immigrants: 60% had been born in Northern and Western Africa; 20% had been born in the Middle East, India, and Pakistan. The remaining 20% were second generation (immigrants) Canadians, having been born in Canada. The sample was composed of highly educated participants, 71% of whom indicated that they had a university degree. Participants' age ranged from 18 to 65 years, with an average age of 35 years. Although there was much variation, participants exhibited a high level of religious involvement, as reflected in the average number of hours per week (19.6 hours) they dedicate to their religion.

### *Materials and Design*

The study featured both correlational and experimental components. That is, HP and OP for Islam, hatred, and religious activism were measured, whereas identity threat was manipulated. Ideological passion was assessed before exposing some of the participants to the identity threat manipulation. Participants were randomly assigned to one of two conditions. In the experimental (i.e., identity threat) condition, participants read the following quote, expressed by Pope Benedict, which Muslims around the world found disrespectful and insulting to their faith at best.

“Show me just what Muhammad brought that was new, and there you will find things only evil and inhuman, such as the command to defend by the sword the faith he preached.”

A manipulation check demonstrated that our Muslim participants found the latter quote to be threatening,  $t(104) = 2.63, p \leq .01$ . That is, on average, they felt more threatened in the experimental ( $M = 2.2/5$ ; “a little”) than in the control ( $M = 1.2/5$ ; “not at all”) condition, where the quote was absent. In addition to demographic information, both the experimental and control versions of the questionnaire were composed of scales assessing harmonious and obsessive passion for Islam, sense of identity derived from Islam, hatred, and judgments regarding the legitimacy of engaging in peaceful religious activism or in religious extremism.

*Passion for Islam.* The validated Passion Scale (Vallerand et al., 2003) was adapted to assess religious ideological passion—specifically, passion for Islam. Exploratory and confirmatory factor analyses, as well as, internal consistency analyses have supported the bifactorial structure of the Passion Scale (e.g., Mageau et al., 2009; Ratelle et al., 2004; Séguin-Lévesque et al., 2003; Vallerand et al., 2003). The Passion for Islam scale was thus composed of two 6-item subscales, one assessing harmonious, and the other obsessive, passionate religious involvement. The harmonious passion (HP) for Islam subscale included items, such as “My religious involvement is in harmony with other parts of who I am” and “My religious involvement reflects the qualities I like about myself”. The obsessive passion (OP) for Islam subscale included items, such as “I have an almost obsessive feeling for my religious involvement” and “I feel that my religious involvement controls me”. Participants rated all items on a 7-point scale, ranging from “do not agree at all” (1) to “very strongly agree” (7).

The Passion for Islam scale also contained a third subscale composed of four “criterion” items, which refer to the definition of ideological passion. These items assessed participants’ liking (or love) of their religious involvement, the personal importance they attach to it, the time they invest in it, and the extent to which they perceive their religious involvement to be a “passion”. Participants rated all items on a 7-point scale, ranging from “do not agree at all” (1) to “very strongly agree” (7). The HP and OP for Islam subscales, as

well as, the criterion items, exhibited adequate levels of internal consistency reliability, as illustrated by their respective Cronbach alpha coefficients of .74, .67, and .82.

*Identity.* A combination of three Likert-type items and one pictorial item were used to assess the extent to which participants incorporate Islam into their identity and thereby derive a sense of Muslim identity from their passionate religious involvement—a final element related to our conceptualization of ideological passion. Participants rated the three Likert items (e.g., “My religion is part of who I am”) on a 7-point scale ranging from “do not agree at all” (1) to “very strongly agree” (7). In addition, the Inclusion of the Other in the Self scale (IOS) (Aron, Aron, & Smollan, 1992)—a single-item pictorial instrument—was adapted to feature seven sets of Venn diagrams, illustrating increasing degrees of overlap between two circles, the first representing the person’s identity and the second representing Islam. Participants selected the diagram that best characterized their relationship with Islam, ranging from no overlap (1) to nearly complete overlap between the two circles (7). Due to their high positive inter-correlations and adequate internal consistency reliability (i.e., Cronbach alpha of .82), the three Likert items and the pictorial item were grouped into a single index.

*Emotion.* Hatred, a negative other-directed emotion, was assessed by asking participants to what extent they felt hateful on a 5-point scale, ranging from (1) “not at all” to (5) “extremely”. Hatred was isolated in the present analyses because it has previously been found to predict verbal aggression in an intergroup context (Vallerand, Ntoumanis et al., 2008) and because it was presently proposed to predict the endorsement of religious extremism and violence.

*Peaceful Religious Activism and Religious Extremism.* Participants were asked to what extent they deemed 12 “religiously motivated” actions acceptable or legitimate. Six of these items were designed to reflect peaceful religious activism, or the seeking of restorative justice. These included religiously motivated acts that foster inter-faith dialogue and engage people and their communities in a search for solutions that promote repair, reconciliation, and the rebuilding of relationships. The other 6 items were designed to reflect religious extremism and violence, or the seeking of retributive justice. These included religiously

motivated acts of punishment and aggression, reflecting an “eye for an eye” approach to justice. The peaceful religious activism set included items, such as “Participate in a peaceful discourse, denouncing all harms to sacred things” and “Collaborate in order to restore good relations amongst believers of all religions” (Cronbach alpha = .83). The religious extremism set included items, such as “Publicly and severely punish those who dare offend my religion” and “The condemnations are insufficient; it is necessary to respond with weapons and prepare for a holy war” (Cronbach alpha = .76). Participants rated all items on a 7-point scale, ranging from “not acceptable at all” (1) to “completely acceptable” (7).

## Results

### *Correlational Analyses*

All reported statistical analyses were conducted with the total sample of 111 participants because all met our criteria for “passion” (a mean of at least four on the passion criteria subscale, see Donahue et al., 2009). Means, standard deviations, reliability coefficients, and Pearson correlations for elements related to the definition of ideological passion are presented in Table 1. In support of our definition, HP and OP for Islam were both positively related to all of the ideological passion criterion items, namely, love of Islam, the personal importance attached to it, time invested, the labeling of one’s involvement in Islam a “passion”, and deriving a sense of identity from Islam (all  $r$ s  $\geq .30$ ,  $p < .05$ ).

Means, standard deviations, reliability coefficients, and Pearson correlations for the model variables are presented in Table 2. HP for Islam was positively associated with the endorsement of peaceful religious activism ( $r = .21$ ,  $p < .05$ ). OP for Islam was positively associated with the endorsement of religious extremism and violence ( $r = .38$ ,  $p < .01$ ). The experimental condition of identity threat (coded 1; control coded 0) was positively associated with hatred ( $r = .31$ ,  $p < .05$ ), which, in turn, was positively associated with the endorsement of religious extremism and violence ( $r = .34$ ,  $p < .05$ ).

### *Path Analysis*

The following hypothesized path model was tested, expecting a “moderated mediation” pattern of results (see Preacher, Rucker, & Hayes, 2007). OP for Islam was proposed to predict hatred, but only in the identity-threatening (experimental) condition. Hatred, in turn, was proposed to predict the endorsement of religious extremism and violence. The direct relationship between obsessive ideological passion and extremism is therefore proposed to be fully mediated, or reduced to zero, by people’s experience of hatred following the identity threat. HP for Islam, in contrast, was proposed to predict peaceful religious activism, while remaining unrelated to hatred and the endorsement of religious extremism in the identity-threatening condition.

To test the proposed model (Giguère & Lalonde, 2010; Schumacker & Marcoulides, 1998), a path analysis was conducted with LISREL 8 (Jöreskog & Sörbom, 2003) using the covariance matrix and maximum likelihood estimation. Results revealed a satisfactory fit for the model as illustrated by the following fit indices:  $\chi^2(13) = 17.95$ ,  $p = 0.16$ , normed  $\chi^2 = 1.38$ , CFI = .96, GFI = .96, SRMR = .07, RMSEA = .06. Absolute standardized correlation residuals were all smaller than .10. In addition, the residuals were relatively normally distributed. These results are generally favourable, indicating adequate fit for the hypothesized model.

The standardized solution is shown in Figure 2. All estimated paths were statistically significant. OP for Islam was associated with hatred in the identity-threatening condition, but not in the control condition. Follow up analyses of the moderation were conducted using simple slopes (Aiken & West, 1991; also see Giguère & Lalonde, 2010). The relationship between OP for Islam and hatred was estimated fixing condition at either 0 (control condition) or 1 (identity-threat condition). As previously stated, in the control condition, OP for Islam was unrelated to hatred ( $\beta = .15$ ,  $p = .24$ ); however, OP for Islam was significantly related to hatred in the identity-threatening condition ( $\beta = .37$ ,  $p < .05$ ). Hatred, in turn, was positively associated with the endorsement of religious extremism and violence. The direct relationship between OP for Islam and religious extremism (i.e.,  $r = .38$ ,  $p < .05$ ) was fully mediated, or reduced to zero, by people’s experience of hatred following the identity-threat.

HP for Islam was positively related to the endorsement of peaceful religious activism and it remained unrelated to hatred and religious extremism in the identity-threatening condition.

In short, these results provide support for the proposed radicalization model and are in line with previous research and theoretical assumptions derived from the Dualistic Model of Passion. People who are motivated by obsessive ideological passion appear to radicalize in identity-threatening circumstances, unlike their harmoniously passionate counterparts. Such radicalization involves the intermediary of powerful and negative other-directed emotions, in the present case, hatred. Hatred has been also found to mediate the relationship between obsessive passion and aggressive behavior in contexts where the other may be perceived as a symbolic threat to the self (see Philippe, Vallerand et al., 2009, Study 3; Vallerand, Ntoumanis et al., 2008, Study 2). In contrast, people who are motivated by harmonious ideological passion appear to typically engage in peaceful activism, whether political (Article 1) or religious. But in identity-threatening circumstances, such a passion appears to enable people to remain non-defensive and non-violent. Overall, these results give credence to the idea that harmonious and obsessive (ideological) passion are rooted in differentially evolved, constituted, and vulnerable identities.

## Discussion

The purpose of this paper was to gain some insight into what motivates the devout to choose religious extremism and violence over peaceful activism. Ideological passion, the key factor proposed to be at play, was defined as a strong inclination toward a loved, valued, and self-defining social, political, or religious ideology, cause, or vision of the common good in which people invest considerable time and energy. Based on the Dualistic Model of Passion (Vallerand et al., 2003), we examined two contrasting modes of passionate ideological involvement—namely, harmonious (HP) and obsessive (OP). Given that religious ideologies contain justifications for both peaceful and violent actions (Appleby, 2000), devout people, their leaders, and communities were presumed to elect either peaceful or extremist religious activism in identity-threatening and non-threatening times and circumstances.

The results lend support to the above stated definition of ideological passion. That is, HP and OP for Islam were both positively related to the love and personal importance people attach to their Islamic religious involvement, as well as, the time they invest in it, and the degree to which they perceive their religious involvement to be a “passion”. HP and OP for Islam were also both positively related to having internalized Islam into one’s identity, and thereby deriving a sense of Muslim identity from one’s passionate religious involvement.

The results also suggest that obsessive ideological passion, in this case, OP for Islam, breeds reactive hatred in identity-threatening circumstances—hatred which, in turn, is associated with the endorsement of religious extremism and violence (e.g., declaring death warrants, preparing for a holy war). The direct relationship between OP for Islam and religious extremism was fully mediated. Harmonious ideological passion, in this case, HP for Islam, rather promotes the endorsement of peaceful religious activism (e.g. promotion of inter-faith understanding and reconciliation) in non identity-threatening circumstances, while remaining unrelated to hatred and religious extremism in identity-threatening ones.

Overall, these results suggest that when ideologically inspired people, in this case the devout, are motivated by harmonious ideological passion they choose peaceful religious activism and do not succumb to religious extremism and violence in identity-threatening times or circumstances. Findings from the political context, where harmonious ideological passion was associated with the endorsement of peaceful and democratic political activism in non identity-threatening circumstances (Article 1) are in line with the present findings. The findings for harmonious ideological passion in identity-threatening circumstances are consistent with those from the sports context, where people with a predominant harmonious passion for basketball failed to behave aggressively following an identity threat (Donahue, Rip, & Vallerand, 2009). Taken together, these results suggest that harmonious ideological passion may, indeed, be rooted in a diversely constituted and secure identity, one that enables people to behave non-defensively and non-violently in identity-threatening circumstances. Such an identity may be the basis for an ideological passion that is consistent with peaceful, non-reactionary activism, but this remains an empirical question.

It is possible that people who are motivated by harmonious, versus obsessive, ideological passion, do not perceive potential identity threats that target the passionate domain to be threatening to their sense of self or identity. It is also possible that people who are motivated by harmonious ideological passion perceive such potential identity threats to be threatening indeed, albeit less so than their obsessively passionate counterparts, but are nevertheless able to address them in a non-defensive and non-violent, if not peaceful, fashion. The results of the present study appear to favor the latter explanation, as both HP and OP for Islam were related to feeling threatened in the identity-threatening condition, but only OP for Islam was also related to feeling hateful and endorsing religious extremism and violence.

Obsessive ideological passion in the political context has been found to relate to the endorsement of radical and aggressive political activism tactics (Article 1). But the present research suggests, more specifically, that people who are motivated by obsessive ideological passion *radicalize in identity-threatening times or circumstances*. Indeed, the direct relationship between OP for Islam and religious extremism was fully mediated in the present study by people's experience of hatred following the identity threat. These findings are consistent with those from the sports context, where people with a predominant obsessive passion for basketball reacted aggressively in response to a self-threat targeting their sense of competence in the passionate domain (Donahue, Rip, & Vallerand, 2009). These findings are also consistent with those from the driving simulation context, where people with a predominant obsessive passion for driving reacted with anger and aggression to slow drivers, who were presumed to constitute an obstacles and/or a symbolic threat to their self (Philippe, Vallerand et al., 2009, Study 3). Finally, these findings are consistent with those from the sports fans context, where OP for one's team was associated with hatred and verbal aggression directed at the fans of the opposing team, who were presumably perceived as symbolic threats to their team and self (Vallerand, Ntoumanis et al., 2008, Study 2). Obsessive passion, whether ideological or not, therefore appears to engender violent other-directed emotions, extremism, and aggression in reaction to circumstances that may somehow be construed to pose a threat to the person's passion derived sense of identity.

Taken together, these results lend support to the hypothesis that obsessive passion is rooted in a heightened but vulnerable, or easily threatened, sense of identity, one that renders

people ready to defend against perceived and actual identity threats that target the passionate domain in a violent and extremist fashion. Such extremism may be a form of “defensive zeal” (McGregor, 2006) that relieves anxious concern emanating from the identity threat. Reactive fundamentalism—or strict and literal adherence to and interpretation of political or religious texts—may constitute another form of “defensive zeal” associated with a threatened obsessive ideological passion. But whether reactive extremism and fundamentalism effectively relieve anxious concern associated with a threatened obsessive ideological passion constitutes an avenue for future research.

A passion predominated, conflict- and self-contingency ridden identity, presumably associated with obsessive passion, may render identity threats in the passionate domain all the more threatening and render people hyper-vigilant for such threats. Based on the present research alone, it is difficult, however, to ascertain how the identity associated with each type of passion is relatively constituted and how it evolves over time (e.g., whether it is subject to a progressive “crowding out” process), rendering people more or less vulnerable to identity threats that target the passionate domain. Future research may better address these questions.

An important drawback of this paper is the absence of self-affirmation conditions (see Sherman & Cohen, 2006; Steele 1988; Steele, Spencer, & Aronson, 2002) testing how the identity of people with an obsessive *ideological* passion may best be secured. This is because self-affirmation may be used to avert their otherwise aggressive reactions to identity threats that target the passionate domain (Donahue, Rip, & Vallerand, 2009, Study 2). An important distinction need be made, however, between “same-domain” affirmations (e.g., where the self-affirmation and the self-threat are on the same dimension) and “other-domain” affirmations (e.g., where they are on different dimensions), as the former type may backfire in cases where people are led to affirm their *moral worth* in some way before *it* is threatened (see Sherman & Cohen, 2006). In particular, “same-domain” affirmations of moral worth have been found to lead to a sense of personal impunity, where the person feels licensed to act in ways that violate important moral principles, especially to the extent that the “right” course of action is ambiguous (Brown, 2000). Because having an *ideological* passion involves morality judgments and moral ambiguity, affirming the ideological domain may lead to increased extremism and violence when the subsequent identity-threatening event

targets the same, ideological domain. This is why the self-affirmation process may be expected to have appeasing effects on people with an obsessive ideological passion in times that threaten their ideologically derived sense of identity only if they (are led to) affirm a dimension of their identity *unrelated to* their ideological passion. How people with an obsessive ideological passion may best be affirmed is a question for future research.

It is important to keep in mind that the present study did not measure people's activist behavior, but rather their judgments regarding the legitimacy of engaging in peaceful and extremist religious activism. Because we cannot be certain that these judgments translate into actual behavior, future research may wish to bring ideologically passionate people into the laboratory, so as to directly observe their physiological, emotional, and behavioral reactions to identity-threatening circumstances.

Though research suggests a direct link between harmonious ideological passion and peaceful political and religious activism, it is possible that important mediators of this relationship have been neglected, but this may best be settled by future research. A mindset oriented toward achieving tolerance for diversity—one that aims to expand the scope of (socially) acceptable positions on a particular social, political, or religious issue and render the target more inclusive (Prislin & Filson, 2009)—may also mediate the relationship between harmonious ideological passion and peaceful activism. A religious minority may seek increased tolerance for religious diversity because conversion of the majority to the minority's religious worldview and way of life may be neither desirable, nor feasible. But on issues where a numerical majority is required to democratically and peacefully achieve desired societal changes (e.g., Québec achieving political sovereignty from Canada), people motivated by harmonious ideological passion may be expected, rather, to harbor a mindset oriented toward conversion—one that seeks to reverse the majority preference to that of the minority (e.g., G. Duceppe arguing that Québec becoming a sovereign state would benefit the rest of Canada).

Last, future research may wish to examine how ideologically passionate people perceive the status quo. According to Social Identity Theory (SIT; Tajfel & Turner, 1986), people opt to seek societal change collectively (e.g., via social competition, social creativity,

or social redefinition) when they perceive the status quo to be illegitimate and group barriers to be impermeable. Though SIT research has traditionally focused on non extreme samples, the present research suggests that focusing on passionate (or extreme) people in particular may lead to novel findings. People who are motivated by obsessive ideological passion may, for instance, be expected to perceive the status quo as illegitimate and impermeable, not least because their identity and very ideological existence are (perceived to be) threatened by its very continuation. To defend against such a threat, people who harbor such a passion may be expected to engage in social competition aggressively. People who are motivated by harmonious ideological passion may, likewise, be expected to perceive the status quo as illegitimate and impermeable, but without feeling that their identity and very ideological existence are necessarily on the line. As such, people who harbor such a passion may be expected to engage in social redefinition or competition peacefully. The intersection of the DMP and SIT may, therefore, constitute fertile ground for future research. Such research may also address the relative contribution of SIT and the DMP to collective behavior.

In sum, the Dualistic Model of Passion is applicable to the study religious ideological passion—in addition to the political variety previously studied. Harmonious ideological passion, in particular, appears to promote peaceful religious activism; but in identity-threatening circumstances such a passion rather appears to enable people to remain non-defensive and non-violent. Obsessive ideological passion, in contrast, appears to breed reactive radicalization (i.e., hatred, extremism, and aggression) in identity-threatening circumstances. Much needed, then, is research that examines how the identity of people who harbor an obsessive ideological passion may best be affirmed so as to avert their potential reactive radicalization in identity-threatening times or circumstances. The Dualistic Model of Passion therefore appears to hold important insights for our understanding of ideological extremism and violence dynamics, as well as, their potentially peaceful demise.

Table I

*Defining Ideological Passion: Means, Standard Deviations, Scale Reliabilities and Correlations.*

	Mean (std. dev)	$\alpha$	Correlations						
<i>Passion for Islam</i>			1.	2.	3.	4.	5.	6.	7.
1. Harmonious Passion	6.0 (.91)	.74	-	.15	.57	.39	.50	.45	.45
2. Obsessive Passion	3.2 (1.2)	.67		-	.32	.41	.33	.55	.44
3. Personal Importance	6.1 (1.3)	-			-	.41	.71	.64	.52
4. Time Investment	3.7 (1.7)	-				-	.39	.43	.39
5. Love	5.9 (1.4)	-					-	.64	.60
6. Islam is a "Passion"	5.2 (1.8)	-						-	.59
7. Muslim Identity	6.1 (1.0)	.82							-

*Note. N=111; all correlations > .20 are significant at  $p < .05$ .*

Table II

*Means, Standard Deviations, Scale Reliabilities, and Correlations for the Model Variables.*

	Mean (std.dev)	$\alpha$	Correlations					
			1.	2.	3.	4.	5.	6.
1. HP for Islam	6.0 (.91)	.74	-	.15	-.02	-.02	-.11	.21
2. OP for Islam	3.2 (1.2)	.67		-	.00	.23	.38	-.17
3. Identity Threat Manipulation*	-	-			-	.31	.01	.05
4. Hatred	1.3 (.77)	-				-	.34	-.20
5. Religious Extremism	1.9 (1.0)	.76					-	-.41
6. Peaceful Religious Activism	5.9 (1.1)	.83						-

*Note.*  $N=111$ ; \*Identity Threat Manipulation is coded 1 (experimental condition) and 0 (control condition).

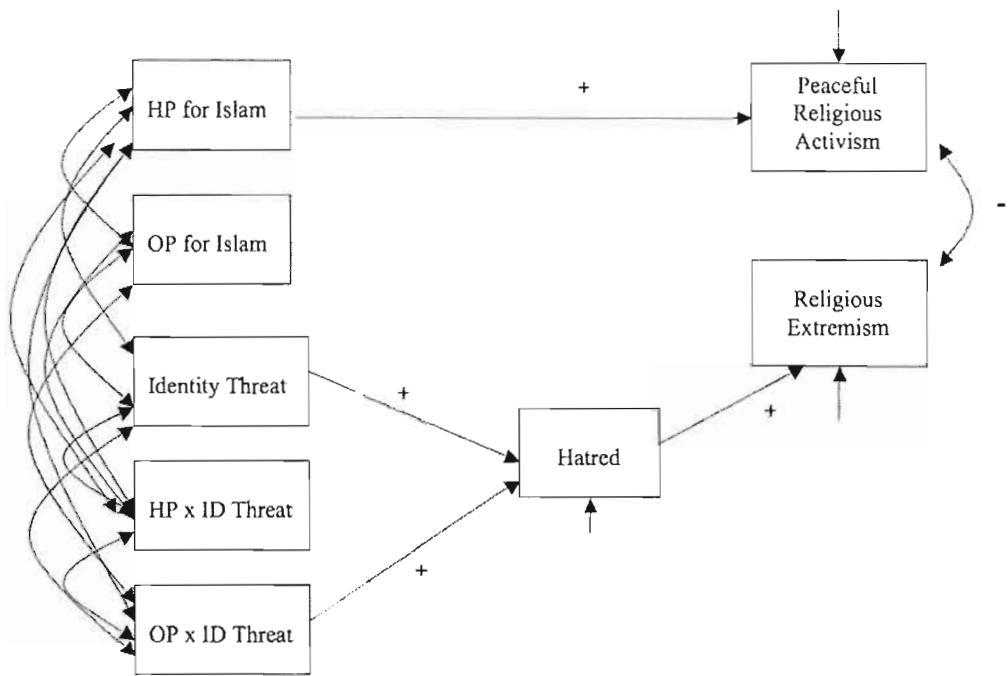


Figure 1. Tested path model.

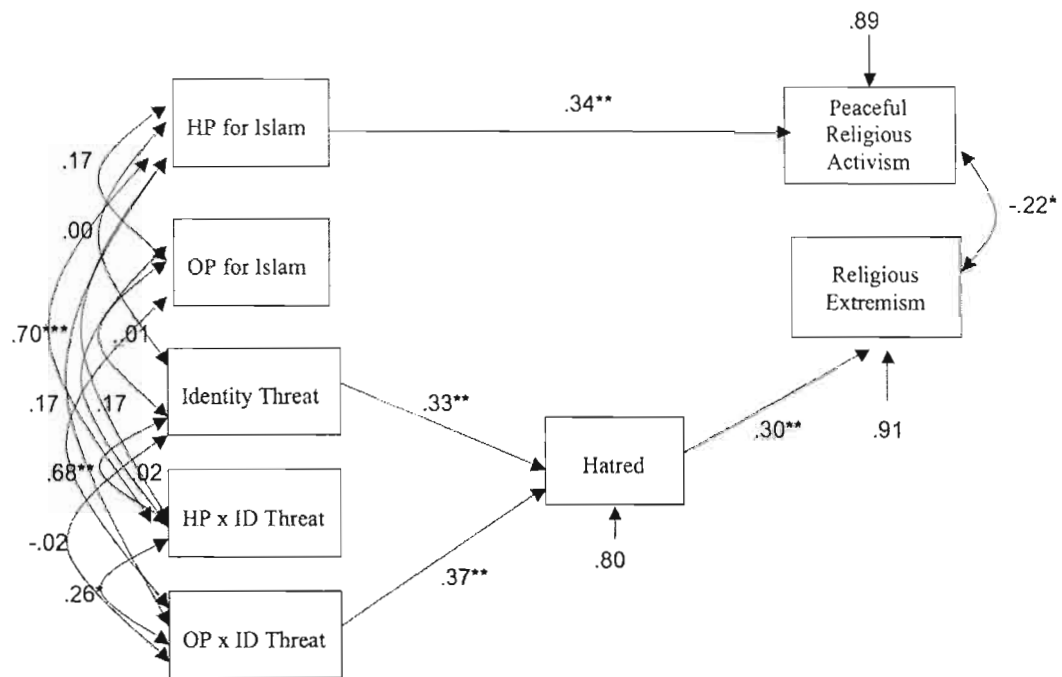


Figure 2. The role of harmonious and obsessive passion for Islam, identity threat, and hatred in the endorsement of religious extremism and peaceful religious activism.

Note \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$ .

## CHAPTER IV:

### GENERAL DISCUSSION

This chapter highlights the scientific contribution of the present dissertation. It is divided into four parts: The first part outlines the theoretical implications of the two studies that are part of this dissertation; the second part highlights the limitations inherent to each of the studies; the third part presents directions for future research, and the fourth part offers a short conclusion.

### Theoretical Implications

#### *Ideological Passion: On Passion for Causes, Ideologies, and Visions of the Common Good*

The findings of this dissertation lead to a number of theoretical implications. First, they demonstrate the applicability of the Dualistic Model of Passion (DMP) (Vallerand et al., 2003) to the study of ideological passion, that is, people's passion for social, political, and religious ideologies, causes, and visions of the common good. The body of research that sprang out of the DMP, reviewed in the general introduction, focused on passion for various life activities. The present research extends this focus to passion for political and religious causes, ideologies, and visions of the common good. Like passion for life activities, ideological passion, whether political or religious in nature, involves valuing and intensely liking (or loving) one's ideological involvement, as well as, dedicating significant time to it, and internalizing the cause or ideology in question into one's identity. Also like passion for life activities, ideological passion manifests itself harmoniously or obsessively in people. The way in which ideological passion manifests itself in people appears to have consequences for the way in which they seek societal change in non-threatening and identity-threatening times.

#### *Diverging Paths to Societal Change: What Leads People to Choose Extremism and Violence Over Peaceful Activism?*

The vast majority of 20<sup>th</sup> century movements have led to the use of violence and aggression (Gray, 2007). Yet, for the most part, the political and religious ideologies that inspired them are, at least somewhat, ambiguous—that is, they contain justifications for both peaceful and violent actions (Appleby, 2000; Gray, 2007; Rothschild, Abdollahi, & Pyszynski, 2009). Ideologically inclined people, their leaders, and communities may, thus,

presumably choose to endorse, and/or engage in, either peaceful or extremist activism. An important question that arises, then, is what factors lead such people down an extremist path.

In partial response to this question, the present dissertation suggests two diverging pathways to societal change, one associated with harmonious, and the other with obsessive, ideological passion. The first path links harmonious ideological passion to peaceful activism. In the first study, HP for Québec Sovereignty was positively related to the endorsement of peaceful and democratic political activism aimed at achieving Québec's independence from Canada. In a similar vein, the second study revealed that HP for Islam was positively related to the endorsement of peaceful religious activism in non identity-threatening circumstances, while remaining unrelated to hatred and religious extremism and violence in identity-threatening ones. Taken together, these results suggest that when people are motivated by harmonious ideological passion they choose to endorse peaceful activism and do not succumb to extremism and violence in identity-threatening times or circumstances.

The second path to societal change links obsessive ideological passion to a radicalization process. That is, although the relationship between obsessive ideological passion and radical, aggressive activism, appeared direct in the first study, the second study revealed that this relationship is, in fact, more complex than first meets the eye. In particular, OP for Islam predicted hatred in the identity-threatening condition, but not in the control condition. Hatred, in turn, predicted the endorsement of religious extremism and violence. The direct relationship between obsessive ideological passion and religious extremism was fully mediated, or reduced to zero, when the above stated relationships, and the relationship between identity threat and hatred, were taken into account. It would appear, then, that people who are motivated by obsessive ideological passion *radicalize in identity-threatening times or circumstances* by succumbing to reactive hatred, extremism, and violence.

These results are consistent with past research that links OP for various life activities to reactive anger, hatred, and aggression (Donahue, Rip, & Vallerand, 2009; Philippe et al., 2009, Study 3; Vallerand, Ntoumanis et al., 2008, Study 2) and to other forms of extreme behavior (e.g., Harvey & Vallerand, 2009; Rip, Fortin, & Vallerand, 2006; Vallerand et al.,

2003, Study 3). They are also consistent with past research that links HP for these same life activities to temperate behavior and the absence of violent, other-directed emotion.

### *On Ideological Passion and Identity Threat*

The reaction of ideologically passionate people to a “social” identity threat (Steele, Spencer, & Aronson, 2002; see also Sherman & Cohen, 2006) was examined in the second study of this dissertation. That is, the threat in question was aimed at the ideology about which participants were passionate (i.e., Islam), and thus their religious group membership, not at their self directly (see Donahue, Rip, & Vallerand, 2009). As expected, our participants reported feeling significantly more threatened in the identity-threatening condition than in the control condition. That is, when confronted with Pope Benedict’s attack on the Prophet Muhammad, not surprisingly, our passionate Muslim participants felt personally threatened. Such a “social” identity threat would appear to have very personal consequences for ideologically passionate people.

Previous research has shown how an identity threat aimed at the person’s sense of competence in the passionate activity leads people with a predominant obsessive passion for basket-ball (Donahue, Rip, & Vallerand, 2009, Study 2) or driving (Philippe et al., 2009) to become more aggressive towards people who get in the way of their success in the passionate activity. The present research shows how an identity threat emitted by the Pope, the leader of another religious and ideological group, and aimed at Islam, people’s passionately held religious ideology, similarly leads people motivated by obsessive ideological passion to experience hatred and embrace religious extremism and violence. Both direct (“personal”) and indirect (“social”) identity threats would appear, then, to breed violent emotion and aggression in people who harbor an obsessive passion. Harmonious passion may, in contrast, protect people from ever experiencing the full-blown effects of identity threats. That is, although people who are motivated by harmonious (ideological) passion report feeling (personally) threatened in identity-threatening circumstances, they are nevertheless able to face such circumstances in a non-defensive and non-violent fashion.

*On Ideological Passion, Identity Threat, and Hatred*

In the second study of this dissertation, hatred, a powerful, negative other-directed emotion, was elicited by the presence of an identity threat aimed at people's cherished religious ideology. In particular, OP for Islam predicted hatred in the identity-threatening condition, where participants read Pope Benedict's scathing quote on Islam; hatred was itself associated with religiously motivated extremism and violence. Previous research has similarly shown that OP for one's soccer team (or group) inspires hatred for one's opponents and verbal aggression directed against them (Vallerand, Ntoumanis et al., 2008, Study 2). This may be because obsessive passion is rooted in a passion predominated identity, one rife with ego-invested self-structures (Hodgins & Knee, 2002) and conflict, leading the fans of the opposing team to be perceived as obstacles or symbolic threats to the self. The actual presence or the mere perception of a threat to one's identity may, therefore, engender hatred in people who harbor an obsessive passion, hatred that is likely to translate into intergroup violence and aggression.

Harmonious passion may, in contrast, be rooted in a secure, diversely constituted, and self contingency-free identity, one that enables people to face identity-threatening times and circumstances in a non-violent fashion. In particular, people motivated by HP for Islam did not succumb to hatred in the identity-threatening condition, where they read Pope Benedict's attack on the Prophet they so passionately cherish. They were, therefore, protected from the reactive extremism and violence to which their obsessive counterparts succumbed. These results are consistent with past research on sports fans, where harmonious passion for one's team did not predict hatred toward the fans of the opposing team (Vallerand, Ntoumanis et al., 2008, Study 2). Taken together, these findings suggest that when people are motivated by harmonious passion, they are better able to cope with identity threats that target the passionate domain.

This may partly be due to the way in which the object of passion has been internalized into their identity. An autonomous internalization, associated with HP, occurs in contexts where the person feels free to value the cherished activity (cause or ideology), instead of feeling pressured to do so (Mageau et al., 2009; Vallerand et al., 2003; Vallerand,

Rousseau et al., 2006). Because an autonomous internalization promotes volitional involvement in the passionate cause or ideology, people who are motivated by harmonious ideological passion do not feel internally pressured, or compelled, to engage in extremist and aggressive activism so as to defend against identity-threats that somehow target the passionate domain. They may, rather, choose freely to engage in a search for non-violent solutions to interpersonal and intergroup problems, even if this implies temporarily disengaging from (public) dialogue so as to allow feelings of threat to dissipate.

A controlled internalization of the object of passion into one's identity, associated with OP, occurs in contexts where specific aspects of the self, such as perceptions of self-worth, become associated with the passionate activity (cause or ideology). The person feels internally pressured, instead of feeling free, to engage in the passionate activity. The person's continued and unwavering involvement in the passionate activity (cause or ideology) may become a way of maintaining, for instance, a contingent self-esteem. Anything or anyone that comes in the way may be perceived as an obstacle, or a threat, eliciting violent emotion and aggression.

### Limitations

The present dissertation has several limitations and it is important to keep these limitations in mind when interpreting the results of the two studies. First, the results of the first study are purely correlational in nature and causal inferences are therefore unwarranted. Nevertheless, I suggest that the direction of causality flows from ideological passion toward activism, such that harmonious ideological passion inspires the endorsement of peaceful activism, whereas obsessive ideological passion inspires the endorsement of radical activism. It is equally plausible, however, that the causality is bidirectional. That is, consistent with the notion of an integrating self, endorsing and engaging in peaceful, democratic activism, could lead to an increased sense of harmony between one's ideological passion and other values, beliefs, and life spheres (growth of HP). In a similar vein, endorsing and engaging in radical or extremist activist tactics could lead to an increased sense of "thrill" and/or "high", and perhaps an increased sense of uncontrollability (growth of OP). Self-perception theory (Bem, 1972) tells us that upon observing their own behavior, people infer attitudes and emotions

that might have caused them. It is possible, then, that reflecting upon one's peaceful or extremist activist behavior may lead an ideologically inclined person to further internalize a particular, harmonious or obsessive, passionate orientation.

Second, the results of the "moderated mediation" path model, tested in the second study, suggest several causal directions that cannot be ascertained given the study's design. This is because the study employed both correlational and experimental methods—measuring passion, hatred, and religious activism, while manipulating the presence of an identity threat. The relationship between hatred and religious extremism, for instance, could therefore be unidirectional, as proposed by the tested model, or it could also be bidirectional, as endorsing, and especially engaging in, religious extremism and violence may reinforce people's hatred over time via the inference-based process mentioned above.

Third, both studies assessed participants' judgments regarding the legitimacy of engaging in peaceful and radical activism, not their actual behavior. Nevertheless, people's endorsement of different activist tactics ought not to be discounted as it may have an impact on public opinion, and on public support for such tactics, as well as, an inspirational effect on people who may wish to enact them.

Fourth, both studies were composed of gender-unbalanced samples, in which males greatly outnumbered females. Although this pattern is opposite of the one found in most social psychological studies, it is *not* thought to reflect an inherent difference between males and females on ideological passion. Future research employing more gender-balanced samples may, however, better address this question.

Fifth, although theoretical assumptions are made to this effect, neither study in the present dissertation directly examined the identity configuration associated with each type of ideological passion, constituting another drawback. The results of this dissertation confirm that when people are motivated by obsessive ideological passion they are highly vulnerable to identity threats that target the passionate domain. The results also confirm that when people are motivated by harmonious ideological passion they are resilient in the face of such threats. Although it would appear that the identities of people who harbor different passionate

orientations have evolved differently over time, it is not possible to ascertain this directly without further study.

Last, self-affirmation (Steele, 1988; Steele, Spencer, & Aronson, 2002) may be used to secure the identity, and thereby preemptively neutralize the reactive aggression, of people who harbor an obsessive passion (see Donahue, Rip, & Vallerand, 2009, Study 2). But, “same-domain” self-affirmations (where the self-affirmation and the self-threat are on the same dimension), used successfully in the previously cited study, have been found to backfire in cases where people are led to affirm their *moral worth* in some way before *it* is threatened, especially to the extent that the “right” course of action is ambiguous (Sherman & Cohen, 2006). That is, affirmations of one’s moral worth have been found to lead to a sense of personal impunity, where the person feels licensed to act in ways that violate important moral principles, when the identity-threatening event also targets the moral dimension (Brown, 2000). Because having an ideological passion involves morality judgments and moral ambiguity, the absence of conditions testing how best to affirm the identity of people with an obsessive *ideological* passion therefore constitutes another drawback of this dissertation.

### Future Directions

The results and limitations of this dissertation suggest several potentially fruitful directions for future research. The first regards the possibility of bidirectional causality between harmonious and obsessive ideological passion on the one hand, and peaceful and extremist activism, on the other. The existence of bidirectional causality could be ascertained with a study employing a cross-lagged panel design, in which variables are measured for a large number of participants at each of several points in time. Such a study would explore whether engaging in a specific type of activism (peaceful or radical) leads to the growth of a specific type of ideological passion (harmonious or obsessive) over time and vice versa. A relatively recent cross-lagged panel design study of passion for teaching found, however, that outcomes did not produce changes in passion, but that passion predicted changes in outcomes (Carbonneau, Vallerand, Fernet, & Guay, 2008). Nevertheless, the outcomes studied were very different from the ones presently examined.

A second direction for future research concerns the attitude-behavior problem. This is because both studies of the present dissertation assessed participants' judgments regarding the legitimacy of engaging in peaceful and radical activism, not their actual behavior. Because we cannot be certain that people's endorsement of peaceful and radical activism translates into actual activist behavior, future research may wish to bring ideologically passionate people into the laboratory so as to directly observe their physiological, emotional, and behavioral reactions to identity-threatening circumstances—involving, for instance, an ideologically based provocation by a staunch confederate of opposite ideological stripes.

A third direction for future research involves the examination of some of the hitherto unexamined theoretical assumptions regarding the constitution and evolution of harmoniously and obsessively passionate people's identities. Obsessive passion is proposed in this dissertation to be associated with an increasingly passion predominated, conflict- and self-contingency ridden identity over time—one that renders people highly vulnerable to identity threats that target the passionate domain. This is proposed to be due, in part, to a "crowding out" effect, whereby the exercise of the obsessive passion enters into conflict with the person's other beliefs, values, and life pursuits (Vallerand et al., 2010), and gradually pushes them out of her/his life and identity. It is also proposed to be due, in part, to the self-contingencies that develop between the exercise of an obsessive passion and feelings of self-worth (Carpentier, Mageau, & Vallerand, 2009), physiological excitation etc. Harmonious passion is proposed in this dissertation to be associated with a secure, diversely constituted and conflict-free identity—one that enables people to face identity threats non-defensively and non-violently. In order to test these theoretical assumptions, future prospective research may, for instance, develop measures of identity centrality that capture the *relative* importance of the object of passion to other identity domains over time.

A fourth direction for future research concerns the question of "defensive zeal" (McGregor, 2006). People who are motivated by obsessive ideological passion appear ready to defend against identity threats in a violent and extremist fashion. Importantly, such reactive extremism may be a form of "defensive zeal" that relieves anxious concern emanating from the identity threat. Reactive fundamentalism, or strict and literal adherence to, and interpretation of, political and/or religious texts, may constitute another form of "defensive

zeal” associated with a threatened obsessive ideological passion. But, whether or not reactive extremism and fundamentalism effectively relieve anxious concern engendered by an identity threat in people who harbor an obsessive ideological passion remains an empirical question.

A fifth and related avenue for future research concerns the distinction and relation between ideological passion and fundamentalism. Ideological passion is conceptualized as a motivational orientation that influences people’s cognitions, emotions, and behavior within the ideological domain. Fundamentalism has been conceptualized as an authoritarian belief system characterized by the assumption that an inerrant (political or religious) text demands complete and unquestioning submission (Hood, Hill, & Williamson, 2005; also see Altemeyer & Hunsberger, 1992; Silberman, Higgins, & Dweck, 2005). A person may, therefore, be fundamentalist about peaceful and compassionate religious beliefs/activism (e.g., the Quakers), as they may be fundamentalist about religious extremism and violence (e.g., the Mujahideen). Though more research is needed on this and related topics, the present research suggests that obsessive ideological passion is exclusively related to the endorsement of religious (political) extremism and violence, in contrast to harmonious ideological passion, which is exclusively related to the endorsement of peaceful religious (political) activism. It appears, then, that the dualistic concept of ideological passion may better distinguish between peaceful and violent ideologues, whether political or religious, than the related but arguably distinct concept of fundamentalism.

A sixth avenue for future research concerns the question of self-affirmation (Steele 1988; Steele, Spencer, & Aronson, 2002), which may be used to secure the identity of people who harbor an obsessive passion and avert their otherwise aggressive reaction to identity threats that target the passionate domain (see Donahue, Rip, & Vallerand, 2009, Study 2). As previously mentioned, it seems that an important distinction need be made between “same-domain” affirmations (e.g., where the self-affirmation and the self-threat are on the same dimension) and “other-domain” affirmations (e.g., where they are on different dimensions), as the former type has been found to backfire in cases where people are led to affirm their *moral worth* in some way before *it* is threatened (see Sherman & Cohen, 2006). In particular, “same-domain” affirmations of one’s moral worth have been found to lead to a sense of personal impunity, where the person feels licensed to act in ways that violate important moral

principles, especially to the extent that the “right” course of action is ambiguous (Brown, 2000). Because having an *ideological* passion clearly involves moral judgments and moral ambiguity, affirming the ideological domain may lead to increased extremism and violence when the subsequent, identity-threatening event targets the same, ideological domain. This is why a self-affirmation manipulation may be expected to have appeasing effects on people with an obsessive ideological passion in times and circumstances that threaten the ideological dimension of their identity, only if they are lead to affirm a dimension of their identity *unrelated* to the ideological passion. This, however, remains an empirical question to be settled by future research. The results of such research may have important practical implication for pluralistic societies. In Québec, for instance, the results of such research may have important insights for the “reasonable accommodation” debate, as well as, the multiculturalism debate more broadly.

An additional point concerns the ability of people who are motivated by obsessive ideological passion to affirm their identity on another dimension, assuming that their identity is, in fact, passion predominated. In other words, these people may, paradoxically, be more likely to spontaneously affirm (the moral worth of) their passionately held ideology in an identity-threatening social climate, thereby potentially leading to more, instead of less, reactive extremism and aggression (see Brown, 2000). Such a hypothesis remains to be tested by future research.

Another avenue for future research concerns the search for other potential mediators of the relationship between harmonious ideological passion and peaceful activism. In particular, a mindset oriented toward achieving tolerance for diversity may mediate this relationship. Such a mindset aims to expand the scope of (socially) acceptable positions on a particular issue and render the target more inclusive (Prislin & Filson, 2009). This is because a narrow definition that reduces what is (socially) acceptable to a single position renders all other positions deviant (Levine, 1989). Tolerance-seeking minorities therefore try to frame differences as diversity rather than deviance. A religious minority may, for instance, seek increased tolerance for religious diversity because conversion of the majority to the minority’s religious worldview and way of life may be neither desirable, nor feasible. But, on issues where a numerical majority is required to peacefully achieve desired societal changes

(e.g., Québec achieving political sovereignty from Canada), people who are motivated by harmonious ideological passion may be expected, rather, to harbor a mindset oriented toward conversion, one that seeks to reverse the majority preference to that of the minority (e.g., G. Duceppe arguing that Québec becoming a sovereign state would benefit the rest of Canada). Depending on the issue and the related societal context, people who are motivated by harmonious ideological passion may, then, be expected to harbor either a mindset oriented toward increasing tolerance for diversity or one oriented toward conversion.

A final avenue for future research concerns how ideologically passionate people perceive the status quo. According to Social Identity Theory (SIT; Tajfel & Turner, 1986), people opt to seek societal change collectively (e.g., via social competition, social creativity, or social redefinition) when they perceive the status quo to be illegitimate and group barriers to be impermeable. Though SIT research has traditionally focused on non extreme samples, the present research suggests that focusing on passionate (or extreme) people in particular may lead to novel findings. People who are motivated by obsessive ideological passion may, for instance, be expected to perceive the status quo as illegitimate and impermeable, not least because their identity and very ideological existence are (perceived to be) threatened by its very continuation. To defend against such a threat, people who harbor such a passion may be expected to engage in social competition aggressively. People who are motivated by harmonious ideological passion may, likewise, be expected to perceive the status quo as illegitimate and impermeable, but without feeling that their identity and very ideological existence are necessarily on the line. As such, people who harbor such a passion may be expected to engage in social redefinition or competition peacefully. The intersection of the DMP and SIT may, therefore, constitute fertile ground for future research. Such research may also address the relative contribution of SIT and the DMP to collective behavior.

### Conclusion

Ideological passion—that is, people's passion for social, political, and religious ideologies, causes, or visions of the common good appears to energize and direct societal movements. The manner in which different factions of these movements seek ideologically inspired change in identity-threatening and non-threatening times appears to depend, in part,

on the type of ideological passion, harmonious or obsessive, that animates their adherents. Harmonious ideological passion, in particular, appears to typically lead people down a peaceful activist path, but in identity-threatening circumstances, specifically, it appears to lead them down a non-violent one. Obsessive ideological passion, in contrast, appears to lead people down an extremist and violent activist path in identity-threatening times specifically. All the same, a better understanding of the identity processes associated with each type of passionate orientation is needed, as is research that seeks to gain a better understanding of how people with an obsessive ideological passion may be preemptively neutralized such that their radicalization in identity-threatening circumstances may be averted.

## APPENDIX A

### QUESTIONNAIRE STUDY 1

## QUESTIONNAIRE

Le présent questionnaire comporte 4 sections, notamment «Renseignements généraux», «Implication dans la cause souverainiste», «La démarche menant à la souveraineté du Québec», et «Perceptions personnelles» auxquelles vous en tant que personne s'impliquant dans la cause souverainiste êtes invitée à répondre.

Ce questionnaire a été conçu dans le cadre d'un projet de recherche, réalisé à l'Université du Québec à Montréal, ayant pour but général d'étudier les attitudes politiques des personnes s'impliquant dans la cause souverainiste.

Les résultats de ce projet de recherche permettront d'améliorer les connaissances sur ce sujet et contribueront à l'avancement du projet de thèse doctoral de la chercheuse principale.

Vous pourrez prendre connaissances des résultats globaux de ce projet en consultant l'adresse Internet suivante: <http://www.er.uqam.ca/nobel/r26710/LRCS/>

## FORMULAIRE DE CONSENTEMENT

J'accepte volontairement de participer à ce projet de recherche en sachant que je peux me retirer en tout temps.

Ma participation implique que je réponde de façon spontanée au questionnaire, ce qui prendra environ 15 minutes de mon temps, et que je le retourne par la poste dans l'enveloppe pré-affranchie ci-jointe.

Je comprends que mes réponses demeureront confidentielles. En aucun temps, suivant la remise de l'enquête, il ne sera possible ni pour la chercheuse principale, ni pour une autre personne de m'identifier.

En apposant mes initiales ci-dessous j'autorise la chercheuse principale à prendre connaissance du contenu du questionnaire que j'aurai complété.

Initiales du participant: \_\_\_\_ Date (jj/mm/aaaa): \_\_\_\_/\_\_\_\_/\_\_\_\_/\_\_\_\_

Si vous avez d'autres questions au sujet de votre participation à ce projet de recherche ou si vous voulez formuler une plainte, veuillez contacter:

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### RENSEIGNEMENTS GÉNÉRAUX

1. Sexe: Femme ( ) Homme ( )
2. Age: \_\_\_\_\_ (ans)
3. Lieu de naissance: \_\_\_\_\_ (ville) \_\_\_\_\_ (province) \_\_\_\_\_ (pays)
4. Si vous n'êtes pas né au Québec, indiquez depuis combien de temps vous y habitez?  
 \_\_\_\_\_ (ans au Québec) \_\_\_\_\_ (mois au Québec)
5. Niveau de scolarité (encerclez SVP) :  
 Secondaire      Collégial      Baccalauréat      Maîtrise      Doctorat
6. Depuis combien de temps êtes-vous impliqué dans la cause souverainiste ? (par ex. 2 ans)  
 \_\_\_\_\_ (ans d'implication) \_\_\_\_\_ (mois d'implication)
7. Combien d'heures par semaine consacrez-vous à la cause souverainiste?  
 \_\_\_\_\_ (heures/semaine)
8. Indiquez à quel point vous vous considérez comme un(e) militant(e) de la cause souverainiste. (1= pas du tout; 4= moyennement; 7=énormément)  

Pas du tout	1	2	3	4	5	6	7	Énormément
militant-e				Moyennement				militant-e
				militant-e				
9. Êtes-vous membre du Parti Québécois ? OUI ( ) NON ( )

### IMPLICATION DANS LA CAUSE SOUVERAINISTE

Pas du tout en accord	Très peu en accord	Un peu en accord	Moyennement en accord	Assez en accord	Fortement en accord	Très fortement en accord
1	2	3	4	5	6	7

*En pensant à votre implication dans la cause souverainiste, indiquez à quel point vous êtes en accord avec chaque énoncé.*

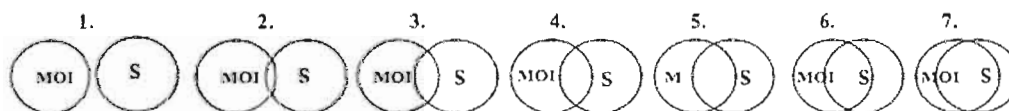
- |  |   |   |   |   |   |   |   |
|--|---|---|---|---|---|---|---|
| 1. Mon implication dans la cause souverainiste s'harmonise bien avec les autres activités dans ma vie.                                       | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2. J'éprouve de la difficulté à contrôler mon besoin de m'impliquer dans la cause souverainiste.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3. Les choses nouvelles que je découvre dans le cadre de mon implication dans la cause souverainiste me permettent de l'apprécier davantage. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4. J'ai une envie qui est presque obsessionnelle de m'impliquer dans la cause souverainiste.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 5. Mon implication dans la cause souverainiste reflète les qualités que j'aime de ma personne.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6. M'impliquer dans la cause souverainiste me permet de vivre des expériences variées.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7. Mon implication dans la cause souverainiste est la seule chose qui me fasse vraiment « tripper ».   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8. Mon implication dans la cause souverainiste s'intègre bien dans ma vie.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9. Si je le pouvais, je passerais tout mon temps à m'impliquer dans la cause souverainiste.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. Mon implication dans la cause souverainiste est en harmonie avec les autres choses qui font partie de moi.                               | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11. M'impliquer dans la cause souverainiste est tellement excitant que parfois j'en perds le contrôle.                                       | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12. J'ai l'impression que mon implication dans la cause souverainiste me contrôle.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Pas du tout	Très peu	Un peu	Moyennement	Assez	Fortement	Très fortement
en accord	en accord	en accord	en accord	en accord	en accord	en accord
1	2	3	4	5	6	7

En pensant à votre implication dans la cause souverainiste, indiquez à quel point vous êtes en accord avec chaque énoncé.

- |  |   |   |   |   |   |   |   |
|--|---|---|---|---|---|---|---|
| 13. Je consacre beaucoup de temps à m'impliquer dans la cause souverainiste.     | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 14. J'aime m'impliquer dans la cause souverainiste.                              | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 15. Mon implication dans la cause souverainiste est importante pour moi.         | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 16. Mon implication dans la cause souverainiste représente une passion pour moi. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 17. Je m'identifie à la cause souverainiste.                                     | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 18. La cause souverainiste fait partie de moi.                                   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 19. La cause souverainiste me définit en tant que personne.                      | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Veillez encercler le dessin qui représente le mieux la relation qui existe entre vous (MOI) et la cause souverainiste (S).



LA DEMARCHE MENANT À LA SOUVERAINETÉ DU QUÉBEC

Pas du tout acceptable	Très peu acceptable	Peu acceptable	Moyennement acceptable	Assez acceptable	Fortement acceptable	Tout à fait acceptable
1	2	3	4	5	6	7

*D'après vous à quel point les comportements suivants sont-ils acceptables afin d'atteindre la souveraineté du Québec ?*

1. Faire du porte-à-porte pour faire connaître au peuple québécois les idées souverainistes.	1	2	3	4	5	6	7
2. Être prêt-e à perdre son emploi si l'employeur prend des actions qui nuisent à la cause souverainiste.	1	2	3	4	5	6	7
3. Organiser des forums publics pour informer le peuple québécois sur les modes d'accession à la souveraineté.	1	2	3	4	5	6	7
4. Être prêt-e à perdre des bons amis si ceux-ci ne partagent pas mes opinions sur la souveraineté.	1	2	3	4	5	6	7
5. Organiser un mouvement populaire souverainiste puissant.	1	2	3	4	5	6	7
6. Former un groupe souverainiste radical.	1	2	3	4	5	6	7
7. Aider à subventionner des forums de discussion sur la souveraineté dans les écoles secondaires.	1	2	3	4	5	6	7
8. Accéder à la souveraineté du Québec par des actes subversifs.	1	2	3	4	5	6	7
9. Donner un appui financier au Parti Québécois.	1	2	3	4	5	6	7
10. Être prêt-e à donner sa vie pour la souveraineté du Québec.	1	2	3	4	5	6	7
11. Organiser des activités culturelles souverainistes (ex. un spectacle musical).	1	2	3	4	5	6	7
12. Avoir recours à des actes de sabotage.	1	2	3	4	5	6	7
13. Convaincre les gens qu'une fois le Québec devenu souverain, les québécois en profiteront dans leur vie quotidienne.	1	2	3	4	5	6	7
14. Être prêt-e à prendre toutes les actions nécessaires afin de réaliser la souveraineté du Québec.	1	2	3	4	5	6	7

Pas du tout	Très peu	Peu	Moyennement	Assez	Fortement	Tout à fait
acceptable	acceptable	acceptable	acceptable	acceptable	acceptable	acceptable
1	2	3	4	5	6	7

*D'après vous à quel point le comportement suivant serait-il acceptable de la part du Parti Québécois afin d'atteindre la souveraineté du Québec?*

*Que les PÉQUISTES...*

1. ...décident de réaliser la souveraineté après avoir été élus lors d'une « **élection référendaire** », c'est-à-dire sans avoir directement consulté le peuple québécois sur la question de souveraineté.

1 2 3 4 5 6 7

#### PERCEPTIONS PERSONNELLES

Pas du tout	Très peu	Un peu	Moyennement	Assez	Fortement	Très fortement
en accord	en accord	en accord	en accord	en accord	en accord	en accord
1	2	3	4	5	6	7

*Indiquez à quel point vous êtes en accord avec chacun des énoncés suivants.*

1. En général, ma vie correspond de près à mes idéaux. 1 2 3 4 5 6 7
2. Mes conditions de vie sont excellentes. 1 2 3 4 5 6 7
3. Je suis satisfait-e de ma vie. 1 2 3 4 5 6 7
4. Jusqu'à maintenant, j'ai obtenu les choses importantes que je voulais de la vie. 1 2 3 4 5 6 7
5. Si je pouvais recommencer ma vie, je n'y changerais presque rien. 1 2 3 4 5 6 7
6. Je crois que je peux trouver un sens à la vie si j'essaie de le faire. 1 2 3 4 5 6 7
7. J'essaie de trouver un sens ou un but à la vie. 1 2 3 4 5 6 7
8. Je crois qu'il est possible que ma vie ait un sens dans le futur. 1 2 3 4 5 6 7
9. Je crois que ma vie a un sens maintenant. 1 2 3 4 5 6 7

MERCI DE VOTRE PRÉCIEUSE COLLABORATION

## APPENDIX B

### QUESTIONNAIRE STUDY 2

#### EXPERIMENTAL (IDENTITY THREAT) VERSION

## QUESTIONNAIRE

Le présent questionnaire comporte 3 sections, notamment « Renseignements généraux », « Implication religieuse », et « Perceptions personnelles », auxquelles vous en tant que personne croyante êtes invitée à répondre.

Ce questionnaire a été conçu dans le cadre d'un projet de recherche, réalisé à l'Université du Québec à Montréal, ayant pour but général d'étudier l'implication religieuse des croyants de diverses religions.

Les résultats de ce projet de recherche permettront d'améliorer les connaissances sur ce sujet et contribueront à l'avancement du projet de thèse doctoral de la chercheuse principale.

Vous pourrez prendre connaissances des résultats globaux de ce projet en consultant l'adresse Internet suivante: <http://www.er.uqam.ca/nobel/r26710/LRCS/>

## FORMULAIRE DE CONSENTEMENT

J'accepte volontairement de participer à ce projet de recherche en sachant que je peux me retirer en tout temps.

Ma participation implique que je réponde de façon spontanée au questionnaire, ce qui prendra environ **15 minutes** de mon temps, et que je le retourne par la poste dans l'enveloppe pré-affranchie ci-jointe.

Je comprends que mes réponses demeureront confidentielles. En aucun temps, suivant la remise de l'enquête, il ne sera possible ni pour la chercheuse principale, ni pour une autre personne de m'identifier.

En apposant mes initiales ci-dessous j'autorise la chercheuse principale à prendre connaissance du contenu du questionnaire que j'aurai complété.

**Initiales du participant:** \_\_\_\_ Date (jj/mm/aaaa) : \_\_\_\_/\_\_\_\_/\_\_\_\_

Si vous avez d'autres questions au sujet de votre participation à ce projet de recherche ou si vous voulez formuler une plainte, veuillez contacter:

Blanka Rip  
Chercheuse principale  
Titre : étudiante au doctorat, UQAM  
Adr. courriel :  
[rip.blanka@courrier.uqam.ca](mailto:rip.blanka@courrier.uqam.ca)  
Tel. bureau: (514) 987-3000 poste 1841

Robert J. Vallerand, Ph.D.  
Directeur de recherche  
Titre : professeur, UQAM  
Adr. courriel :  
[vallerand.robert\\_j@uqam.ca](mailto:vallerand.robert_j@uqam.ca)  
Tel. bureau: (514) 987-3000 poste 3989

### RENSEIGNEMENTS GÉNÉRAUX

1. Sexe: Femme ( ) Homme ( )
2. Age: \_\_\_\_\_ (ans)
3. Pays de naissance: \_\_\_\_\_ (pays)
4. Si vous n'êtes pas né(e) au Canada, depuis combien de temps y habitez vous?  
 \_\_\_\_\_ (ans au Canada) \_\_\_\_\_ (mois au Canada)
5. Citoyenneté: \_\_\_\_\_
6. Vous êtes un(e) Canadien(ne) de quelle génération? (cochez SVP)
  - 1<sup>e</sup> génération (vous êtes né(e) dans un autre pays) \_\_\_\_\_
  - 2<sup>e</sup> génération (vous êtes né(e) au Canada mais vos parents sont nés ailleurs) \_\_\_\_\_
  - Autre (spécifiez) \_\_\_\_\_
7. État civil (encerclez SVP):
 

Célibataire	Conjoint(e) de fait	Marié(e)	Marié(e) avec enfants
-------------	---------------------	----------	-----------------------
8. Niveau de scolarité (encerclez SVP):
 

Secondaire	Collégial 1 2	Baccalauréat 1 2 3	Maîtrise	Doctorat
------------	---------------	--------------------	----------	----------
9. Statut occupationnel (encerclez SVP):
 

Étudiant(e)	Employé(e)	Au chômage (< 1 an)	Au chômage (> 1 an)	Retraité(e)
-------------	------------	---------------------	---------------------	-------------
10. Quelle religion pratiquez-vous? \_\_\_\_\_
11. Combien d'heures par semaine consacrez-vous à votre implication religieuse?  
 \_\_\_\_\_ (heures/semaine)
12. Indiquez à quel point vous vous considérez comme une personne religieuse?
 

Pas du tout	1	2	3	4	5	6	7	Énormément
				Moyennement				

### IMPLICATION RELIGIEUSE

Pas du tout en accord	Très peu en accord	Un peu en accord	Moyennement en accord	Assez en accord	Fortement en accord	Très fortement en accord
1	2	3	4	5	6	7

*En pensant à votre implication religieuse, indiquez à quel point vous êtes en accord avec chaque énoncé.*

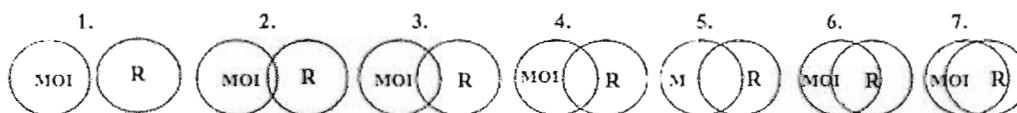
- |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|
| 1. Mon implication religieuse s'harmonise bien avec les autres activités dans ma vie.                                       | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2. J'éprouve de la difficulté à contrôler mon besoin de m'impliquer dans ma religion.                                       | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3. Les choses nouvelles que je découvre dans le cadre de mon implication religieuse me permettent de l'apprécier davantage. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4. J'ai un sentiment qui est presque obsessionnel envers mon implication religieuse.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 5. Mon implication religieuse reflète les qualités que j'aime de ma personne.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6. Mon implication religieuse me permet de vivre des expériences variées.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7. Mon implication religieuse est la seule chose qui me fasse vraiment "tripper".   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8. Mon implication religieuse s'intègre bien dans ma vie.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9. Si je le pouvais, je passerais tout mon temps à m'impliquer dans ma religion.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. Mon implication religieuse est en harmonie avec les autres choses qui font partie de moi.                               | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11. Mon implication religieuse est tellement excitante que parfois j'en perds le contrôle.                                  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12. J'ai l'impression que mon implication religieuse me contrôle.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Pas du tout en accord	Très peu en accord	Un peu en accord	Moyennement en accord	Assez en accord	Fortement en accord	Très fortement en accord
1	2	3	4	5	6	7

*En pensant à votre implication religieuse, indiquez à quel point vous êtes en accord avec chaque énoncé.*

13. Je consacre beaucoup de temps à m'impliquer dans ma religion. 1 2 3 4 5 6 7
14. J'aime m'impliquer dans ma religion. 1 2 3 4 5 6 7
15. Mon implication religieuse est importante pour moi. 1 2 3 4 5 6 7
16. Mon implication religieuse représente une passion pour moi. 1 2 3 4 5 6 7
17. Ma religion fait partie de moi. 1 2 3 4 5 6 7
18. Je m'identifie à ma religion. 1 2 3 4 5 6 7
19. Ma religion me définit en tant que personne. 1 2 3 4 5 6 7

*Veillez encercler le dessin qui représente le mieux la relation qui existe entre vous (MOI) et votre religion (R).*



## PERCEPTIONS PERSONNELLES

Le pape Benoît XVI a dernièrement attaqué l'Islam en citant un empereur byzantin.

Voici un extrait de son intervention :

« Montre-moi donc ce que Mahomet a apporté de nouveau. Tu ne trouveras que des choses mauvaises et inhumaines, comme le droit de défendre par l'épée la foi qu'il prêchait. »

Pas du tout	Un peu	Moyennement	Assez	Extrêmement
1	2	3	4	5

Indiquez à quel point vous ressentez présentement chacune des émotions suivantes.

Je me sens...

1...calme	1	2	3	4	5	5....agité (e)	1	2	3	4	5
2...plein (e) d'espoir	1	2	3	4	5	6....en colère	1	2	3	4	5
3. ...inspiré (e)	1	2	3	4	5	7...menacé (e)	1	2	3	4	5
4....actif (ive)	1	2	3	4	5	8....haineux (euse)	1	2	3	4	5

Pas du tout acceptable	Très peu acceptable	Peu acceptable	Moyennement acceptable	Assez acceptable	Fortement acceptable	Tout à fait acceptable
1	2	3	4	5	6	7

D'après vous, à quel point les actions à motif religieux suivantes sont-elles acceptables?

1. Participer dans un discours pacifique, dénonçant toute atteinte aux choses sacrées. 1 2 3 4 5 6 7
2. Collaborer afin de restaurer de bonnes relations entre toutes les religions. 1 2 3 4 5 6 7
3. Ceux qui offensent ma religion ne méritent pas d'être punis sévèrement. 1 2 3 4 5 6 7

Pas du tout acceptable	Très peu acceptable	Peu acceptable	Moyennement acceptable	Assez acceptable	Fortement acceptable	Tout à fait acceptable
1	2	3	4	5	6	7

*D'après vous, à quel point les actions à motif religieux suivantes sont-elles acceptables?*

- |  |   |   |   |   |   |   |   |
|--|---|---|---|---|---|---|---|
| 4. Essayer de pardonner ceux qui ont offensé ma religion dans le passé.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 5. Participer à la réconciliation des croyants de diverses religions du monde.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6. Participer à la création d'un climat de respect, de compréhension, et de collaboration mutuelle entre les croyants de diverses religions. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7. Ceux qui offensent ma religion auront mérité leur malchance.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8. Menacer les personnes responsables des atteintes à ma religion.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9. Punir sévèrement et publiquement ceux qui tentent d'offenser ma religion.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. Rétablir la justice « œil pour œil, dent pour dent » suite aux atteintes à ma religion.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11. Déclarer une mise à mort envers ceux responsables des atteintes à ma religion.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12. Les condamnations ne suffisent pas; il faut riposter par les armes, se préparer pour une guerre sainte !                                 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

MERCI DE VOTRE PRÉCIEUSE COLLABORATION

APPENDIX C

QUESTIONNAIRE STUDY 2

CONTROL VERSION

## QUESTIONNAIRE

Le présent questionnaire comporte 3 sections, notamment « Renseignements généraux », « Implication religieuse », et « Perceptions personnelles », auxquelles vous en tant que personne croyante êtes invitée à répondre.

Ce questionnaire a été conçu dans le cadre d'un projet de recherche, réalisé à l'Université du Québec à Montréal, ayant pour but général d'étudier l'implication religieuse des croyants de diverses religions.

Les résultats de ce projet de recherche permettront d'améliorer les connaissances sur ce sujet et contribueront à l'avancement du projet de thèse doctoral de la chercheuse principale.

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## FORMULAIRE DE CONSENTEMENT

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En apposant mes initiales ci-dessous j'autorise la chercheuse principale à prendre connaissance du contenu du questionnaire que j'aurai complété.

Initiales du participant: \_\_\_\_ Date (jj/mm/aaaa) : \_\_\_\_/\_\_\_\_/\_\_\_\_

Si vous avez d'autres questions au sujet de votre participation à ce projet de recherche ou si vous voulez formuler une plainte, veuillez contacter:

Blanka Rip  
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Directeur de recherche  
Titre : professeur, UQÀM  
Adr. courriel :  
[vallerand.robert\\_j@uqam.ca](mailto:vallerand.robert_j@uqam.ca)  
Tel. bureau: (514) 987-3000 poste 3989

### RENSEIGNEMENTS GÉNÉRAUX

1. Sexe: Femme ( ) Homme ( )
2. Age: \_\_\_\_\_ (ans)
3. Pays de naissance: \_\_\_\_\_ (pays)
4. Si vous n'êtes pas né(e) au Canada, depuis combien de temps y habitez vous?  
 \_\_\_\_\_ (ans au Canada) \_\_\_\_\_ (mois au Canada)
5. Citoyenneté: \_\_\_\_\_
6. Vous êtes un(e) Canadien(ne) de quelle génération? (cochez SVP)
  - 1<sup>e</sup> génération (vous êtes né(e) dans un autre pays) \_\_\_\_\_
  - 2<sup>e</sup> génération (vous êtes né(e) au Canada mais vos parents sont nés ailleurs) \_\_\_\_\_
  - Autre (spécifiez) \_\_\_\_\_
7. État civil (encerclez SVP) :
 

Célibataire	Conjoint(e) de fait	Marié(e)	Marié(e) avec enfants
-------------	---------------------	----------	-----------------------
8. Niveau de scolarité (encerclez SVP) :
 

Secondaire	Collégial 1 2	Baccalauréat 1 2 3	Maîtrise	Doctorat
------------	---------------	--------------------	----------	----------
9. Statut occupationnel (encerclez SVP):
 

Étudiant(e)	Employé(e)	Au chômage (< 1 an)	Au chômage (> 1 an)	Retraité(e)
-------------	------------	---------------------	---------------------	-------------
10. Quelle religion pratiquez-vous? \_\_\_\_\_
11. Combien d'heures par semaine consacrez-vous à votre implication religieuse?  
 \_\_\_\_\_ (heures/semaine)
12. Indiquez à quel point vous vous considérez comme une personne religieuse ?
 

Pas du tout	1	2	3	4	5	6	7	Énormément
				Moyennement				

### IMPLICATION RELIGIEUSE

Pas du tout en accord	Très peu en accord	Un peu en accord	Moyennement en accord	Assez en accord	Fortement en accord	Très fortement en accord
1	2	3	4	5	6	7

*En pensant à votre implication religieuse, indiquez à quel point vous êtes en accord avec chaque énoncé.*

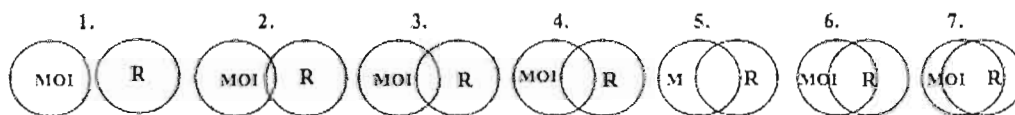
- |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|
| 1. Mon implication religieuse s'harmonise bien avec les autres activités dans ma vie.                                       | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2. J'éprouve de la difficulté à contrôler mon besoin de m'impliquer dans ma religion.                                       | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3. Les choses nouvelles que je découvre dans le cadre de mon implication religieuse me permettent de l'apprécier davantage. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4. J'ai un sentiment qui est presque obsessionnel envers mon implication religieuse.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 5. Mon implication religieuse reflète les qualités que j'aime de ma personne.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6. Mon implication religieuse me permet de vivre des expériences variées.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7. Mon implication religieuse est la seule chose qui me fasse vraiment "tripper".   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8. Mon implication religieuse s'intègre bien dans ma vie.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9. Si je le pouvais, je passerais tout mon temps à m'impliquer dans ma religion.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. Mon implication religieuse est en harmonie avec les autres choses qui font partie de moi.                               | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11. Mon implication religieuse est tellement excitante que parfois j'en perds le contrôle.                                  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12. J'ai l'impression que mon implication religieuse me contrôle.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Pas du tout en accord	Très peu en accord	Un peu en accord	Moyennement en accord	Assez en accord	Fortement en accord	Très fortement en accord
1	2	3	4	5	6	7

*En pensant à votre implication religieuse, indiquez à quel point vous êtes en accord avec chaque énoncé.*

13. Je consacre beaucoup de temps à m'impliquer dans ma religion.      1 2 3 4 5 6 7
14. J'aime m'impliquer dans ma religion.      1 2 3 4 5 6 7
15. Mon implication religieuse est importante pour moi.      1 2 3 4 5 6 7
16. Mon implication religieuse représente une passion pour moi.      1 2 3 4 5 6 7
17. Ma religion fait partie de moi.      1 2 3 4 5 6 7
18. Je m'identifie à ma religion.      1 2 3 4 5 6 7
19. Ma religion me définit en tant que personne.      1 2 3 4 5 6 7

*Veuillez encercler le dessin qui représente le mieux la relation qui existe entre vous (MOI) et votre religion (R).*



### PERCEPTIONS PERSONNELLES

*Le pape Benoît XVI a dernièrement attaqué l'Islam en citant un empereur byzantin.*

*Voici un extrait de son intervention :*

« Montre-moi donc ce que Mahomet a apporté de nouveau. Tu ne trouveras que des choses mauvaises et inhumaines, comme le droit de défendre par l'épée la foi qu'il prêchait. »

Pas du tout	Un peu	Moyennement	Assez	Extrêmement
1	2	3	4	5

*Indiquez à quel point vous ressentez présentement chacune des émotions suivantes.*

*Je me sens...*

1...calme	1	2	3	4	5	5....agité (e)	1	2	3	4	5
2....plein (e) d'espoir	1	2	3	4	5	6....en colère	1	2	3	4	5
3. ...inspiré (e)	1	2	3	4	5	7...menacé (e)	1	2	3	4	5
4....actif (ive)	1	2	3	4	5	8....haineux (euse)	1	2	3	4	5

Pas du tout acceptable	Très peu acceptable	Peu acceptable	Moyennement acceptable	Assez acceptable	Fortement acceptable	Tout à fait acceptable
1	2	3	4	5	6	7

*D'après vous, à quel point les actions à motif religieux suivantes sont-elles acceptables?*

1. Participer dans un discours pacifique, dénonçant toute atteinte aux choses sacrées.	1	2	3	4	5	6	7
2. Collaborer afin de restaurer de bonnes relations entre toutes les religions.	1	2	3	4	5	6	7
3. Ceux qui offensent ma religion ne méritent <u>pas</u> d'être punis sévèrement.	1	2	3	4	5	6	7

Pas du tout acceptable	Très peu acceptable	Peu acceptable	Moyennement acceptable	Assez acceptable	Fortement acceptable	Tout à fait acceptable
1	2	3	4	5	6	7

*D'après vous, à quel point les actions à motif religieux suivantes sont-elles acceptables?*

9. Punir sévèrement et publiquement ceux qui tentent d'offenser ma religion.    1   2   3   4   5   6   7
10. Rétablir la justice « œil pour œil, dent pour dent » suite aux atteintes à ma religion.    1   2   3   4   5   6   7
11. Déclarer une mise à mort envers ceux responsables des atteintes à ma religion.    1   2   3   4   5   6   7
12. Les condamnations ne suffisent pas; il faut riposter par les armes, se préparer pour une guerre sainte !    1   2   3   4   5   6   7

MERCI DE VOTRE PRÉCIEUSE COLLABORATION

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