The Cultural Narrative of Francophone and Anglophone Quebecers and their perceptions
of temporal relative deprivation: Links with esteem and well-being

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ABSTRACT

The thesis describes a program of research that investigated the over-riding hypothesis that a clear cultural identity is associated with positive personal and collective self-esteem, and positive personal well-being. The testing of this novel hypothesis required first and foremost that a reliable measure of cultural identity generally, and the clarity of a person's cultural identity in particular, be developed. To meet this goal Study 1 introduced an innovative method in a story-telling form, the "Cultural Narrative". The Cultural Narrative method is built on McAdams' (1996, 2001) Life Story Model for assessing personal identity. In order to verify its generalizability, this novel methodology was applied to two natural cultural groups: Francophone and Anglophone Quebecers. Results showed that for Francophones, a clear cultural narrative was associated with positive personal self-esteem and personal well-being, in support of the hypothesis. Unexpectedly, however, results showed that for Anglophones, a clear cultural narrative was associated with negative collective self-esteem, in complete opposition to the hypothesis. In order to theoretically refine the nature of the relationship between cultural identity clarity and individuals' esteem and well-being, Study 2 explored the historical changes in the relative ingroup status of Francophone and Anglophone Quebecers. Results indicate that when temporal relative deprivation patterns are such that the status of one's ingroup is perceived to be on the rise, cultural identity clarity is associated with positive personal well-being. In contrast, when one's ingroup trajectory is perceived to be on the downturn, cultural identity clarity is associated with a lack of personal well-being.

RÉSUMÉ

Le programme de recherche décrit dans cette thèse explore l'hypothèse générale qu'une identité culturelle claire est associée à une estime de soi personnelle et collective positive, ainsi qu'à un bien-être personnel positif. Afin de tester cette nouvelle hypothèse, il était nécessaire de développer une mesure fiable de l'identité culturelle en général, et spécifiquement de la clarté de l'identité culturelle. La première étude de cette thèse a donc introduit une nouvelle méthodologie sous forme de récit : les 'récits culturels'. La méthode des récits culturels a été construite à partir du modèle de McAdams (1996, 2001) pour l'étude de l'identité personnelle. Afin de vérifier son niveau de généralisation, cette nouvelle méthodologie a été administrée à deux groupes culturels naturels : les Québécois francophones et anglophones. Les résultats confirment l'hypothèse chez les francophones : en effet, un récit culturel clair est associé à une estime de soi personnelle positive, ainsi qu'à un bien-être personnel positif. Par contre, les résultats vont dans le sens contraire de l'hypothèse chez les anglophones : en effet, un récit culturel clair est associé à une estime de soi collective négative. La deuxième étude de cette thèse a exploré les changements historiques par rapport au statut relatif des Québécois francophones et anglophones dans le but d'éclaircir de façon théorique la nature de la relation entre la clarté de l'identité culturelle et l'estime de soi et le bien-être des individus. Les résultats démontrent qu'une identité culturelle claire est associée à un bien-être personnel positif lorsque les individus perçoivent une trajectoire collective qui s'améliore dans le temps. Au contraire, lorsque les individus perçoivent une trajectoire collective qui se dégrade dans le temps, une identité culturelle claire est associée à un bien-être personnel négatif.

STATEMENT OF ORIGINALITY

This thesis constitutes an original contribution to social psychological research on cultural identity and relative deprivation in a number of ways. In terms of methodological development, it introduces an innovative assessment method in a story-telling form for studying issues related to cultural identity, the Cultural Narrative. This is, to our knowledge, the first attempt to develop a standardized procedure for generally assessing collective identity narratives and, in particular, assessing the clarity of individuals' cultural narratives.

In terms of theoretical development, this thesis is the first to empirically test a novel social psychological analysis of the predominant role of cultural identity clarity in determining personal well-being. This thesis also extends relative deprivation research in two important ways. First, unlike researchers who have generally assessed temporal relative deprivation by considering the past as one homogeneous era, in the present thesis multiple temporal periods were isolated, from the very beginnings of a group's history through to the anticipated future, in order to discern the important group-defining moments for Anglophone and Francophone Quebecers. Second, it was demonstrated that perceptions of *group*-based temporal relative deprivation had an impact not only on how individuals felt about their ingroup, but also on how individuals thought and felt about themselves *personally*.

By investigating the role of cultural identity clarity and perceptions of temporal relative deprivation, this program of research has provided invaluable insights into our understanding of specific group-based mechanisms of personal well-being.

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CHAPTER 1

GENERAL INTRODUCTION

A fundamental, perhaps even universal human preoccupation is the quest for happiness, or what social psychologists now commonly refer to as personal well-being. Once basic material needs – such as food, water, and general health – are met, what leads to positive individuals and thriving communities?

Prominent theorists have posited that one's *identity* plays a significant role in determining an individual's personal well-being. For instance, Erikson (1968) contended that knowledge of oneself is essential to personal well-being; as a sense of personal identity allows individuals to experiencing one's self as possessing continuity and sameness. Maslow (1954) and Rogers (1951) further asserted that developing and maintaining a consistent personal identity is a key foundation of an individual's well-being. Experimental research in social psychology has now well established that people holding a clear personal identity – that is to say, people with well articulated notions of who or what they are – have more positive personal self-esteem (Baumgardner, 1990; Campbell, 1990) and more positive self-affect (Baumgardner, 1990).

If "to know oneself is to like oneself" (Baumgardner, 1990), then what is the impact of knowing the groups to which we belong? Religious, ethnic, and cultural groups from which we derive a sense of *collective* identity are unquestionably connected to one's state of personal well-being (Ashmore, Deaux, & McLaughlin-Volpe, 2004). In fact, according to Social Identity Theory (Tajfel, 1978; Tajfel & Turner, 1979), people choose to join groups as a means of improving their personal well-being. However, the nature and extent to which holding a clear collective identity impacts personal well-being is

unknown. The fundamental question addressed in the present thesis is whether individuals who hold well articulated notions of the shared values, goals, ideological positions, and history of their cultural group, that is, individuals who have a clear cultural identity, enjoy more positive personal well-being than individuals who have a more poorly articulated cultural identity.

The present thesis extends current theoretical explanations of personal well-being, which have mainly focused on the role of *personal* identity (i.e. Baumgardner, 1990; Campbell, 1990; Deaux, 1992), by investigating the role of *collective* identity and, specifically, the clarity of one's cultural identity. The over-riding hypothesis of this research program is that a clear cultural identity is associated with positive personal well-being.

A major challenge for the present program of research and indeed for cultural researchers in general, is the need to develop a universally accepted methodology for assessing the clarity of a person's cultural identity. In order to explore the hypothesis that forms the basis of this thesis, an innovative methodology in a story-telling format is introduced, that is, the Cultural Narrative. This novel instrument will be applied to two well-defined and co-existing groups in the Quebec context: Francophone and Anglophone Quebecers.

The purpose of this introductory chapter is to discuss the key psychological concepts explored in this thesis and to review the theoretical underpinnings of the over-riding hypothesis. This is followed by a discussion of our innovative methodology for studying individuals' cultural identities, the Cultural Narrative.

Clarity of Cultural Identity and Personal Well-Being

Generally speaking, personal well-being refers to feeling satisfied with one's life, as well as experiencing many pleasant emotions and moods (positive affect) and few unpleasant emotions and moods (negative affect; Diener, 2000). The present thesis contends that personal well-being is fundamentally tied to one's collective identity, and more specifically, the clarity of one's cultural identity. Following is a brief review of the theoretical perspectives that support this line of reasoning.

An influential social psychological theory, Social Identity Theory (Tajfel, 1978; Tajfel & Turner, 1979), suggests that people choose to join social groups as a means of improving their personal well-being. Social Identity Theory, although first and foremost a theory of intergroup relations, has generated hypotheses concerning the effect of belonging to a social group on affective outcomes. When he first introduced the concept of social identity, Tajfel (1972) stated that it could "be assumed that an individual will tend to remain a member of a group or seek membership in new groups if these groups have some contribution to make to the positive aspects of his social identity, i.e. to those aspects of it from which he derives some satisfaction" (pp. 31-32).

Hogg and Mullin (1999) went further and argued that individuals join or form groups in order to reduce subjective uncertainty and to find meaning. Specifically, Hogg and Mullin propose that "people have a fundamental need to feel certain about their world and about their place within it – subjective certainty renders existence meaningful and thus gives one confidence about how to behave, and what to expect from the physical and social environment within which one finds oneself" (p. 253). According to Hogg and Mullin, this need for certainty is satisfied primarily by group membership and the

collective identity that is derived from it. Their reasoning is grounded within two processes associated with Social Identity Theory (Tajfel, 1978; Tajfel & Turner, 1979), self-categorization and depersonalization.

Socially identifying with a group involves the process of self-categorizing oneself as a member of that group. When people self-categorize, they adhere to a group prototype; they adhere to "prescribed thoughts, feelings, and behaviors that capture commonalities among people within a group and distinguish that group from other groups" (Hogg, 2001, p. 131). Prototypes thus provide boundaries for self-definition. This process of assimilating to an ingroup prototype is called depersonalization. When people depersonalize, they become more certain about what attitudes, feelings, and behaviors are required to navigate the social world, which in turn increases their sense of control over their lives. According to Hogg and Mullin (1999), subjective certainty is tied to group membership and collective identity, for "if we did not know what to think, feel, or do, then we really would not know who we are" (p. 254).

The attainment of certainty about who we are through collective identity is thought to be a positive state that leads individuals to feel positive about themselves, and about the other members of the group (Mullin & Hogg, 1998). Hence, according to this perspective, collective identity "reigns supreme" in providing individuals with a relatively favourable sense of personal and collective self-esteem (Hogg, 2001).

Another theoretical perspective that emphasizes the importance of one's collective identity and, more specifically, the clarity of one's cultural identity in determining personal well-being is provided by Taylor (1997, 2002). The key psychological mechanism underlying Taylor's analysis of personal well-being is the self-concept. It is generally recognized that the self-concept is comprised of two functional dimensions:

cognitive as well as evaluative (Crocker, Blaine, & Luhtanen, 1993). On the one hand, the cognitive dimension addresses the question: "Who am I?" and includes beliefs about one's attributes, roles, values, and goals. This dimension refers to the content of the self-concept. On the other hand, the evaluative dimension addresses the question: "How worthy am I?" and refers to the positivity of the content of one's self-concept.

In line with Social Identity Theory (Tajfel, 1978; Tajfel & Turner, 1979) and Self-Categorization Theory (Turner, 1987), these two fundamental questions of "Who am I?" and "How worthy am I?" can be asked regarding the personal self – in which case we refer to one's personal identity and personal self-esteem – as well as the social self – in which case we refer to one's social or collective identity and collective self-esteem. This view of the self-concept is best illustrated in the form of a two dimensional diagram represented in Table 1.1.

Table 1.1

Four Components of the Self-Concept

	Content	Evaluative
Personal Self	*Personal Identity*	*Personal Self-Esteem*
Collective Self	*Collective Identity*	*Collective Self-Esteem*

By crossing the two dimensions of the self-concept, four components can be distinguished. The upper-left quadrant of Table 1.1 refers to the personal identity component of the self-concept. Personal identity refers to how people view themselves as individuals. The focus here is on personal characteristics that describe the self. These characteristics – including personality traits, abilities, values, attitudes, and behavior – are

descriptive by nature, and set the individual apart as unique (Ashmore et al., 2004). The first important premise of Taylor's (1997, 2002) theoretical analysis of personal well-being is that, presumably, the only way for someone to know that these characteristics are indeed unique is by comparing him/herself to others, and realizing that these are characteristics on which the individual tends to deviate from the average, or norm.

The upper-right quadrant refers to personal self-esteem. Here, the emphasis is on how the individual evaluates his/her personal characteristics, or how the individual feels about who s/he is. Positive self-esteem has been linked to positive personal well-being, while negative self-esteem is an established correlate of many negative psychological phenomena, including depression, anxiety, reduced motivation, increased externality, and lowered success expectancies (Baumeister, 1993, 1998; Hoyle, Kernis, Leary, & Baldwin, 1999). The second important premise of Taylor's (1997, 2002) theoretical analysis of personal well-being is that in order to make an evaluation of oneself, the individual will, first and foremost, need to know the content of their personal identity. Then, the individual will be in a position to make evaluative comparisons with others in order to derive a sense of personal self-esteem and by extension, positive personal well-being. The third important premise of Taylor's theoretical analysis of personal well-being is that the reference point to make such comparisons is likely to be one's ingroup or other relevant subgroups.

The lower-left quadrant focuses on the collective identity component of the self-concept. As conceptualized by Ashmore et al. (2004), collective identity refers to a set of cognitive beliefs associated with a social group to which one belongs. Included here are the characteristics that the individual shares with other members of their group and that are acknowledged as self-defining in some respect. These characteristics comprise the

traits, dispositions, values, and ideological positions that are associated with the group, as well as a shared set of behavior and shared experiences and history.

Finally, the lower-right quadrant refers to collective self-esteem, or self-esteem that arises from being a member of a particular group (Luhtanen & Crocker, 1992). Whereas collective identity concerns the cognitive beliefs associated with one's social group, collective self-esteem refers to how the individual evaluates their social group. Collective self-esteem concerns the affective aspect of collective identity (Ashmore et al., 2004), and includes the perceived value placed on the social group by the self and by others, as well as the affective commitment and closeness the individual feels to other members of the social group. An individual's collective self-esteem is determined by comparing his/her group with other groups, a process widely recognized by Tajfel and Turner (1979). To the extent that one's social group is valued and compares favourably with relevant comparison groups, one's collective self-esteem is positive. The outcome of this intergroup comparison indirectly determines its evaluative impact on the individual, insofar as the individual is affected by virtue of his/her membership in the group.

The self-concept, then, is seen as being comprised of four separate components. Fundamental to Taylor's (1997, 2002) analysis of personal well-being is his contention that these components differ in terms of their psychological primacy. Indeed, Taylor argues that the most important component of the self-concept is one's collective – and more specifically, one's cultural – identity. That is, articulating a personal identity and deriving a sense of personal self-esteem both require that individuals compare themselves and their personal characteristics with members of a reference group. How can

individuals possibly develop a sense of personal identity and personal self-esteem in the absence of a reference group?

We are all members of a number of different reference groups, and individuals may have a collective identity for any of the groups they belong to. Taylor (1997, 2002) considers cultural identity to represent individuals' most pervasive and all-inclusive collective identity, for it is one's cultural identity that forms the basis for, and subsumes all other collective identities. Hence, without a cultural group, the individual has no clearly established template upon which to articulate a personal identity. How, then, can someone in this situation derive any sense of positive self-esteem, let alone a more general sense of positive personal well-being? A clear cultural identity is thus the anchor through which personal self-esteem and personal well-being processes may begin to operate. This makes collective identity, of which cultural identity is the most all-inclusive, the key component of the self-concept.

Taylor's (1997, 2002) analysis strongly emphasizes the predominant role of a clear cultural identity clarity in determining personal well-being. What individuals need is a clear sense of what they value, what attitudes they espouse, and what behaviors are required – that is, a clear cultural identity – in order to successfully navigate with their environment. Without a clearly articulated cultural and (subsequently) personal identity, individuals lack direction, goal, purpose, and the sense of being an integrated person with a well-defined position in their social environment. According to Taylor (1997, 2002), a person who lacks a clearly articulated cultural identity is a person who is at risk of suffering from diverse symptoms of malaise. These include negative personal self-esteem and its many personal well-being concomitants, such as depression, anxiety, reduced motivation, increased externality, and lowered success expectancies.

The theoretical perspectives reviewed thus far point to the importance of one's collective identity (Hogg & Mullin, 1999), and more specifically, the clarity of one's cultural identity (Taylor, 1997, 2002), in determining personal self-esteem and personal well-being. To date, however, no research has empirically tested the validity of the proposed association between cultural identity clarity and personal self-esteem and well-being. The aim of the present program of research is thus to empirically investigate the hypothesis that a clear cultural identity is associated with positive personal self-esteem and well-being.

Clarity of Personal Identity and Personal Well-Being

Although there has been no empirical research that examined the links between cultural identity clarity and personal well-being, a link between identity clarity and well-being has been studied at the personal level. Two social psychological research programs have provided systematic evidence that the extent to which the content of one's *personal* identity is clearly and confidently held is related to positive personal self-esteem (Baumgardner, 1990; Campbell, 1990) and positive self-affect (Baumgardner, 1990).

In the first program of research, Baumgardner (1990) established a link between personal identity clarity and personal self-esteem. She further demonstrated that this relationship between personal identity clarity and personal self-esteem emerges above and beyond impression management concerns (cf. Arkin, 1981; Arkin & Baumgardner, 1986) and that differences in certainty between low and high self-esteem individuals are specific to judgments about the self (cf. Brockner, 1988; Rosenberg, 1965) and do not generalize to judgments about other people.

To this end, Baumgardner (1990) created a self-report measure of personal identity clarity through the "Latitude of Self-Description Questionnaire" (LSDQ). In this questionnaire, participants are presented with 20 positive and negative trait adjectives, and are asked to rate themselves in relation to others in the general population on a scale ranging from 0 percentile to 100th percentile. First, participants indicate where they believe they fall. Next, participants indicate the latitude surrounding that judgment by marking the percentile that they are certain to be above and that which they are certain to be below. The latitude, or distance between the highest and the lowest ratings, constitutes the indication of certainty (narrow distance) versus uncertainty (wide distance) about the trait in question. Results demonstrated that low self-esteem individuals, compared with their high self-esteem counterparts, showed greater uncertainty (that is to say, wider latitude of self-certainty) regarding their relative standing on various attributes. This effect was observed across trait adjectives that referred to ability and likeability, as well as across traits adjectives that were positive and negative (Baumgardner, 1990).

In addition to using a self-report measure of personal identity clarity (i.e., the LSDQ), Baumgardner (1990) also verified the link between personal self-esteem and identity clarity using an indirect clarity measure. Participants were presented with a list of 10 positive and negative trait adjectives on a computer screen and asked to indicate whether or not they thought they (or a friend) possessed each trait by pressing a key marked "Yes" or "No." Hesitancy in response was the indicator of clarity; the longer the response time, the less clarity was inferred. Results revealed that individuals low in self-esteem took longer to respond than individuals high in self-esteem when making a judgment about whether or not they possessed various positive and negative traits, but not when making a judgment about whether or not a friend possessed such traits.

Finally, Baumgardner's (1990) program of research tested the causal link underlying the personal identity clarity and personal self-esteem relationship. In the last of her series of experiments, certainty versus uncertainty was induced by giving participants personality tests. One week after completing the personality tests, participants were given false feedback about the results of those tests: half received a "certain" profile and half received an "uncertain" profile. The typed feedback contained a sentence stating that the test administrator was uncertain (or certain) about the assessment because they had little (or a great deal of) information at their disposal. Results demonstrated that giving participants certain information about their personal identities induced an increase in positive affect about the self, providing preliminary support for the perspective that personal identity clarity promotes positive personal well-being.

Baumgardner (1990) offered an explanation for why certainty in the content of one's personal identity should be related to positive personal self-esteem and well-being. In her view, certainty in personal identity encourages a sense of control over future outcomes. This in turn generates positive affect and confidence in oneself. For example, people who are certain of being funny and lazy can choose situations that will allow them to express their humor and avoid situations where productivity is expected. In contrast, people who are uncertain about their self-attributes may not feel that they know which situations will maximize positive outcomes. Baumgardner (1990) argues that confidence in possessing self-defining attributes – whether these attributes are positive, negative, or even accurate – leads to a greater number of behavioral options to choose from in a given situation (cf. Sande, Goethals, & Radloff, 1988), thus generating positive affect.

Campbell's (1990; Campbell et al., 1996) program of research has also provided systematic evidence for the idea that clarity in personal identity is related to positive

personal self-esteem. Similar to Baumgardner (1990), Campbell (1990) used unobtrusive and indirect measures of personal identity clarity in order to avoid issues of social desirability and self-presentation.

In one study, personal identity clarity was measured via the extremity and confidence of self-descriptions. Specifically, participants were presented with 15 scales anchored by bipolar trait adjectives in which the poles were similar in social desirability. They were then asked to indicate how they viewed themselves on each pair and then to rate how confident or sure they felt about their ratings. Campbell (1990) inferred ratings nearer to the midpoint of the bipolar traits scales to indicate less clarity in personal identity. Results revealed that low self-esteem individuals indeed exhibited fewer extreme responses, as well as lower confidence in their ratings, than their high self-esteem counterparts, supporting the hypothesis that low self-esteem individuals have less clearly defined personal identities.

A second study aimed to assess the temporal stability of individuals' self-views, another indirect indicator of clarity in personal identity. Campbell (1990) reasoned that unclear self-definitions should exhibit more change over time, a pattern which was expected to arise among low self-esteem individuals. Participants were asked to rate themselves on 20 unipolar social adjectives. They were then contacted 2 months later to rate themselves again on the same set of adjectives. Results revealed that low self-esteem individuals exhibited greater absolute change in their ratings, changed their ratings on a greater number of adjectives, and evidenced a lower correlation between their first and second ratings than their high self-esteem counterparts.

A further study aimed to examine the internal consistency in individuals' self-descriptions, another indicator believed to reflect clarity in personal identity. Internal

consistency was measured by asking participants to make "me/not me" decisions for a list of traits that contained pairs of opposites, such as careless/careful and lazy/hardworking. Responses were made on a computer by pressing "Y" if participants believed the trait described them and by pressing "N" if they thought it did not. Internal consistency was inferred by the number of opposite pairs that elicited consistent responses, that is to say, *me* to one, *not me* to the other. The time participants took to answer was also recorded, and after each "me/not me" decision, the computer prompted them to indicate on a 7-point scale how confident they felt about their response. Results confirmed Campbell's (1990) hypothesis that high self-esteem individuals would show consistent responses on a greater number of pairs of opposite traits, evidence shorter reaction times to make the decisions, and give higher confidence ratings than low self-esteem individuals.

Campbell et al. (1996) have also developed a self-report measure of personal identity clarity, the Self-Concept Clarity (SCC) scale. The SCC scale assesses personal identity clarity without providing or asking for the specific content of an individual's personal identity. The SCC scale is comprised of twelve items that assess the perceived certainty, temporal stability, and internal consistency of self-beliefs. An example of an item assessing the temporal stability of one's self-concept would be, "My beliefs about myself seem to change very frequently". Campbell et al. (1996) report that the SCC scale exhibits excellent reliability, both in terms of internal consistency, temporal stability, and factorial integrity. Results also established that personal identity clarity is associated with higher self-esteem (Campbell et al., 1996; Campbell, Assanand, & Di Paula, 2003).

In summary, what Baumgardner's (1990) and Campbell's (1990) research demonstrates is that the personal identities of individuals with low personal self-esteem,

in addition to being evaluatively neutral or negative, appear to be characterized by high levels of uncertainty, temporal instability, and inconsistency, that is to say, less clarity. The observed association between personal identity clarity and personal self-esteem suggests that a clear sense of identity may be a crucial component in a general disposition to experience positive emotional and well-being states. It is known that the self-concept performs a variety of important social and personal functions (Hoyle et al., 1999), such as the processing of self-relevant information, providing goals to direct behaviors, as well as conveying a consistent image to others. Individuals with identity confusion – or low identity clarity – may present greater vulnerability to experience a number of social, emotional, and motivational deficits (Baumeister, 1986).

Introducing a Novel Methodology: The Cultural Narrative

This review of research uncovered a remarkably consistent finding, namely that a clear sense of *personal* identity is associated with high levels of personal self-esteem and well-being (Baumgardner, 1990; Campbell, 1990). Our view of the self-concept indicates that another important identity component, *collective* identity, should not be overlooked in an analysis of personal well-being. The theorizing of Taylor (1997, 2002) and Hogg and Mullin (1999), as well as the growing recognition in social psychology that culture may play an important role in understanding well-being (see Diener, 2000; Diener & Suh, 2000), encourages us to focus our attention on a theoretical explanation of personal well-being that is situated at the level of collective identity.

We believe that our understanding of personal well-being would be broadened if it included the *collective* aspect of the self-concept – that is, collective identity and

specifically, the clarity of one's cultural identity – in an analysis of personal well-being. The first challenge posed by such a research program is that of measuring the construct of cultural identity generally, and the clarity of cultural identity in particular.

Measuring cultural identity has proven to be an elusive challenge, one that is underscored by the *International Journal of Intercultural Relations* having devoted an entire special issue to the topic of "Ethnicity and Methodology" in its September 2000 issue. Traditional measures of identity can be grouped into two methodological approaches, the reactive and the spontaneous (McGuire, 1984; McGuire & McGuire, 1981). These research fronts describe individuals at two different broad levels (McAdams, 1996). The first level emphasizes the different traits individuals have. The second level emphasizes the purposive nature of individuals' experience, and addresses what individuals want.

The reactive method to measuring the self-concept is what has mostly characterized traditional social psychological research on the self-concept (McGuire, 1984; McGuire & McGuire, 1981). Reactive procedures typically require individuals to position themselves on a dimension chosen by the experimenter, such as how they perceive their own particular abilities or characteristic traits. Baumgardner's (1990) and Campbell's (1990) programs of research are prototypical of the reactive approach to measuring the self-concept. Indeed, at the heart of their strategies to measure personal identity clarity is the use of trait adjectives, in relation to which participants are required to position themselves so as to reveal the content of their personal identities.

Reactive methods reveal the individual's "dispositional signature" (McAdams, 1996, p. 301). However, one weakness of this approach to measuring the self-concept is that participants are simply reacting to dimensions chosen by the researcher. No

information is obtained about whether the individual is genuinely concerned about this aspect of his/her self-concept (McGuire, 1984).

Furthermore, self-descriptions measured through the reactive approach are largely decontextualized. They reveal very little about an individual's goals, concerns, or purpose in life over time, in particular places, or with respect to particular roles (McAdams, 1996). For example, reactive measures can inform us that an individual considers being an introvert as very descriptive of her generally, but little is revealed about the situations in which she acts more like an extrovert (such as when she is with her best friends). Thus, the reactive view of the self does not make full use of the more detailed, nuanced, and intricately contextualized information contained in one's self-concept. We believe that a more spontaneous approach to measuring the content of people's self-concepts is necessary to fully account for the richness of identities.

Spontaneous procedures give individuals open-ended and nondirective imperatives such as "Tell us about yourself" to explore what aspects of the self are spontaneously salient in the individuals' consciousness (McGuire, 1984; McGuire & McGuire, 1981). The spontaneous self could be regarded as Markus and Wurf's (1987) *working self-concept*, which is viewed as being that subset of self-representations which is accessible at a given moment.

Two instruments have long been available to measure the self-concept using a more spontaneous approach: the *Twenty Statement Test* (TST; Kuhn & McPartland, 1954) and the *Who Are You* test (WAY; Bugental & Zelen, 1950). The TST asks the person to list 20 different statements answering the question "Who am I?" The WAY instrument uses a similar approach of presenting the person with this question and asking him/her to respond freely. People using both techniques typically report a complex range of self-

descriptions, ranging from traits ("I am an introvert") and physical characteristics ("I am small") to social roles ("I am a social psychologist"), needs ("I like challenges"), and goals ("I would like to become a good cellist"). Self-descriptions that arise from the TST or the WAY also can be more contextualized in a situation or role, such as if someone says, "I am generally reserved but can become quite outgoing when I am with my group of close friends".

Spontaneous methods tend to reveal more detailed and contextualized information about an individual's identity than reactive methods. However, one weakness of instruments aimed at measuring the self-concept such as the TST and the WAY is that individuals' self-descriptions remain somewhat disjointed and lack a general sense of unity, continuity, and coherence.

In moving from research perspectives that view the self-concept as being more or less reactive and decontextualized to perspectives that considers the self-concept as more reflexive and context-dependent, McAdams' (1996, 2001) approach appears to be the most encompassing. Indeed, if individuals can be described reactively using their dispositional traits, as well as spontaneously using their goals and concerns situated in time, place, and role, McAdams seeks to bring together these two levels of analysis into one single framework. His view of the self-concept can be said to be situated at a third level of analysis, namely the extent to which individuals have a sense of unity and purpose in life.

Everyday modern living requires individuals to integrate the nuances and contradictions in their self-views, to incorporate their disparate roles, goals, and values, as well as to make sense of how these are changing over time. In this sense, McAdams (1996, 2001) views the self-concept as a reflexive project people "work on," rather than

as something that they "have." This is what McAdams calls the "problem" of identity: the challenge is integrating what one is and what one wants into a meaningful temporal pattern from the remembered past to the anticipated future. The self-concept thus seeks temporal coherence. According to McAdams, making sense of the self-concept as it changes over time centrally involves the construction of a self-narrative.

What form, exactly, does the construction of a self-narrative take? McAdams (1996, 2001), in accord with a growing number of theorists (i.e. Bruner, 1990; Charme, 1984; Cohler, 1982; Gergen & Gergen, 1988; Hermans & Kempen, 1993; Howard, 1991; Kotre, 1984; MacIntyre, 1984; Polkinghorne, 1988, as cited in McAdams, 1996, 2001), proposes that a unified and purposeful description of one's personal identity can only be construed through a *story*. Indeed, according to McAdams, individuals confer unity and purpose to their sense of self by "constructing more or less coherent, followable, and vivifying stories that integrate the person into society in a productive and generative way and provide the person with a purposeful self-history that explains how the Me [self] of yesterday became the Me of today and will become the anticipated Me of tomorrow" (1996, p. 306). One's personal identity is thus found in the capacity to form and keep a particular narrative, or life story, going.

The Psychology of Life Stories

According to McAdams (1996, 2001), life stories create a self-reflexive project that is unified and purposeful; they create and reveal identity. McAdams has developed and extensively used the Life Story Interview as a way to access people's representation of their personal identity. The Life Story Interview is a structured sequence of open-

ended questions in which participants are first asked to divide their life into chapters and briefly describe the content of each chapter. Participants are then required to describe eight specific "critical events" or important memories. In a third section participants are asked to imagine two alternative futures for their life story: one positive and the other negative. Participants are finally asked to explain the main theme, or message, that runs throughout their life narrative.

As psychosocial constructions, life stories are based on empirical facts, but they are also based on imaginative depictions of the past, present, and future in order to ascribe a meaningful ordering to one's life (McAdams, 1996). Based on more than 200 life-story accounts, McAdams (1985, 1987, 1993) suggested that adult life stories can be understood in terms of specific structural and content features. These include *narrative tone*, or the extent to which the narrative is affectively positive or negative. Other features include dominating *theme* and *ideological setting*, *imagoes*, or characters that may represent an individual's possible or ideal selves, as well as *endings*, or the extent to which the narrative brings together the beginning and the middle of the life story in order to affirm unity, purpose, and direction in life over time.

More closely related with the present thesis' goal of exploring the role of cultural identity clarity in explaining personal well-being is McAdams' contention that life stories are intimately linked with mental health (1996; Baerger & McAdams, 1999). McAdams proposes that one life story feature, namely "life story coherence", is related to positive well-being and psychosocial adaptation. Because of the conceptual proximity between the construct of life story coherence and this thesis' emphasis on identity clarity, we will now focus on this life story feature and review evidence linking narrative coherence and personal well-being.

McAdams (1996) uses what occurs during the therapeutic process to support his contention that life story coherence is associated with well-being. Indeed, McAdams points out that "therapist and client work together to revise or rewrite a life narrative that no longer works well. In this sense, a good life narrative is internally coherent, makes for a continuous plot line in which early events cause or logically lead to later events, embodies closure and a sense of things fitting together into a final form" (p. 314). Life story coherence is thus the extent to which an account makes sense in its own terms. A story in which events do not follow in a logical manner, or in which certain parts contradict others, is a story that lacks coherence (or clarity) and leaves one wondering exactly why things turned out the way they did (McAdams, 1996).

Encouraged by the growing body of clinical literature which supports the link between mental health and the capacity to maintain a coherent, self-sustaining life story (i.e. Anderson & Goolishian, 1988; Flax, 1990, 1993; Hoffman, 1990; Schafer, 1981, as cited in Baerger & McAdams, 1999), Baerger and McAdams (1999) sought to provide the first empirical evidence of the relationship between self-narrative coherence and well-being. Baerger and McAdams operationalized the construct of life story coherence using Stein and Glenn's (1979) episodic analysis system, as well as Labov and Waletzky's (1967) high point analysis system. The episodic analysis system views stories as being comprised of causally and temporally related strings of information. According to this model, stories typically start by providing a setting, whereby the protagonist is introduced. They continue to present one or more initiating event(s) which set the action of the story into motion. The event(s) elicits a response from the protagonist, which generally takes the form of a goal. The protagonist then attempts to reach the goal, which leads to a consequence, which in turn may or may not lead to another response, attempt,

and consequence. The building up of these episodic structures upon each other is what allows a story to take form (McAdams, 1993).

As for the high point analysis system (Labov & Waletzky, 1967), its fundamental principle is that stories exist in order to convey information that has an emotional significance, whether this information is an evaluation of the story itself or of the narrator. According to this system, stories tend to be organized around high points, that is, moments in the story when the action or emotion is at its highest point. These emotionally charged moments serve to make an evaluative point about the story content or about the narrator. Another essential element of stories, therefore, is the presence of an emotional perspective or affective tone (Bruner, 1990; Linde, 1993; Sutton-Smith, 1976, as cited in Baerger & McAdams, 1999) in order to understand why the story was told or what the events described mean to the narrator. Without this evaluative aspect, stories that make logical or chronological sense may still be hard to understand because the point of the story is unclear.

Because stories that evidence clear episodic and high-point structures have been identified by researchers as being more coherent than other kinds of narratives, Baerger and McAdams (1999) built an operational model of life story coherence based on these two systems. Their model defines the construct of coherence through four interrelated features: orientation, structure, affect, and integration. The "orientation" index refers to the extent to which the narrative provides the background information necessary to understand the story. The orientation coherence feature locates the narrative into a specific temporal, social, and personal context. The "structure" index refers to the extent to which the narrative demonstrates some degree of linear, chronological, or causal sequence. The "affect" index refers to the extent to which the narrative makes some

evaluative or affective point about the central topic. The affect coherence feature gives

the story emotional significance. Finally, the "integration" index refers to the extent to

which the fragments of the story are synthesized in an integrated, harmonious manner.

The integration coherence feature indicates whether the story communicates the meaning

of the narrated events within the context of the larger life story.

Baerger and McAdams (1999) asked fifty 35- to 65-year old adults to complete

the Life Story Interview. Personal well-being was assessed through self-report measures

of life satisfaction, happiness, and lack of depression. The "Critical Events" section of

the Life Story Interview was coded for coherence using the four indices of orientation,

structure, affect, and integration on Likert scales ranging from 1 (*Very Low*) to 7 (*Very*

High). Each critical event was given a total coherence score, which consisted of the sum

of the four indices. Participants were also given an overall coherence score, which

consisted of the sum of their scores on the eight critical events. Interrater reliability was

good: the obtained interrater correlation for the overall coherence score was 0.80.

Reliability was 0.77 for the orientation index, 0.79 for the structure index, 0.84 for the

affect index, and 0.82 for the integration index.

Correlational results revealed that overall narrative coherence was negatively

associated with depression ($r = -.49, p < .001$), as well as positively associated with

satisfaction with life ($r = 0.29, p < .05$) and happiness ($r = 0.28, p < .05$). The Orientation

coherence index was positively associated with satisfaction with life ($r = 0.28, p < .05$).

The Structure coherence index was negatively associated with depression ($r = -.46, p <$

$.001$). The Affect coherence index was found to be negatively associated with depression

($r = -.49, p < .001$) and positively associated with satisfaction with life ($r = 0.29, p < .05$)

and happiness ($r = 0.35, p < .01$). Finally, the Integration coherence index was negatively

associated with depression ($r = -.58, p < .001$) and positively associated with satisfaction with life ($r = 0.36, p < .01$).

This study by Baerger and McAdams (1999) is important for two reasons. First, it demonstrates that the construct of life story coherence is reliably codable according to an interval scale of measurement. It seems fruitful to conceptualize and study the concept of identity at this third level of analysis, namely the level of identity as an integrated self-narrative, since McAdams' (1996) model lends itself to reliable quantitative analyses. Second, this study is the first to offer empirical evidence that life story coherence is indeed related to personal well-being. In other words, Baerger and McAdams demonstrated that individuals with a coherently articulated personal identity enjoy higher levels of well-being than individuals with a less coherently articulated identity. This study adds robustness to the phenomenon under investigation in the present program of research, for the finding that a clearly articulated personal identity is related with positive self-esteem and personal well-being has been observed using both reactive (i.e., Baumgardner, 1990; Campbell, 1990) and more spontaneous (i.e., Baerger & McAdams, 1999) methodological approaches.

The Cultural Narrative

We believe that spontaneous cultural identity measures ought to be favoured over reactive measures in order to fully account for the complexity of people's identities. Indeed, it is reasonable to question the meaning of asking individuals to define their cultural identity in terms of broad, decontextualized trait adjectives. To illustrate, what can be drawn from knowing that an individual defines his/her cultural group,

"Canadians", as being honest, outdoorsy, and tolerant (Bougie & Taylor, 2001)? Our

view is that cultural identity is a much more contextualized and richer construct than what

reactive measures reveal.

Specifically, it is our contention that the same processes underlying the

construction and narration of personal identity as articulated by McAdams' (1996, 2001)

Life Story Model are at work at the collective level. This perspective finds an echo in

Davis, Nakayama, and Martin's (2000) contention that investigations of cultural identity

should incorporate the participants' own viewpoints and historical context underlying that

identity. Davis et al. argue that stories, or narratives, provide a methodology for

examining cultural identity.

The bedrock of a culture and a cultural identity is a shared history (Taylor, 1997,

2002). Accordingly, each individual develops a "group story," an internally represented

narrative of the particular cultural group of which s/he is a member (Ashmore et al.,

2004). These group stories have been referred to as "ingroup ontogeny" by Liu, Wilson,

McClure, and Higgins (1999), "projective narrative" by Tololyan (1986), "group

narrative" by Ashmore, Jussim, Wilder, and Heppen (2001), and "national narrative" by

Kelman (2001). Group stories – hereafter referred to as *cultural narratives* – typically

include the person's perception of the past of the group, the present status and condition

of the group, as well as the likely future (Ashmore et al., 2004).

Our own interest does not lie in whether or not individuals know the factual or

"objective" history of their group as can be found in history books. Rather, our interest

rests in the specific episodes each individual will select and interpret as being important

in defining who their people are. Although based on roughly the same empirical events,

each individual's cultural narrative will nevertheless be unique; different individuals will

arrange different elements into different settings, scenes, plots, and themes. Each individual's cultural narrative will also reveal the aspects of their cultural identity that are genuinely important to them. Beyond historical accuracy, the cultural narratives may be judged by standards such as narrative coherence (Baerger & McAdams, 1999), which in our opinion consists of a strong proxy for cultural identity clarity.

The Present Program of Research

The goal of the present thesis is two-fold. The first goal is to adapt McAdams' (1996) Life Story Interview in order to reveal people's cultural identity. This is, to our knowledge, the first time that a program of research directly aims to develop a standardized procedure for assessing cultural identity narratives (see Ashmore et al., 2004). The second goal of this thesis is to apply our novel Cultural Narrative methodology to explore the over-riding hypothesis that a clear cultural identity – as manifested through a coherent cultural narrative – will be related with positive collective and personal self-esteem, as well as with the many positive personal well-being concomitants of high esteem.

The present thesis focuses on two natural groups with a long, well-established history of intergroup relations: Francophones and Anglophones in Quebec. This language-based social identity is difficult to escape for someone living in Quebec, rendering such a social identity almost ascribed, much like gender identity or ethnic identity.

The historical situation of Quebec with respect to its Anglophone and Francophone communities can be briefly described as follows. While Anglophones have

long enjoyed the privilege of being an elite minority in Quebec despite living in a predominantly French province, Francophones can be seen as the more historically disenfranchised group, for they have faced economic disadvantages and threats to their language and culture due to their minority status in English-dominated North America. The growth of Francophone nationalism as of the 1960s, however, has to some extent reversed the intergroup power distribution in Quebec, leaving Anglophone Quebecers feeling increasingly threatened (Bourhis, 1994; Caldwell, 1984; Lepicq & Bourhis, 1995; Taylor, Wong-Rieger, McKirnan, & Bercusson, 1982). Specifically, there have been two referendums on Quebec sovereignty where Quebecers voted as whether or not they wanted to secede from the rest of Canada. As well there have been legislations designed to protect the French language, that is, Bill 101 and Bill 178.

Our sample consists of participants belonging to two very distinct groups with a double status in Quebec. Indeed, both Anglophone and Francophone Quebecers can be seen as being an advantaged or a disadvantaged group, depending on the social and temporal focus of comparisons. In terms of social comparison, Francophones can be considered to be a relatively disadvantaged group if the comparison is performed with the surrounding, larger Anglophone context. The rest of Canada and the United States undoubtedly pose a threat to the survival of the French language and culture in Quebec, since Francophones represent less than 3% of the North American population (Lepicq & Bourhis, 1995). On the other hand, Francophones can be considered to be a relatively advantaged group if the comparison is performed with the Anglophone community within the province of Quebec. Indeed, Francophones in Quebec, with legislations such as Bill 101 and Bill 178, presently hold the political power to protect their language and culture in the province.

Similarly, Anglophones can be considered as being in a relatively disadvantaged position within Quebec if their situation is compared with that of Francophones, because Anglophones must live in a province where education and language legislations limit the use of English in their linguistic environment and public education system. On the other hand, Anglophones can be seen as being in a relatively advantaged position compared with the Francophones' situation if we include them in the larger Anglophone community represented by the rest of Canada. Indeed, the English language and culture is clearly not on the verge of disappearing from Canada.

In terms of temporal comparisons, Francophones have a long history of being the disenfranchised group in Quebec. However, the economic and political situation of Francophones in Quebec *now* can be seen as better than Francophones' situation in the past. As for Anglophones, even though they have a long history of being an elite minority in Quebec, their current situation can be seen as less well-off than Anglophones' situation in the past.

In sum, the chosen target sample of Francophone and Anglophone Quebecers possesses interesting and rich backgrounds on which to draw a cultural narrative. This thesis attempted to address a number of important questions: How will Francophones and Anglophones describe their respective cultural narrative? Will they choose to focus on aspects of their group story that make them appear relatively advantaged or disadvantaged? And how clear will the cultural narrative of Francophone and Anglophone Quebecers be? Will their cultural narrative evidence a clear story in terms of the temporal and social contexts involved, the causal sequence and affective meaning of the narrated events, and the extent to which the elements of their story are synthesized in

an integrated manner? Finally, and importantly, will cultural narrative clarity be

associated with Francophone and Anglophone Quebecers' personal well-being?

CHAPTER 2

THE ROLE OF CULTURAL IDENTITY CLARITY IN TWO CULTURAL GROUPS: FRANCOPHONE AND ANGLOPHONE QUEBECERS

The purpose of Study 1 was to investigate the over-riding hypothesis that a clear cultural identity is associated with positive collective and personal self-esteem, and positive personal well-being. In order to measure Francophones' and Anglophones' cultural identities, McAdams' (1995) Life Story Interview was adapted to make it suitable to the study of individuals' cultural narratives.

Study 1 was also designed to achieve two goals. Firstly, we wanted to investigate the degree of consensus in terms of the basic outline of the Francophone and Anglophone Quebecer cultural narratives. In other words, does the cultural identity of Francophones and Anglophones indicate a shared history? Secondly, we wanted to investigate whether cultural narratives could be reliably coded according to a theory-driven schema and thus amenable to quantitative analyses. We adapted Baerger and McAdams' (1999) Life Story Coherence model to make it suitable to the coding of cultural narrative clarity.

This cultural narrative clarity measure was supplemented by two reactive scalar measures that assess the extent to which individuals report holding a clear cultural identity. The first of these measures was an adaptation of Campbell et al.'s (1996) Self-Concept Clarity Scale for the study of "group-concept" clarity. Due to its conceptual similarity to cultural identity clarity, a measure of ingroup entitativity (Castano, Yzerbyt, & Bourguignon, 1999) was also included. The concept of entitativity refers to the degree of having a real existence. According to Castano (2004), an entitative group endows its members with some goals and an agenda, fosters boundary definition, and provides a

sense of security. Perceiving high levels of ingroup entitativity should therefore provide its individual members with a clear sense of cultural identity.

The dependent variables, namely personal and collective self-esteem, and personal well-being, were assessed using traditional self-report measures. Firstly, participants' evaluation of their personal identity was measured through a Personal Self-Esteem scale. Secondly, participants' evaluation of, and feelings of closeness to their cultural identity were measured through a Collective Self-Esteem scale and a Social Identity scale. Finally, participants' personal well-being was assessed using the following constructs: Satisfaction with Life, Depression, Positive and Negative Affect, Anxiety, Social Anxiety, Motivational Profile, Mastery, as well as perception of Normlessness.

The hypothesis, independent, and dependent variables under focus in Study 1 are summarized in the Table below:

Hypothesis Study 1:

A clear cultural identity will be associated with positive personal and collective self-esteem, and positive personal well-being.

Clarity of Cultural Identity	*Dependent Variables*
Cultural narrative clarity indices:	Personal Self-Esteem scale
Orientation	Collective Self-Esteem scale
Structure	Social Identity scale
Affect	Personal well-being measures:
Integration	Affect, Anxiety, Depression,
Self-report clarity measures:	Mastery, Motivation, Normlessness,
Group-Concept Clarity	Satisfaction, Social Anxiety
Ingroup Entitativity	

Methodology

Participants

Anglophone Quebecer participants were recruited by means of verbal announcements made in classrooms representing several different faculties of a major metropolitan Anglophone university. Students interested in participating in a paid social psychology experiment were asked to complete a slip on which they wrote their name, age, gender, maternal language, how long they had lived in Quebec, cultural background, and phone number. Native English-speaking students who had been living in Quebec since birth were contacted by the principal investigator to make an appointment.

Francophone Quebecer participants were recruited by means of posters placed in several different faculties of two major metropolitan Francophone universities. Native French-speaking students who had been living in Quebec since birth were asked to contact the principal investigator. An appointment to participate in a paid study was made by telephone with those who expressed interest.

A total of twenty Francophone (ten male and ten female) and twenty Anglophone (ten male and ten female) Quebecers participated in the present study. Two Anglophone participants were dropped because one chose to tell a cultural narrative related to his Asian-Canadian background and one focused on her personal narrative. A total of eighteen Anglophone Quebecers (nine male and nine female) were retained for analysis. This relatively small sample size was necessary given the labour-intensive nature of the procedure used to assess and code cultural identity clarity through the Cultural Narrative Interview and the Life Story Coherence Coding model.

The mean age for Anglophone participants was 20.2 years old, ranging from 19 to 23 years old. The mean age for Francophone participants was 21.5 years old, ranging from 18 to 25 years old. Participants studied in a wide variety of faculties, including biology, communications, computer science, economics, education, finance, kinesiology, literature, marketing, management, mathematics, political science, psychology, as well as urbanism.

All Anglophone participants reported speaking English as their maternal language and sixteen reported having lived in Quebec since they were born. Two Anglophone participants were born in another Canadian province and had been living in Quebec since the age of 5 and 6 years old. All twenty Francophone participants reported speaking French as their maternal language, as well as having lived in Quebec since they were born.

Procedure and Measures

All participants took part in the Cultural Narrative Interview first and then completed a questionnaire. The questionnaire was comprised of self-report scales that assessed (in a different randomized order) participants' cultural identity clarity, personal and collective self-esteem, social identification, as well as personal well-being. All scales were translated into French using a back-translation procedure (Vallerand, 1989). The interview and questionnaire used for Study 1 may be found in Appendix A.

The Cultural Narrative Interview. The Cultural Narrative Interview was a structured sequence of open-ended questions, which asked participants to construct and narrate their ingroup's collective story. One male and one female who were native

speakers of English each interviewed five male and five female Anglophone participants. Similarly, one male and one female who were native speakers of French each interviewed five male and five female Francophone participants. Participants took between 40 to 60 minutes to complete the Cultural Narrative Interview. Interviews were tape-recorded.

Closely following McAdams' (1995) protocol, we adapted the Life Story Interview to make it suitable for the study of people's cultural narratives. Our adapted Cultural Narrative Interview consisted of four parts. The first part required participants to give an outline of their ingroup's story, that is, Anglophone or Francophone Quebecers. Specifically, participants were asked to organize their cultural narrative into chapters, give each chapter a name, and briefly describe the overall content, key themes, or events of each chapter.

In the second part of the interview, participants were asked to concentrate on a few key events that, according to them, stood out in the story of their group as particularly important. A key event was described as a specific happening, a critical incident, or a significant episode in their people's past set in a particular time and place. The first key event was a peak experience, or a high point in their people's history – perhaps the highest point. It was described as being a moment or episode in the participant's story in which their people experienced extremely positive emotions, like joy, excitement, great happiness, or feeling uplifted. The second key event was a nadir experience or a low point in the participant's cultural narrative. Thinking back over their ingroup's story, participants were asked to remember a specific experience in which their people felt extremely negative emotions, such as despair, disillusionment, terror, or guilt. The third key event was any other event, from any point in the ingroup's story, which stood out as

being especially important or significant. This event could be a positive or a negative event that had not been mentioned already, or a turning point in their people's history.

After an initial description of each key event, the interviewers asked for extra detail, if deemed necessary, through the following questions: (1) Can you tell me, in more detail, exactly what happened? (2) Can you tell me what were your people thinking or feeling at the time? (3) Can you tell me what impact this experience may have had upon your people? (4) Can you tell me what this experience says about who your people were or who your people are? The interviewers made sure that the participants addressed all of these questions, especially the ones about the impact and what the experience says about the group.

In the third part of the interview, participants were asked to imagine two different futures for their people's story: a positive and a negative future. In the positive future, participants were asked to describe what they would like to happen in the future for their ingroup, including what goals and dreams their people might accomplish or realize in the future. For the negative future, participants were asked to describe a highly undesirable future for their ingroup, one that they feared could happen to their people but that they hope does not happen.

Finally, the fourth part of the interview required participants to look back over their entire cultural narrative and discern a central theme, message, or idea that ran throughout the story.

Cultural narrative clarity coding, scoring, and reliability. The construct of cultural narrative clarity was operationalized by means of a coding system based on Baerger and McAdams' (1999) Life Story Coherence Coding Criteria for personal life

stories. This coding system consists of four indices: orientation, structure, affect, and integration.

The "orientation index" of the narrative clarity measure refers to whether or not the individual provides the background information necessary to understand the story. A good orientation sets up the stage for the narrative to follow; it introduces the central characters, locates the narrative in time, and describes the relevant past events that led up a particular moment. A weak orientation isolates the narrative from the unique temporal and social parameters that both frame and influence it.

The "structure index" of the narrative clarity measure refers to the extent to which the narrative displays some degree of linear, chronological, and/or causal structure in the transmission of factual information. In other words, each episodic system of the narrative should display an initiating event, a response to this event, an attempt to meet a goal which is precipitated by this response, and a consequence which results from the attempt. Moreover, these elements should follow one another in a logical, causal manner.

The "affect index" of the narrative clarity measure refers to the emotional aspects of the story. According to Baerger and McAdams (1999), a coherent narrative must also make some evaluative point about the central topic. In other words, a coherent narrative should display a consistent affective tone or stance in order to make emotional sense of the events being related. A narrative lacking in evaluative coherence leaves the listener wondering why, out of all the possible events, themes, or futures, the narrator chose that particular one to reveal.

Finally, the "integration index" of the narrative clarity measure refers to whether or not a narrative imparts information in an integrated manner, ultimately communicating the meaning of the experiences described within the context of the larger narrative. In an

integrated narrative, discrepancies, contradictions, and inconsistencies are resolved, and the various narrative elements are synthesized into a unified story.

Each narrative clarity index was coded according to a 7-point Likert scale in which 1 = Very Low, 2 = Low, 3 = Somewhat Low, 4 = Neutral, 5 = Somewhat High, 6 = High, and 7 = Very High. Because the chapters and theme descriptions were much briefer than the other sections, and thus did not comprise a complex sequence of events, it was decided that these accounts would not be coded for structure. Likewise, because theme descriptions were centered on communicating the overall significance of the narrative and did not involve articulating specific temporal or social parameters, it was decided that these accounts would not be coded for orientation. The remaining accounts (i.e., each of the three critical events and the two alternative futures) were coded on all four narrative clarity indices.

The cultural narrative clarity coding system yielded four discrete scores, each pertaining to one narrative clarity index (i.e., orientation, structure, affect, and integration), averaged across all episodes (i.e., chapters, critical events, alternative futures, and theme). Thus, participants' *orientation* score consisted of the orientation ratings for their chapters, three critical events, and two alternative futures. Participants' *structure* score consisted of the structure ratings for their three critical events and two alternative futures. Finally, participants' *affect* and *integration* scores consisted of the affect and integration ratings for their chapters, three critical events, two alternative futures, and theme. Participants were also given an *overall clarity* score, which averaged their four narrative clarity indices.

One native Quebecer, fluent in both French and English, listened to and coded all 38 narratives. Another native Francophone Quebecer, blind to the purpose of the study,

listened to and coded the 20 French interviews. Another native Anglophone Quebecer, also blind to the purpose of the study, listened to and coded the 18 English interviews. Cronbach alphas for the Orientation, Structure, Affect, and Integration indices, as well as for the overall clarity index, were computed to examine the inter-rater reliability amongst the judges. Every narrative clarity index proved to be adequately reliable ($.60 < $ alpha $<$ .88), with the exception of the Affect index calculated for Anglophones (alpha $= .46$). Additionally, all inter-rater correlations in terms of participants' Orientation, Structure, Affect, and Integration indices proved to be significant ($.47 < rs < .83$, $ps < .05$), with the exception of the Affect index calculated for Anglophones ($r = .31$, ns). The inter-rater correlation in terms of participants' overall narrative clarity score was 0.70 ($p < .001$) for the Francophone Quebecer narrative and 0.81 ($p < .001$) for the Anglophone Quebecer narrative. Judges' ratings were averaged for all subsequent analyses involving the narrative clarity indices.

Intercorrelations among the four cultural narrative clarity indices are presented in Table 2.1. The four narrative clarity indices were significantly correlated with one another. The weakest associations were found between the affect and orientation indices, as well as between the affect and structure indices. These results suggest that although affect is helpful in providing the narrative's evaluative point, it is less essential to the clarity of the narrative.

Taken together, the obtained Cronbach alpha coefficients, the inter-rater correlations in terms of participants' overall narrative clarity score, as well as the intercorrelations between the narrative clarity indices, indicate that the cultural narrative clarity measure as a whole does in fact demonstrate strong internal consistency. This suggests that the cultural narratives gathered with Francophone and Anglophone

Quebecers participants are indeed reliably codable according to a theory-driven scheme –

namely the construct of cultural narrative clarity – and thus amenable to quantitative

analyses. The only exception to this appears to lie in the Affect index, which was less

reliably coded for the Anglophone Quebecer cultural narrative, and which was generally

weakly associated with the other narrative clarity indices.

Table 2.1

Intercorrelations Among the Narrative Clarity Indices and Alpha Coefficients

	Orientation	Structure	Affect	Integration
Orientation	--			
Structure	.84***	--		
Affect	.36*	.45**	--	
Integration	.66***	.68***	.59***	--

Note. N = 38; * p <= .05; ** p <= .01; *** p <= .001.

Cultural narrative reaction times and evaluative tone coding. In addition to

being coded for clarity, each section of the Cultural Narrative Interview was at the same

time coded for reaction times and evaluative tone. The coding of reaction times involved

recording the number of seconds participants took before they actually started the

description of each account. Most inter-rater correlations in terms of reaction times

proved to be significant ($.56 < rs < .99, ps < .05$), with the exception of Anglophones'

peak ($r = .40$, ns) and positive future ($r = .42, p < .10$) accounts, as well as Francophones'

positive future ($r = .28$, ns) and negative future ($r = .37$, ns) accounts.

The coding of evaluative tone was performed because the "affect index" of the

narrative clarity measure assessed the extent to which the cultural narrative was

evaluatively coherent, and not whether the accounts were positive or negative. The coding of evaluative tone thus involved judging the extent to which the events described in the different sections of the narrative were communicated as being relatively positive, neutral, or negative in terms of the consequences they engendered for the participants' ingroup. Coding for evaluative tone allowed for a confirmation that participants told peak and positive future accounts that were "truly" positive for their people, as well as nadir and negative future accounts that were "truly" negative for their people. Coding for evaluative tone also established whether participants chose to narrate turning points and themes that were more positive or negative.

The peak, nadir, turning point, positive and negative futures, and theme sections of the Cultural Narrative Interview were coded for evaluative tone on a 7-point Likert scale, where 1 = Very Negative, 4 = Neutral, and 7 = Very Positive. Cronbach alphas for each narrative account were computed to examine the inter-rater reliability amongst the judges. The evaluative tone of every narrative account proved to be adequately reliable (.60 < alpha < .93), with the exception of Anglophones' peak (alpha = .48) and negative future (alpha = .34) accounts. Additionally, all inter-rater correlations proved to be significant (.47 < rs < .88, ps < .05), again with the exception of Anglophones' peak (r = .32, ns) and negative future (r = .22, ns) accounts.

The clarity of cultural identity reactive scales. After completing the Cultural Narrative Interview, participants were given a questionnaire that comprised two reactive measures of cultural identity clarity: group-concept clarity and ingroup entitativity. Ratings were made using 11-point Likert scales, where 0 = Strongly disagree, 5 = Neither agree nor disagree, and 10 = Strongly agree.

The Self-Concept Clarity Scale (Campbell et al., 1996) was adapted in order to assess the clarity of participants' cultural identity. Self-concept clarity (Campbell, 1990; Campbell & Lavallee, 1993) is defined as the extent to which the contents of an individual's self-concept are clearly and confidently defined, internally consistent, and temporally stable. The SCC Scale consists of twelve items tapping perceived internal consistency and temporal stability of self-beliefs, along with more generic self-certainty items. Campbell et al. (1996) report that the SCC scale exhibits excellent reliability, both in terms of internal consistency, temporal stability, and factorial integrity. Eight items (one positively and seven negatively worded) were retained that could best be applied to participants' ethnolinguistic group (i.e., Anglophone or Francophone Quebecers). Sample items include: "My beliefs about my group often conflict with one another", "On one day I might have an opinion of my group and on another day I might have a different opinion", and "In general, I have a clear sense of what my group is". Appropriate items were reverse-scored such that a high score on this variable indicates a high level of group-concept clarity. The obtained Cronbach alphas for this scale were 0.80 and 0.74 for Anglophones and Francophones, respectively.

Participants were also administered the Ingroup Entitativity Scale (Castano, Yzerbyt, & Bourguignon, 1999). The concept of entitativity refers to the degree to which a group is perceived as having a "real existence" by an aggregate of individuals. Ingroup entitativity has been shown to be related to, but distinct from, the concept of identification with the ingroup. Entitative groups have been shown to be perceived as possessing greater intentionality, defined as the presence of their own goals and agenda, as well as providing their members with an enhanced sense of security (Castano, 2004). Ten items (nine positively and one negatively worded) were retained for the present study. Sample

items include: "English (French) Quebecers have many characteristics in common", "English (French) Quebecers have had many shared experiences together", and "The English (French) Quebecer community has a real existence as a group". Appropriate items were reverse-scored such that a high score on this variable indicates a high level of perceived ingroup entitativity. The obtained Cronbach alphas for this scale were 0.81 and 0.79 for Anglophones and Francophones, respectively.

Self-esteem, social identity, and personal well-being scales. The questionnaire also assessed the dependent variables under investigation, that is, personal and collective self-esteem, social identity, and personal well-being. Several self-report scales were included in the questionnaire in order to fully account for participants' personal well-being. Specifically, the following constructs were assessed: satisfaction with life, depression, affect, anxiety, social anxiety, motivation, mastery, and normlessness. Unless otherwise stated, all ratings were made using 11-point Likert scales, where 0 = Strongly disagree, 5 = Neither agree nor disagree, and 10 = Strongly agree.

Participants' global personal self-esteem was assessed using Rosenberg's Self-Esteem Scale (SES; 1965). The SES has been shown to exhibit relatively high internal consistency and test-retest reliability (see Robinson, Shaver, & Wrightsman, 1991). The SES scale is comprised of ten items, five positively and five negatively worded, and requires respondents to report feelings about the self directly. Examples of statements include, "I feel that I have a number of good qualities", and "I feel I do not have much to be proud of". The Vallières and Vallerand's (1990) validated French translation was used for Francophone participants. Appropriate items were reverse-scored such that a high score on this variable indicates positive personal self-esteem. The obtained Cronbach alphas for Anglophones and Francophones were 0.57 and 0.62, respectively.

Participants' global collective self-esteem was assessed using Luhtanen and

Crocker's Collective Self-Esteem Scale (CSES; 1992). This scale is comprised of sixteen

items, eight positively and eight negatively worded. The Collective Self-Esteem Scale

parallels Rosenberg's Self-Esteem Scale in that it assesses global, relatively stable levels

of collective self-esteem. The scale consists of four subscales. Membership esteem

involves individuals' judgments of how good or worthy they are as members of their

social group (e.g., "I am a worthy member of the English (French) Quebecer

community"). Public collective self-esteem assesses individuals' judgments of how other

people evaluate their social group (e.g., "Overall, the English (French) Quebecer

community is considered good by others"). Private collective self-esteem assesses one's

personal judgments of how good one's social group is (e.g., "I often regret that I belong

to the English (French) Quebecer community"). Finally, the Importance to Identity

subscale assesses the importance of one's social group membership to one's self-concept

(e.g., "Overall, my membership in the English (French) Quebecer community has very

little to do with how I feel about myself"). Appropriate items were reverse-scored such

that a high score on this variable indicates positive collective self-esteem. The obtained

Cronbach alphas for the overall scale and the Membership, Public, Private, and

Importance to Identity subscales were, respectively, 0.88, 0.40, 0.74, 0.82, and 0.90 for

Anglophones, and 0.85, 0.76, 0.64, 0.77, and 0.82 for Francophones.

Participants were administered a Social Identity Scale (Porter, 1995). This scale

was included to reflect participants' feelings of commitment and closeness to their

cultural identity. This scale involves three subscales considered to be the most reflective

of the concept of social identification to one's ingroup: Connection, Importance, and

Expression. These subscales directly measure the extent to which an individual feels

connected with his or her social group, the importance that the individual places on his or her social identity, and the extent to which an individual expresses his or her social identity. For the present study, four statements (two positive and two negative) were retained for each subscale, for a total of twelve items. Examples of statements reflecting the connection, importance, and expression subscales include: "I feel connected with English (French) Quebecers as a group", "Compared to my other identities, my identity as an English (French) Quebecer is central to who I am", and "I don't engage in conversations about my identity as an English (French) Quebecer". Appropriate items were reverse-scored such that a high score on this variable indicates a high level of social identification. The obtained Cronbach alphas for the overall scale and the Connection, Importance, and Expression subscales were, respectively, 0.82, 0.82, 0.72, and 0.21 for Anglophones, and 0.84, 0.72, 0.47, and 0.64 for Francophones.

Participants' global life satisfaction was assessed using Diener et al.'s Satisfaction With Life Scale (SWLS; 1985). This well-validated 5-item scale measures the cognitive-judgmental aspect of subjective well-being, and it has been shown to exhibit high internal consistency and high temporal reliability. The SWLS is based on the assumption that one must ask individuals for their overall judgment of their life in order to measure the concept of life satisfaction. The standards upon which individuals base their judgments are not externally imposed. As such, the SWLS leaves individuals free to weight various domains and various feeling states in judging how satisfied they are. Examples of statements include: "In most ways my life is close to my ideal", and "The conditions of my life are excellent". Two other sets of questions were added which asked participants to focus on their satisfaction in two specific domains, their social and academic lives. Examples of these statements include: "In most ways my social life is close to my ideal",

and "The conditions of my school life are excellent". A high score on this variable indicates high levels of satisfaction with life. The obtained Cronbach alphas for the General, Academic and Social subscales were, respectively, 0.89, 0.90, and 0.93 for Anglophones, and 0.61, 0.88, and 0.86 for Francophones.

Depression was assessed using the Beck Depression Inventory (BDI) 13-item short form (Beck & Beck, 1972). The BDI is one of the most widely used self-report measure of depression in English, and it has been shown to exhibit high internal consistency and convergent validity (see Robinson, Shaver, & Wrightsman, 1991). The BDI short-form represents thirteen symptom-attitude categories of depression, including sadness, pessimism, sense of failure, dissatisfaction, guilt, self-dislike, self-harm, social withdrawal, indecisiveness, self-image change, work difficulty, fatigability, and anorexia. All categories except self-harm were included in the present study. An example of the sadness item includes, "I am so sad or unhappy that I can't stand it." Each item includes four alternative statements ranging in severity from 0 (neutral) to 3 (maximum severity). Participants were asked to pick out the one statement among the alternatives that best described how they felt on the day of the study. A 0 to 4 range of score indicates none to minimal degree of depression, 5 to 7 mild depression, 8 to 15 moderate depression, and 16 + severe depression.

Participants' positive and negative mood was assessed using the Positive and Negative Affect Schedule (PANAS; Watson et al., 1988). The PANAS is comprised of ten positive affect items and ten negative affect items. The scales have been shown to be highly internally consistent, largely uncorrelated, and stable at appropriate levels over a 2-month time period. Positive affect (PA) reflects the extent to which an individual feels enthusiastic, active, and alert. High PA denotes a state of high energy, full concentration,

and pleasurable engagement. In contrast, negative affect (NA) reflects the extent to which an individual feels hostile, nervous, and irritable. High NA denotes a state of subjective distress and unpleasurable engagement. Participants were asked to rate the extent to which they had felt different moods during the past few weeks using an 11-point Likert measurement scale, where 0 = Very slightly or not at all, 5 = Moderately, and 10 = Extremely. High scores on these variables indicate high levels of positive affect and high levels of negative affect. The obtained Cronbach alphas for the Positive and Negative Affect scales were, respectively, 0.49 and 0.82 for Anglophones, and 0.93 and 0.79 for Francophones.

Anxiety was measured by means of the Anxiety subscale of the Hopkins Symptom Checklist (HSCL; Derogatis et al., 1974). Items in the Anxiety scale describe seven symptoms characteristic of manifest anxiety in addition to including cognitive and somatic correlates of anxiety. Participants were asked to indicate the extent to which they had felt different symptoms during the past few weeks. Example of statements include: "suddenly scared for no reason" and "nervousness or shakiness inside". Ratings were made using an 11-point Likert scale, where 0 = Not at all, 5 = Some of the time, and 10 = All of the time. A high score on this variable indicates high levels of anxiety. The obtained Cronbach alphas for this scale were 0.88 and 0.82 for Anglophones and Francophones, respectively.

Participants were administered the Brief Fear of Negative Evaluation Scale (FNE; Leary, 1983). Fear of negative evaluation has been defined as an apprehension about others' evaluations, distress over negative evaluations from others, and the expectation that others will evaluate one negatively (Watson & Friend, 1969). The FNE scale is viewed as an index of the central cognitive aspects of social anxiety (see Robinson,

Shaver, & Wrightsman, 1991). Ten items were selected for the present study, six

negatively and four positively worded. Examples of statements include: "I worry about

what people will think of me even when I know it does not make any difference" and "I

rarely worry about what kind of impression I am making on someone". Appropriate

items were reverse-scored such that a high score on this variable indicates high levels

social anxiety. The obtained Cronbach alphas for this scale were 0.91 and 0.89 for

Anglophones and Francophones, respectively.

Participants' motivational profile was assessed using Sheldon and Kasser's self-

determination scale (1998). Participants were asked to indicate the extent to which each

of four items presently corresponded to one of the reasons that they generally pursued

their goals. These four reasons represent a continuum of perceived locus of causality for

action, ranging from non-self-determined to self-determined (Deci & Ryan, 1985; Ryan

& Connell, 1989). The first reason was external, that is, pursuing goals because

"...somebody else wants me to, or because I'll get something from somebody if I do".

Introjected reasons involved pursuing goals because "...I would feel ashamed, guilty, or

anxious if I did not". Identified reasons involved pursuing goals because "...I really

believe that my goals are important ones to have". The fourth reason was intrinsic, that

is, pursuing goals because "...of the fun and enjoyment which my goals will provide me".

Ratings were made using an 11-point Likert measurement scale, where 0 = Does not

correspond at all, 5 = Corresponds moderately, and 10 = Corresponds exactly. A self-

determination score was calculated by first doubling the external and intrinsic scores (the

two extremes of the self-determination continuum) and then subtracting the external and

introjected scores from the identified and intrinsic scores (c.f. Grolnick, Ryan, & Deci,

1991; Sheldon & Kasser, 1995). Thus, a high score on the self-determination variable indicates high levels of self-determination.

Pearlin et al.'s (1981) Mastery scale was also administered. Mastery refers to the extent to which individuals "see themselves as being in control of the forces that importantly affect their lives" (p. 340). Four items, all negatively worded, were retained for the present study. Examples of statements include: "I have little control over the things that happen to me" and "I often feel helpless in dealing with problems of life". Items were reverse-scored such that a high score on this variable indicates high levels of mastery. The obtained Cronbach alphas for this scale were 0.76 and 0.67 for Anglophones and Francophones, respectively.

Finally, normlessness was measured by means of Dean's 5-item Normlessness scale (1961). The guiding focus of this general alienation measure is that individuals at certain times may not perceive that there is a consensus with respect to appropriate behavior (see Robinson, Shaver, & Wrightsman, 1991). Sample items include: "People's ideas change so much that I wonder if we'll ever have anything to depend on" and "Everything is relative, and there just aren't any definite rules to live by". A high score on this variable indicates high levels of perceived normlessness. The obtained Cronbach alphas for this scale were 0.83 and 0.71 for Anglophones and Francophones, respectively.

Demographic questions. In the last section of the questionnaire, participants were asked to indicate their age, gender, major, first language, birthplace, and how long they had been living in Quebec. In addition, participants were asked the following questions: "How would you rate your knowledge of Canadian history?" and "How would you rate your knowledge of Quebec history?". Ratings were made using an 11-point Likert scale, with 0 (*Very Poor*) and 10 (*Very Good*) as anchors. Participants were finally asked to

indicate the total number of Canadian and/or Quebec history courses they had taken in their academic career. ANOVAs found no significant differences ($ps > .05$) between the self-reported level of history knowledge of Anglophones and Francophones, both for Canadian ($M_{A \, and \, F} = 5.3$) and Quebec ($M_A = 4.9$, $M_F = 6.2$, $p > .05$) history, as well as for the number of history courses they had taken ($M_A = 2.4$, $M_F = 2.5$, $p > .05$). Participants from the two cultural groups thus come from a similar background in terms of their knowledge of history. It should be noted, however, that Francophones' self-reported knowledge of Quebec history tends to be relatively higher than that of Anglophones. These results are somewhat expected given that the French curriculum in Quebec emphasizes Quebec history.

Participants' Descriptive Profile

Before focusing on the analyses aimed at testing the over-riding hypothesis of the present thesis, we end this methodology section by describing participants' descriptive statistical profiles on the dependent and independent variables under investigation in Study 1. We first present the means and standard deviations obtained on the cultural narrative clarity, evaluative tone, and reaction time scores, as well as on the reactive cultural identity scales. We then present the means and standard deviations obtained on the dependent variables.

The clarity of Anglophone and Francophone Quebecers' cultural identities. Table 2.2 includes the means and standard deviations obtained separately for Francophones and Anglophones on the cultural narrative clarity indices as well reactive cultural identity clarity scales. All the clarity measures were normally distributed.

ANOVAS found no significant differences between the cultural narrative clarity scores –

namely the Orientation, Structure, Affect, and Integration indices – of Francophones and

Anglophones ($ps > .05$). The means for both Anglophones and Francophones indicate

that our participants' cultural narrative clarity scores were clustered around the scale's

midpoint and presented reasonable variation.

Table 2.2

Narrative and Reactive Cultural Identity Clarity Scores: Means and Standard Deviations

Clarity Scores	Anglophones		Francophones	
	Mean	Std. Dev.	Mean	Std. Dev.
Narrative:				
Orientation	3.8	.89	4.0	1.03
Structure	4.1	.85	3.7	.92
Affect	3.8	.54	3.5	.81
Integration	4.1	.81	4.0	.90
Overall Clarity	3.9	.61	3.8	.76
Reactive:				
Group-Concept Clarity	5.8	1.8	6.5	1.5
Ingroup Entitativity	6.3	1.6	7.4	1.0

As for the two reactive measures of cultural identity clarity, that is, Group-

Concept Clarity and Ingroup Entitativity scales, an ANOVA comparing Anglophones and

Francophones revealed a significant difference on Ingroup Entitativity ($F (1, 37) = 6.2, p$

$< .05$), such that Francophone Quebecers perceive significantly more ingroup entitativity

than Anglophone Quebecers. The perceived ingroup entitativity means for both

Anglophones and Francophones nevertheless indicate that our participants perceive their

respective ingroup as having a fairly concrete existence, as scores are well above the scale's midpoint. An ANOVA found no significant difference on Francophones' and Anglophones' self-reported levels of group-concept clarity ($p > .05$). The means for this variable indicate moderate to fair levels of group-concept clarity, as scores are clustered above the scale's midpoint. Group-Concept Clarity and Ingroup Entitativity were significantly and positively correlated with each other ($r = .33$, $p < .05$), but no significant correlations were found between the reactive and the narrative clarity measures ($ps > .05$).

Cultural narrative reaction times and evaluative tone. The mean reaction times and evaluative tone scores obtained for the Francophone and Anglophone cultural narratives are presented in Table 2.3. ANOVAs revealed that all the sections of the Francophone and Anglophone cultural narratives were rated as being equal in evaluative tone ($ps > .05$). As for reaction times, ANOVAs revealed that Francophone and Anglophone participants did not differ in the amount of time they took before retrieving and describing each narrative account ($ps > .05$).

Thus, Francophones and Anglophones described peak and positive future accounts that were judged as being equally (and highly) positive, as well as nadir and negative future accounts that were judged as being equally (and highly) negative. Furthermore, our participants' turning point and theme narrative accounts were judged as being equally neutral, as means for these accounts are situated around the scale's midpoint. Finally, the observations regarding reaction times indicate that our participants from the two ethnolinguistic groups held cultural narrative templates that were equally accessible.

The personal and collective self-esteem, social identification, and personal well-being of Anglophone and Francophone Quebecers. Table 2.4 presents the means and standards deviations obtained separately for Francophone and Anglophone Quebecers on

Table 2.3

Cultural Narratives: Mean Reaction Times (in Seconds) and Evaluative Tone

Narrative Sections		Francophones	Anglophones
Chapters:	Reaction Time	12.3	17.3
Peak:	Evaluative Tone	5.9	6.2
	Reaction Time	26.2	33.4
Nadir:	Evaluative Tone	1.9	1.8
	Reaction Time	13.2	25.7
Turning Point:	Evaluative Tone	3.9	4.1
	Reaction Time	18.6	40.5
Positive Future:	Evaluative Tone	6.0	5.9
	Reaction Time	14.1	12.5
Negative Future:	Evaluative Tone	1.7	1.9
	Reaction Time	5.3	6.4
Theme:	Evaluative Tone	4.8	4.3
	Reaction Time	13.4	13.0

the personal and collective self-esteem as well as social identity scales. All the self-esteem and social identity scores were normally distributed. ANOVAs found no significant differences between the personal self-esteem and collective self-esteem of Francophones and Anglophones ($ps > .05$). The means indicate relatively high levels of personal self-esteem. Our participants also report relatively high levels of Membership and Private collective self- esteem, relatively fair levels of Public collective self-esteem, and moderate levels of Identification collective self-esteem.

ANOVAs comparing Anglophones and Francophones, however, revealed a significant difference in the Expression subscale of the Social Identity Scale ($F(1, 37) =$

Table 2.4

Self-Esteem and Social Identity Scales: Means and Standard Deviations

Esteem and Identity Scales	Anglophones		Francophones	
	Mean	*Std. Dev.*	Mean	*Std. Dev.*
Personal Self-Esteem	8.2	*0.9*	8.3	*0.9*
Collective Self-Esteem	6.6	*1.5*	6.8	*1.2*
Membership	7.6	*1.1*	7.4	*1.3*
Private	7.7	*1.5*	8.1	*1.4*
Public	6.5	*2.1*	6.5	*1.6*
Identification	4.8	*2.7*	5.3	*2.1*
Social Identity	5.1	*1.4*	5.9	*1.5*
Connection	7.0	*1.7*	7.2	*1.7*
Importance	4.5	*1.9*	5.4	*1.5*
Expression	3.8	*1.5*	5.2	*1.8*

6.4, $p < .05$), such that Francophone Quebecers express their social identity as Francophones significantly more than Anglophone Quebecers express their social identity as Anglophones. It should nevertheless be noted that Francophones and Anglophones report equally high feelings of connection to their respective ingroups and consider their respective social identity as being equally – although moderately – important to them.

Table 2.5 includes the means and standard deviations obtained separately for Francophone and Anglophone Quebecers on the personal well-being scales. All the well-being scores were normally distributed, except the Positive Affect scale, for which skewness and kurtosis values fell out of the ±2 range for acceptable distribution. ANOVAs found no significant differences between the well-being scores of

Table 2.5

Personal Well-Being Scales: Means and Standard Deviations

Well-Being Scales	Anglophones		Francophones	
	Mean	*Std. Dev.*	Mean	*Std. Dev.*
HSCL – Anxiety	2.3	*1.9*	2.5	*1.6*
Depression	2.7	*2.1*	2.4	*1.8*
Mastery	7.8	*1.6*	7.7	*1.4*
Self-Determination	13.2	*9.2*	18.0	*7.8*
Negative Affect	3.6	*1.6*	3.2	*1.5*
Positive Affect	7.6	*.78*	7.1	*1.7*
Normlessness	4.8	*2.4*	4.5	*1.7*
SWL – General	7.7	*1.7*	7.2	*1.3*
SWL – Academic	6.7	*2.2*	7.2	*2.1*
SWL – Social	7.4	*2.0*	7.5	*1.8*
FNE – Social Anxiety	5.0	*2.2*	4.9	*2.1*

Francophones and Anglophones ($ps > .05$). The means indicate that our participants demonstrate equally and relatively positive personal well-being.

For purely exploratory purposes, and in order to reduce the number of personal well-being scales to a smaller number of meaningful composites, a Principal Component Analysis (PCA) with a Varimax rotation was performed on the standardized personal well-being variables. The Positive Affect scale was eliminated from further analyses because it was not normally distributed. The PCA yielded 3 components displaying eigenvalues above 1.000. Table 2.6 presents the Rotated Component Matrix. Since the PCA was performed on a very small number of participants, intercorrelations were computed within each component. Every scale within each component was significantly

Table 2.6

Standardized Personal Well-Being Scores: Rotated Component Matrix

Well-Being Scales	Component 1 (39%)	Component 2 (14%)	Component 3 (12%)
Anxiety	.75		
Negative Affect	.75	-.35	.34
Satisfaction – General	-.73		
Satisfaction – School	-.71		
Self-Determination		.78	-.34
Satisfaction – Social		.78	
Social Anxiety	.30	-.74	
Mastery			-.83
Depression			.67
Normlessness		-.32	.59

Note. Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization. Rotation converged in 5 iterations. Numbers in parentheses represent the percentage of total variance explained by each component.

intercorrelated with the other ($.30 < rs < .75, ps < .05$) in the expected direction. Only one correlation, between Depression and Normlessness within Component 3, emerged as marginally significant ($p = .09$).

Well-Being Cluster 1 is characterized by high levels of negative affect and anxiety, combined with low levels of satisfaction with life in general and academic life. Cluster 1 will hereafter be referred to as "Dissatisfaction and Negative Affect." Well-Being Cluster 2 is characterized by high levels of self-determination and high levels of satisfaction with social life, combined with low levels of social anxiety. The Social Anxiety scale focuses on people's fear of being socially evaluated in a negative manner,

and it is logical that someone who does not fear such social judgments should be satisfied with his/her social life. Cluster 2 will hereafter be referred to as "Self-Determination and Social Satisfaction." Well-Being Cluster 3 is characterized by low levels of mastery combined with high levels of depression and high feelings of normlessness. One common characteristic between lack of mastery and normlessness is the feeling of helplessness, so Cluster 3 will hereafter be referred to as "Depression and Helplessness."

These three personal well-being computes yielded satisfactory levels of internal consistency (Cronbach alphas Component 1 = .79, Component 2 = .75, Component 3 = .61). ANOVAs were performed on the three well-being computes and revealed no significant differences between Francophones and Anglophones ($ps > .05$).

Summary. Overall, both Francophone and Anglophone Quebecer participants appear to have an equally (and moderately) clear cultural identity template in mind. Indeed, Anglophones' and Francophones' scores on the cultural narrative clarity indices and on the Group-Concept Clarity scale do not differ, and they are clustered around the scales' midpoint. Both groups also report perceiving their respective ingroup as having a relatively concrete existence – Francophones more so than Anglophones. Moreover, in addition to being equivalent in clarity, Francophone and Anglophone Quebecers' respective cultural narratives appear to be equivalent in evaluative tone as well as in accessibility.

Francophone and Anglophone participants report equal levels of social identification with their respective ingroup on two dimensions: in terms of feelings of connection, which were relatively high, and in terms of feelings of importance, which were more moderate. However, Francophones report expressing their social identity significantly more than Anglophones do. The observation that Anglophones perceive less

ingroup entitativity than Francophones, and report expressing their social identity less than Francophones, indicates that Anglophone Quebecer participants tend to keep a lower "collective" profile compared with their Francophone counterparts. Finally, both Francophone and Anglophone Quebecer participants appear to have equally high levels of personal self-esteem and personal well-being. Both groups also report equal levels of collective self-esteem.

Results

Cultural Narratives: Qualitative Analysis

The purpose of this section is to describe the content of our participants' cultural narratives as assessed by the Cultural Narrative Interview. Because of the novelty of our methodology, it seemed especially important to provide a complete depiction of Francophones' and Anglophones' cultural narratives in order to provide a context for subsequent quantitative analyses aimed at testing the present thesis' over-riding hypothesis. The complete chronological summary of Francophones' and Anglophones' chapters and critical events content may be found in Appendix B. Percentage figures will be reported throughout this section, although it should be kept in mind that these figures are based on a relatively small sample size. We begin by describing the content of Francophone Quebecers' cultural narrative.

The Francophone Quebecer Cultural Narrative

Chapters. Francophone participants spontaneously generated an average of 5.6 chapters as constituting their people's story. At which point in history, and with which events, did the Francophone Quebecer cultural narrative commence? A very clear consensus emerged among Francophone participants as to how their story in Quebec began: all of them (100%) described the arrival of French colonizers in North America as constituting their very first chapter. All of our Francophone participants clearly perceive their cultural narrative beginning as early as the 1500s.

The next important event in Francophones' cultural narrative chapters was the early conflicts between French and English colonizers in New France, namely the 1754-1760 Conquest War, which resulted in Great Britain taking over New France, and/or the 1837-1838 Patriots Rebellions. These early conflicts were described by ninety-five percent of Francophones as constituting one or more chapters in their people's story. The colonial conflicts thus clearly consist of another major narrative building block for almost all of Francophone participants.

Finally, eighty percent of Francophone participants described events related to the theme of Francophone Quebecer nationalism as constituting one or more chapters in their people's story. The Quiet Revolution in the 1960s, the creation of the separatist party "Parti Québécois" in 1968, the election of René Lévesque as Quebec's Prime Minister in 1976, and/or the general theme of the political independence of Quebec from Canada appear to be important narrative building blocks for Francophone participants.

Peak Experience. When asked to describe the moment in their story in which their people experienced extreme positive emotions, twenty percent of Francophone

participants mentioned the separatist party "Parti Québécois" being voted to power with the leadership of René Lévesque in 1976 as constituting a peak experience. For fifteen percent of Francophones, a peak moment occurred in 1967 when the French General Charles de Gaules shouted what would become the slogan of Quebec independence, "*Vive le Québec libre!*"

Other peak moments mentioned by Francophones included: when the first French colonizers settled in the New World (10%); the 1754-1760 British Conquest (10%); the 1837-1838 Patriots Rebellions (10%); the 1812-1815 war against the United States (5%); when the allies won the Second World War in 1945 (5%); when the political party "l'Union Nationale" fell out of power at the death of its leader, Maurice Duplessis, in 1959 (5%); the 1967 Montreal Universal Exhibition (hereafter referred to as Expo67; 5%); the 1970s generally, with the "Peace and Love" movement (5%); the introduction of Bill 101 in 1977 (5%); and the 1982 Constitutional Act (5%).

Nadir Experience. A quarter (25%) of Francophone participants described the 1837-1838 Patriots Rebellions as constituting the darkest moment in their people's history. Another nadir moment for Francophone Quebecers was the October Crisis in 1970, when Francophone Quebecer extremists kidnapped a British trade commissioner and Quebec's Labour Minister, Pierre Laporte, who was later killed. This event was mentioned by fifteen percent of Francophone participants as the moment in which their people felt the most extreme negative emotions. For another fifteen percent of Francophones, the 1754-1760 British Conquest constituted their people's darkest moment.

Other nadir moments mentioned by Francophones included: the economic crash and Great Depression of the 1930s (10%); the deportation of the Acadians (the French

population in Nova Scotia) by the British in 1755 (5%); the era when Maurice Duplessis

was Quebec's Prime Minister (1936-1939, 1944-1959), which is often referred to as "*la*

Grande Noirceur" (5%); the 1980s recession (5%); the 1980 and the 1995 referendums

on Quebec sovereignty (5%); the 1982 Constitutional Act (5%); the 1998 ice storm (5%);

and the current unresolved sovereignty debate (5%).

Turning Point. Participants were finally asked to think of a third important or

significant event, positive or negative, which could also constitute a turning point for their

people's narrative. Twenty percent of Francophone participants described the Quiet

Revolution of the 1960s – during which Quebec's institutions were modernized and

Quebec nationalism began to find a voice – as capturing a turning point in the story of

Francophone Quebecers. An additional fifteen percent of participants articulated this

third important moment in their people's narrative around the theme of religion,

highlighting the era when Francophone Quebecers were subjugated by the power of the

clergy during the first half of the 1900s, or when Francophone Quebecers freed

themselves from the Church's power in the 1960s.

Other turning points mentioned by Francophones included: the 1759 Battle of the

Plains of Abraham (10%), when Quebec City fell in the hands of the British; the 1970

October Crisis (10%); the 1837-1838 Patriots Rebellions (5%); the Industrial Revolution

(5%); Maurice Duplessis' era (5%); the period during which Jean Drapeau was the mayor

of Montreal, the Montreal Metro system was built, and Expo67 and the 1976 Montreal

Olympics Games took place (5%); when the separatist party "Parti Québécois" won the

provincial election in 1976 (5%); the 1980 referendum on Quebec sovereignty (5%);

when Robert Bourassa affirmed that Quebec had a distinct character (5%); the 1995

referendum on Quebec sovereignty (5%); and the Americas Summit held in Quebec City in 2002 (5%).

General observations regarding the critical events. Two events that were mentioned stand out as being particularly important for the Francophone Quebecer narrative throughout the critical events section of the interview. The 1837-1838 Patriots Rebellions was mentioned by forty percent of our Francophone participants either as a peak, nadir, or turning point. To explain briefly, the Patriots were a French-Canadian political party that demanded protection for the French culture and language in Lower Canada (now Quebec). After London rejected their demands, the Patriot leaders organized a revolt, which was crushed by the British army. Another forty percent of our Francophone respondents mentioned the 1754-1760 British Conquest generally, or, specifically, the 1759 Battle of the Plains of Abraham and Acadians' 1755 deportation, as constituting an important moment in their narrative as a peak, nadir or turning point. At first it may seem inconsistent that events such as the British Conquest or the Patriots Rebellions were mentioned by some as extremely positive for their ingroup, whereas for others these events were interpreted as extremely negative. Participants who considered these events as peak moments emphasized that these were times when Francophones stood up and fought for their rights against the English – even if they were not victorious. Those who chose these events as nadir moments emphasized the negative consequences these events had for Francophones as an increasingly disenfranchised group in the context of an English-dominated Quebec.

The creation of the Parti Québécois and/or when the Parti Québécois won the election with René Lévesque as its leader is another event that stood out in the Francophone Quebecer narrative: a quarter (25%) of Francophones mentioned this event

either as a peak or a turning point. Another quarter (25%) of Francophones thought of the 1970 October Crisis as capturing a nadir or a turning point in the Francophone Quebecer narrative. Finally, the Quiet Revolution was brought up by twenty percent of Francophones as constituting an important turning point in their narrative. In sum, Francophone Quebecers chose quite consensually to narrate critical events that carried a clear collective emphasis.

Positive Future. Participants were asked to describe what they would like to see happen in the future for their people, including what future goals and dreams their people might accomplish or realize. For forty percent of Francophones, a positive future for their people involved more cultural, political, and economic autonomy as well as power and control for Quebec without separating from Canada. For another thirty-five percent of Francophones, the separation of Quebec from Canada clearly constituted their vision of a positive future for their people. Quebec sovereignty represents the desired collective future for seventy-five percent of Francophones.

Other positive future accounts included: the status quo (5%); the end of Francophone-Anglophone wars and tensions within Quebec (5%); the growth of nationalism (5%); settlement of the sovereignty debate by either a YES or a NO victory (5%); and the association of Quebec to the European Union (5%).

Negative Future. Participants were also asked to describe a highly undesirable future for their people, one that they feared could happen to their people but that they hope does not. The possibility of Quebec becoming an English-speaking territory, either by its assimilation to Canada or to the United States, or by the weakening of Quebec nationalism, clearly represents Francophones' worst fear, as this was the negative future account of seventy percent of our Francophone participants. For fifteen percent of

Francophones, a negative future was captured by the separation of Quebec, or any other province, from Canada. Other negative future accounts included: the status quo (10%) and Quebec's loss of its political and economic powers (5%).

Theme. Participants were finally asked to describe a central theme, message, or idea that ran throughout their story. For forty percent of our Francophone Quebecers, the central message of their cultural narrative was clearly articulated around the idea of "*battle*". These participants described the Francophone Quebecers narrative as one where Francophones have always had to fight – and still are fighting – against various sources of oppression to survive as a people, as well as to keep their freedom, culture, and values. Another thirty percent of Francophones described their group narrative's theme around the idea of "*desire for empowerment*". For these participants, the theme of the Francophone Quebecers narrative was captured by Francophones' quest to be recognized as, and become, an autonomous and independent people.

Other themes included Francophone Quebecers as: a colonized people (10%); a strong people (10%); a weak people (5%); and an *innocent* (or inexperienced) people afraid of making a *faux-pas* (5%).

The Anglophone Quebecer Cultural Narrative

Chapters. Anglophone participants spontaneously generated an average of 3.8 chapters as constituting their people's story, a significantly smaller number of chapters than those generated by their Francophone counterparts ($M = 5.6$; $t (34) = -4.6$, $p < .001$). At which point in history, and with which events, did the cultural narrative commence for Anglophone Quebecers? For eighty-one percent of Anglophone participants, Chapter 1

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involved the description of European colonizers' arrival in North America, and/or the
early interactions and conflicts between French and English colonizers in the New World.
A majority of Anglophone Quebecers perceive their cultural narrative as beginning as
early as the 1500s. However, only thirty-nine percent of our Anglophone Quebecers
mentioned the early conflicts between French and English colonizers in the New World
as constituting another chapter in their narrative, compared with ninety-five percent of
their Francophone counterparts. Thus, colonial conflicts do not seem to be as important
for the Anglophone narrative as for the Francophone narrative.

In fact, after the arrival of the European colonizer in North America, the next
important narrative building block for Anglophones appears to be events related to the
theme of growing Francophone Quebecer nationalism from the 1960s on – and the
consequent feeling of threat within the Anglophone Quebecer community. Indeed,
seventy-eight percent of our Anglophone participants described the Francophone
Quebecer separatist movement generally, the 1980 and 1995 referendums, and the
introduction of education and language laws in the 1970s as constituting one or more
chapters in their people's story.

Peak Experience. When asked to describe the moment in their story in which
their people experienced extreme positive emotions, thirty-three percent of Anglophone
participants indicated that such a moment was captured by the 1995 Referendum
Anglophone Rally, where between 40,000 and 100,000 English Canadians came to
Montreal to tell Quebecers to vote "NO" three days before the second referendum on
Quebec sovereignty. In total, the 1995 referendum was mentioned by forty-four percent
of Anglophone participants as constituting the peak moment in their narrative, as the
"NO" victory was mentioned by an additional eleven percent of Anglophones as a peak

experience. For twenty-eight percent of Anglophone participants, a peak moment in their people's story was captured through the Olympic Games according to their narratives: seventeen percent mentioned the 1976 Montreal Olympic Games and eleven percent mentioned the 2002 Salt Lake City Olympic Games during which the Canadian hockey team won the gold medal. The Olympic Games were interpreted by Anglophone participants as a time when divisions within Quebec were forgotten, as everyone focused on a greater goal – namely to show that Montreal is a great city and/or that Canadians are a great people.

Other peak experience accounts included: when the first English colonizers settled in the New World (11%); when Laurier came into power as Canada's Prime Minister in 1896 (6%); the end of the Second World War (6%); and the 1980 referendum on Quebec sovereignty "NO" victory (6%).

Nadir Experience. For almost a quarter of Anglophone Quebecers, the darkest moment in their people's history was more internationally-oriented, as the terrorist attacks of September 11th 2001 constituted the nadir moment for twenty-two percent of them. The following two events were each mentioned by seventeen percent of Anglophone participants as constituting a nadir moment in the Anglophone Quebecer narrative: the October Crisis in 1970, and the introduction of Bill 101 in 1977. Bill 101 legislated French as the official language of Quebec public and para-public administration, required most businesses with more than fifty employees to operate mainly in French, restricted access to English schools, and prohibited the use of English on commercial signs. For another seventeen percent of Anglophones, a nadir moment was captured by the two referendums on Quebec sovereignty generally – which were interpreted as times when great threat was felt within the Anglophone community – or specifically Jacques

Parizeau's speech after the 1995 referendum on Quebec sovereignty, when he blamed "money and the ethnic vote" for the "NO" victory.

Other nadir accounts included: the Second World War (11%); when the first colonizers wiped out the Aboriginal population in the New World (6%); when the English people became a minority in Quebec (6%); and when Brian Mulroney fell out of office (6%).

Turning Point. Participants were finally asked to think of a third important or significant event, positive or negative, which could also constitute a turning point for their people's narrative. For almost a quarter (22%) of Anglophones, the introduction of Bill 101 with its consequences for the education system in Quebec constituted another important event in their people's narrative. For seventeen percent of Anglophones, such a moment was captured by the Olympic Games – either the 1976 Montreal Olympic Games, or when the skaters Salé and Pelletier won the gold medal during the 2002 Salt Lake City Olympic Games.

Other turning point accounts included: the 1995 referendum on Quebec sovereignty (11%); the settling of the Irish people in the New World (6%); when the Francophone and Anglophone populations in Quebec were of equal size (6%); the conscription debate between the Francophone and Anglophone communities during the First World War (6%); the Second World War's D-Day (6%); when Jean Chrétien came into power as Canada's Prime Minister (6%); the Meech Lake Accord and Charlottetown Accord failures (6%); the 1996 flooding in Saguenay (6%); the 1998 ice storm (6%); and the merging of the city of Montreal (6%).

General observations regarding the critical events. Some events mentioned stand out as being particularly important for the Anglophone Quebecer narrative

throughout the critical events section of the interview. The most often described critical

moment was clearly related to the referendums on Quebec sovereignty; the two

referendums in general, the 1995 Anglophone Rally, the 1980 and 1995 "NO" victories,

and Parizeau's post-referendum speech were mentioned by seventy-eight percent of

Anglophone participants as constituting an important critical event in their cultural

narrative. The 1976 Montreal Olympic Games were mentioned by twenty-eight percent

of Anglophone participants as constituting either a high point or a turning point event in

their narrative. Another twenty-eight percent of Anglophone participants mentioned the

introduction of Bill 101 as constituting either a low point or a turning point event in their

cultural narrative. Events surrounding the advent of the two World Wars were also

mentioned by twenty-eight percent of our Anglophone Quebecer participants. Finally,

the September 11th terrorist attacks were considered by twenty-two percent of

Anglophones as constituting an important critical event in their people's story.

In sum, the critical events that Anglophone Quebecers chose to narrate appear to

carry far less collective emphasis when compared to Francophones. Indeed,

Anglophones' narrative building blocks are not as centered on the idea of actively raising

the status of their ingroup compared to Francophones.

Positive Future. Participants were asked to describe what they would like to

happen in the future for their people, including what future goals and dreams their people

might accomplish or realize. For half (50%) of Anglophones, a positive future was

captured by everyone in Quebec (particularly Anglophones and Francophones) getting

along, being happy together, and accepting each other in spite of differences. An

additional twenty-eight percent of Anglophones dreamed of a Quebec where everybody

would speak both English and French, a Quebec in which language laws were changed to promote bilingualism.

Other positive future accounts included: that the Francophone and the Anglophone communities come to a compromise, no matter what it is (6%); redefining Anglophones as being distinct from the United States (6%); better representation of Anglophones in the Quebec government (6%); and the status quo (6%).

Negative Future. Participants were also asked to describe a highly undesirable future for their people, one that they feared could happen to their people but that they hope does not. For more than a quarter (28%) of Anglophone participants, the worst possible future for their people's cultural narrative was the separation of Quebec from Canada. Another thirty-three percent of Anglophones feared that the French language would dominate Quebec, with the consequence of Anglophones being forced to move out of the province or assimilate. It is interesting to note that for sixty-one percent of Anglophones, their worst possible future consists of Francophones' expressed desire for a positive future. For seventeen percent of Anglophones, a negative future for their people was captured by a growing division between the Anglophone and Francophone communities in Quebec. Another seventeen percent of Anglophones feared becoming like, acting like, or being taken over by Americans. Finally, one participant (6%) feared that the English language would become the dominant language in Quebec, subjugating the French language.

Theme. Participants were finally asked to describe a central theme, message, or idea that ran throughout their story. For thirty-nine percent of our Anglophones, the central message of their narrative was articulated around an *"intergroup relations"* perspective. These Anglophones described their narrative theme as one of continuous

and ongoing tensions and barriers between the Francophone and Anglophone Quebecer

communities, as well as how Anglophones and Francophones are trying to strike a

balance. For another thirty-nine percent of Anglophones, their narrative's message was

articulated more around an "*intragroup dynamic*" perspective. These participants thought

that their narrative emphasized how important it was to unite and come together as a

people in order to strengthen the Anglophone community. Other themes included: the

downward struggle of English people in Quebec (6%); English people trying to find their

role in Quebec (6%); and English people caring about Quebec and wanting to build their

culture in this province (6%).

Discussion
Cultural Narratives: Qualitative Analysis

The first goal of the present study was to investigate the degree of consensus as to

the basic outline of the Francophone and the Anglophone Quebecer cultural narrative. In

other words, does the cultural identity of Francophones and Anglophones indicate a

shared history? This qualitative analysis section demonstrates that both groups expressed

noticeable areas of consensus regarding the basic outline of their respective group's story.

Indeed, specific events or moments emerged as being important narrative building blocks

in the Francophone and the Anglophone Quebecer narrative.

For Francophones, such narrative building blocks included the 1754-1760 British

Conquest, the 1837-1838 Patriots Rebellions, the creation and victory of the Parti

Québécois in the 1976 provincial elections, the 1970 October Crisis, and the Quiet

Revolution of the 1960s. With Anglophones, narrative building blocks included the

advent of the two World Wars, the 1976 Montreal Olympic Games, the introduction of Bill 101, events surrounding the 1995 referendum on Quebec sovereignty, and the September 11th terrorist attacks.

With the exception of the two World Wars and the terrorist attacks of September 11th, it is interesting to note that our participants' narrative building blocks are all articulated around a Francophone versus Anglophone intergroup relations framework. This observation leads to an important aspect of our participants' cultural narratives that is worth emphasizing. Both groups spontaneously conveyed their cultural narratives around a default intergroup relations perspective with the salient outgroup in the Quebec socio-political context. In a sense, the narrative procedure may have revealed our participants' "true" concerns, contextualized in time, place, and role (McAdams, 1996): namely, the distribution of power in Quebec between Anglophones and Francophones over time.

This leads to another interesting observation regarding our participants' cultural narratives that is worth highlighting. While Francophones and Anglophones positioned their respective ingroup using the same social framework, their use of temporal framework was nevertheless very different. Even though the Cultural Narrative Interview compelled participants to take a temporal perspective when telling their collective story (from the remembered past to the anticipated future), the Anglophone Quebecers' narrative is mostly embedded from the 1970s on, whereas several important narrative building blocks for Francophones refer to events that took place in the period ranging from 1754 to 1838. To further develop this idea, we take a closer look at Francophone and Anglophone Quebecers' cultural narrative content of the chapters and critical events sections separately.

It should first be noted that Francophones provided an outline of their people's story that contained significantly more chapters than did Anglophones. This difference might be due to the fact that Francophones provided a more detailed account of the colonial historical period. Indeed, for more than half (53%) of our Anglophone participants, Chapter 2 is already situated in the second half of the 1900s, whereas for all of our Francophone participants (100%) Chapter 2 is still concerned with events that took place before 1838, namely, the settling of the French people in Nouvelle-France and the inter-colonial conflicts. In fact, the second half of the 1900s comes into play for a majority of Francophones (37%) only as of Chapter 4.

Additionally, the defining moments or critical events for Francophones and Anglophones are concentrated in very different historical eras. For instance, the narrative peak occurred between the years 1534 and 1838 for thirty-five percent of Francophones, compared with eleven percent of Anglophones. Moreover, for thirty percent of Francophones, the narrative peak took place during the 1940s through to the 1960s, compared with six percent of Anglophones. Another thirty percent of Francophones situated their peak experience in the 1970s, compared with seventeen percent of Anglophones. In fact, the narrative peak happened between 1990 and 2002 for more than half of the Anglophone participants (55%), compared with none of the Francophone participants. Thus, the defining moment at which their ingroup was at its highest point is relatively recent for Anglophones and relatively distant for Francophones.

As for the moment at which their ingroup was at its lowest point, such a narrative nadir occurred between the years 1754 and 1838 for almost half of Francophones (45%), compared with six percent of Anglophones. In fact, the Anglophones' narrative nadir happened far more recently than their Francophone counterparts: it occurred in the 1970s

for a third (33%) of them (compared with fifteen percent for Francophones), and between

the years 1990 to 2002 for another third (33%) of them (compared with ten percent for

Francophones). Parallel to their peak experience, the defining moment that made their

ingroup disadvantaged is relatively recent for Anglophones and relatively distant for

Francophones.

The same observation applies for the Anglophones' turning point; for forty-four

percent of them situated such a moment between the years 1990 and 2002, compared with

ten percent of Francophones. However, the Francophones' turning point is relatively

more recent than their self-reported peak or nadir; twenty percent of them situated such a

moment from the 1940s through to the 1950s, and twenty-five percent of them situated

such a moment in the 1960s.

Francophone and Anglophone Quebecers can be seen as two groups possessing a

double status in Quebec, as they both can be considered a disadvantaged or an advantaged

group depending on the focus of social and temporal comparisons. The last relevant

question to address then is: Did Francophone and Anglophone Quebecers focus on

aspects of their respective cultural narrative that made them appear relatively advantaged

or disadvantaged? Qualitative analyses demonstrate that Francophones clearly described

a cultural narrative of an ongoing struggle to protect their language and culture against the

"English threat", and they still perceive their ingroup as being linguistically and culturally

threatened by Anglophones within Quebec, but mostly by Anglophones outside Quebec

(as represented by the rest of Canada and the United States). Anglophones described a

cultural narrative in which there has been a growing threat from the 1970s on from

Francophones within Quebec. Indeed, the expressed point of view of Anglophones is that

with the arrival of the Parti Québécois, and the introduction of language legislations,

Francophones now hold the political power to promote the French language in Quebec at the expense of the English language.

Generally speaking, neither Francophones nor Anglophones told an advantaged or dominant-group cultural narrative. What emerges from their accounts is that both groups feel disadvantaged and threatened by the other. Interestingly, however, Francophones and Anglophones react quite differently to this perceived relative status inferiority. Indeed, what surfaces from their positive future accounts is that Francophones and Anglophones favour very different strategies for future intergroup relations. On the one hand, Francophones emphasize the need to make their ingroup stronger by separating from Canada or gaining more power within Canada. In Social Identity Theory (Tajfel & Turner, 1979) terms, Francophones appear to favour social competition. Anglophones, on the other hand, appear to prefer social cooperation and harmony, and they put the emphasis on the need to erase or blend group boundaries within Quebec.

Against the backdrop of a qualitative analysis of Francophone and Anglophone Quebecers' cultural narratives, we turn our attention to quantitative analyses that investigate the role of cultural identity clarity for personal and collective self-esteem, as well as personal well-being.

Results

Cultural Narratives: Quantitative Analyses

The purpose of this section is to investigate the over-riding hypothesis that a clear cultural identity is associated with positive personal and collective self-esteem, strong social identification, as well as positive personal well-being. Analyses of variance

(ANOVAs) were conducted using the median-splits of the cultural identity clarity measures, both scalar (Group-Concept Clarity; Ingroup Entitativity) and narrative (Orientation, Structure, Affect, and Integration indices). This resulted in a series of 2 (Clarity of Identity: High; Low) by 2 (Ethnolinguistic Groups: Anglophones; Francophones) ANOVAs on each of the dependent variables (Social Identity; Collective Self-Esteem; Personal Self-Esteem; Personal Well-Being). In order to ensure equal cell sizes, ethnolinguistic group-specific median splits were created when the median differed for Anglophones and Francophones. This resulted in group-specific median splits for Ingroup Entitativity as well as for Group-Concept Clarity. Tests of simple main effects were used to investigate interactions that resulted from the omnibus analyses. For each ANOVA, the η^2 statistic (Cohen, 1988) is reported in order to illustrate the amount of variance accounted for in the dependent variable by the effect. Cohen proposes the following convention for interpreting the η^2 statistic: small effect size $\eta^2 = .01$; medium effect size $\eta^2 = .06$; and large effect size $\eta^2 = .14$.

The first set of results describes the links between reactive measures of cultural identity clarity (namely, Group-Concept Clarity and Ingroup Entitativity) and the dependent variables. The second set of results describes the links between narrative measures of cultural identity clarity (namely, Orientation, Structure, Affect, and Integration indices) and the dependent variables.

Reactive Measures of Cultural Identity Clarity

The hypothesis for this first set of results is that individuals who report a clear group-concept, and who perceive high levels of ingroup entitativity, will also possess

positive collective and personal self-esteem, strongly identify with their ingroup, and demonstrate positive personal well-being.

The role of group-concept clarity for identity, esteem, and well-being. Group-Concept Clarity (High; Low) * Ethnolinguistic Group (Anglophones; Francophones) ANOVAs were performed on the Collective Self-Esteem subscales. Univariate analyses revealed a significant Group-Concept Clarity * Ethnolinguistic Group interaction for Public collective esteem (F (1, 34) = 7.4, $p < .01$, $\eta^2 = .18$), presented in Figure 2.1.

Figure 2.1. Mean public collective self-esteem scores for Francophones ($n = 20$) and Anglophones ($n = 18$) with high and low group-concept clarity.

Tests of simple main effects within Francophone participants revealed that Francophones with high group-concept clarity report significantly higher Public ($M = 7.6$) collective esteem scores than Francophones with low group-concept clarity ($M = 5.4$; F (1, 18) = 19.6, $p < .001$, $\eta^2 = .52$). Tests of simple main effects within Anglophone

respondents revealed that scores for Public collective esteem did not differ significantly

($p = .47$, $\eta^2 = .03$) for Anglophones with high group-concept clarity ($M = 6.1$) and those

with low group-concept clarity ($M = 6.8$).

These results suggest that for Francophones, high group-concept clarity is

associated with more positive Public collective self-esteem than low group-concept

clarity. Self-reported levels of group-concept clarity are not associated with

Anglophones' collective self-esteem. It appears that the predicted association between

group-concept clarity and collective self-esteem is observed among Francophones but not

for Anglophones.

Group-Concept Clarity (High; Low) * Ethnolinguistic Group (Anglophones;

Francophones) ANOVAs were performed on the three Well-Being clusters. Univariate

analyses revealed significant main effects of Group-Concept Clarity for Well-Being

Cluster 1 ($F(1, 34) = 5.9$, $p < .05$, $\eta^2 = .15$) and for Well-Being Cluster 2 ($F(1, 34) = 8.1$,

$p < .01$, $\eta^2 = .19$). These results reveal that individuals with high group-concept clarity

score significantly lower on the "Dissatisfaction and Negative Affect" cluster ($M = -.29$)

than individuals with low group-concept clarity ($M = .29$). Individuals with high group-

concept clarity also score significantly higher on the "Self-Determination and Social

Satisfaction" cluster ($M = .34$) than individuals with low group-concept clarity ($M = -.35$).

In line with our hypothesis, these results suggest that both Anglophones and

Francophones with high group-concept clarity report better personal well-being than their

low group-concept clarity counterparts, in that their ratings reveal less dissatisfaction and

negative affect, as well as more self-determination and social satisfaction.

Group-Concept Clarity (High; Low) * Ethnolinguistic Group (Anglophones;

Francophones) ANOVAs were performed on the Social Identity subscales. Univariate

analyses only revealed a significant Ethnolinguistic Group main effect for the Expression subscale (F (1, 34) = 6.4, p < .05, η^2 = .16). This result confirms an observation that was made in the descriptive results section, namely, that Francophones express their social identity more (M = 5.2) than Anglophones (M = 3.8). No other significant main or interaction effects were observed (ps > .05), suggesting that group-concept clarity does not appear to be associated with Anglophones' and Francophones' strength of social identification.

Finally, a Group-Concept Clarity (High; Low) * Ethnolinguistic Group (Anglophones; Francophones) ANOVA performed on Personal Self-Esteem did not reveal any significant main or interaction effects (ps > .05). These results suggest that group-concept clarity does not appear to be related with Anglophones' and Francophones' personal self-esteem levels.

The role of ingroup entitativity for identity, esteem, and well-being. Ingroup Entitativity (High; Low) * Ethnolinguistic Group (Anglophones; Francophones) ANOVAs were performed on the Collective Self-Esteem subscales. Univariate analyses revealed a significant main effect of Ingroup Entitativity for Membership collective esteem (F (1, 34) = 5.1, p < .05), which was qualified by a significant Ingroup Entitativity * Ethnolinguistic Group interaction (F (1, 34) = 4.5, p < .05, η^2 = .12), illustrated in Figure 2.2. Tests of simple main effects within Francophone participants revealed that Francophones with high ingroup entitativity report significantly higher Membership collective esteem (M = 8.2) than Francophones with low ingroup entitativity (M = 6.5; F (1, 18) = 10.8, p < .01, η^2 = .38). Tests of simple main effects within Anglophone participants revealed that scores for Membership collective esteem did not differ

significantly ($p = .92$) for Anglophones with high ingroup entitativity ($M = 7.6$) and those with low ingroup entitativity ($M = 7.6$).

Figure 2.2. Mean membership collective self-esteem scores for Francophones ($n = 20$) and Anglophones ($n = 18$) with high and low ingroup entitativity.

These results suggest that for Francophones, high ingroup entitativity is associated with more positive Membership collective self-esteem than low ingroup entitativity. Self-reported levels of ingroup entitativity are not associated with Anglophones' collective self-esteem. It appears that the predicted association between ingroup entitativity and collective self-esteem is observed among Francophones but not for Anglophones.

Ingroup Entitativity (High; Low) * Ethnolinguistic Group (Anglophones; Francophones) ANOVAs were performed on the Social Identity subscales. Univariate analyses revealed the significant Ethnolinguistic Group main effect for the Expression subscale ($p < .05$). Univariate analyses also revealed significant Ingroup Entitativity

main effects for the Connection ($F(1, 34) = 5.8$, $p < .05$, $\eta^2 = .15$) and Expression ($F(1, 34) = 4.2$, $p < .05$, $\eta^2 = .11$) subscales, suggesting that individuals who perceive high levels of ingroup entitativity also feel significantly more connected to their ingroup ($M = 7.7$) and express their social identity significantly more ($M = 5.0$) than individuals who perceive low levels of ingroup entitativity ($M_{Con} = 6.4$ and $M_{Exp} = 4.0$).

Finally, Ingroup Entitativity (High; Low) * Ethnolinguistic Group (Anglophones; Francophones) ANOVAs performed on Personal Self-Esteem as well as on the three Well-Being clusters did not reveal any significant main or interaction effects ($ps > .05$). These results suggest that self-reported levels of ingroup entitativity are not associated with Francophones' and Anglophones' personal self-esteem or well-being levels.

Hence, it appears that both Francophones and Anglophones who perceive high levels of ingroup entitativity also report stronger social identification with their ingroup than their low ingroup entitativity counterparts, in support of our hypothesis. However, the predicted association between ingroup entitativity and our other dependent measures seems to be restricted to Francophones' collective self-esteem.

Summary. We hypothesized that a clear cultural identity would be associated with possessing positive collective and personal self-esteem, strongly identifying with one's ingroup, and demonstrating positive personal well-being. On the one hand, group-concept clarity was found to be positively associated with personal well-being for both Francophones and Anglophones, confirming our hypothesis. In further support of our hypothesis, ingroup entitativity was found to be positively associated with feeling connected to, and expressing, one's social identity, both for Francophones and Anglophones. On the other hand, however, group-concept clarity and ingroup entitativity were found to be positively associated with collective self-esteem, but only for

Francophones. The advantages of holding clear group views for collective self-esteem were not observed within Anglophone participants. It should finally be noted that possessing a clear cultural identity did not translate into positive personal self-esteem for either Francophones or Anglophones, as was expected.

Narrative Measures of Cultural Identity Clarity

Like the reactive cultural identity clarity section, the hypothesis for this second set of results is that individuals communicating a clear cultural narrative, that is, individuals whose narrative accounts were coded as being high in orientation, structure, affect, and integration, will also possess positive collective and personal self-esteem, strongly identify with their ingroup, and demonstrate positive personal well-being.

The role of orientation index for identity, esteem, and well-being. Orientation Index (High; Low) * Ethnolinguistic Group (Anglophones; Francophones) ANOVAs were performed on the Collective Self-Esteem subscales. Univariate analyses revealed a significant main effect of Orientation Index $(F (1, 34) = 4.0, p < .05, \eta^2 = .11)$ on Importance to Identity collective esteem, such that individuals with a well-oriented narrative report significantly more negative Importance to Identity collective self-esteem $(M = 4.3)$ than individuals with a narrative low in orientation $(M = 5.8)$.

Univariate analyses also revealed a significant Orientation Index * Ethnolinguistic Group interaction $(F (1, 34) = 5.8, p < .05, \eta^2 = .15)$ on Public collective esteem, illustrated in Figure 2.3. Tests of simple main effects within Anglophone participants revealed that Anglophones with a highly oriented narrative reported significantly lower Public collective esteem $(M = 5.3)$ than Anglophones with a poorly oriented narrative $(M$

= 7.4; F (1, 16) = 5.0, $p < .05$, $\eta^2 = .24$). Tests of simple main effects within

Francophone respondents revealed no significant difference on the Public collective

esteem of Francophones with a highly ($M = 6.8$) and poorly ($M = 6.1$; $p = .33$, $\eta^2 = .05$)

oriented narrative.

Figure 2.3. Mean public collective self-esteem scores for Francophones ($n = 20$) and

Anglophones ($n = 18$) with high and low narrative orientation.

An Orientation Index (High; Low) * Ethnolinguistic Group (Anglophones;

Francophones) ANOVA was performed on Personal Self-Esteem. Univariate analyses

revealed a significant Orientation Index * Ethnolinguistic Group interaction (F (1, 34) =

13.2, $p < .001$, $\eta^2 = .28$), illustrated in Figure 2.4. Tests of simple main effects within

Francophone respondents revealed that Francophones with a highly oriented narrative

reported significantly higher personal self-esteem ($M = 8.8$) than Francophones with a

poorly oriented narrative ($M = 7.6$; F (1, 18) = 15.6, $p < .001$, $\eta^2 = .46$). Tests of simple

main effects within Anglophone respondents revealed no significant difference on the personal self-esteem of Anglophones with a highly ($M = 7.4$) and poorly ($M = 8.5$; $p = .13$, $\eta^2 = .14$) oriented narrative.

Orientation Index (High; Low) * Ethnolinguistic Group (Anglophones; Francophones) ANOVAs were performed on the three Well-Being clusters. Univariate analyses revealed a significant Orientation Index * Ethnolinguistic Group interaction (F $(1, 34) = 5.8$, $p < .05$, $\eta^2 = .15$) on Well-Being Cluster 1, presented in Figure 2.5. Tests of simple main effects within Francophone reached the .10 level of statistical significance, such that Francophones with a highly oriented narrative reported lower "Dissatisfaction and Negative Affect" scores ($M = -.26$) than Francophones with a poorly oriented narrative ($M = .33$; $F (1, 18) = 4.0$, $p = .06$, $\eta^2 = .18$). Tests of simple main effects within Anglophone respondents revealed no significant difference on the "Dissatisfaction and Negative Affect" scores of Anglophones with a highly ($M = .33$) and poorly ($M = -.27$; $p = .16$, $\eta^2 = .12$) oriented narrative.

Finally, Orientation Index (High; Low) * Ethnolinguistic Group (Anglophones; Francophones) ANOVAs were performed on the Social Identity subscales. Univariate analyses revealed the significant Ethnolinguistic Group main effect for the Expression subscale ($p < .05$). No other significant main or interaction effects were observed (ps $>.05$), suggesting that the orientation clarity index does not appear to be associated with Anglophones' and Francophones' strength of social identification.

In line with our hypothesis, these results reveal that Francophones who provided the temporal and social parameters necessary to understand the cultural narrative which follows – that is to say, Francophones who described a clear narrative in terms of orientation – reported more positive personal self-esteem and lower scores on the

Figure 2.4. Mean personal self-esteem scores for Francophones (*n* = 20) and Anglophones (*n* = 18) with high and low narrative orientation.

Figure 2.5. Mean "dissatisfaction and negative affect" scores for Francophones (*n* = 20) and Anglophones (*n* = 18) with high and low narrative orientation.

"Dissatisfaction and Negative Affect" well-being cluster, than Francophones who described a narrative comparatively low in orientation.

However, in opposition to our hypothesis, results for collective self-esteem reveal that Anglophones who described a clear narrative in terms of orientation reported more *negative* Public collective self-esteem than Anglophones with a narrative comparatively low in orientation. Moreover, though the differences between Anglophones with high and low orientation for personal self-esteem as well as dissatisfaction and negative affect did not reach statistical significance, they nevertheless demonstrate a profile in complete contradiction to the one that was expected, a pattern that is paired with relatively large effects sizes. Indeed, as can be seen in Figures 2.4 and 2.5, for Anglophones a well-oriented narrative tends to be associated with more negative personal self-esteem and higher scores on the "Dissatisfaction and Negative Affect" well-being cluster.

The only finding difficult to interpret emerged with regards to one subscale of the Collective Self-Esteem scale, and revealed that individuals (both Francophones and Anglophones) with a well-oriented narrative reported significantly lower Importance to Identity collective self-esteem scores.

The role of structure index for identity, esteem, and well-being. Structure Index (High; Low) * Ethnolinguistic Group (Anglophones; Francophones) ANOVAs were performed on the Collective Self-Esteem subscales. Univariate analyses revealed significant Structure Index * Ethnolinguistic Group interactions on Private collective esteem (F (1, 34) = 4.6, p < .05, η^2 = .12), presented in Figure 2.6, and on Public collective esteem (F (1, 34) = 5.1, p < .05, η^2 = .13), presented in Figure 2.7.

Tests of simple main effects within Anglophone respondents reached the .10 level for statistical significance, such that Anglophones with a highly structured narrative

Figure 2.6. Mean private collective self-esteem scores for Francophones (*n* = 20) and
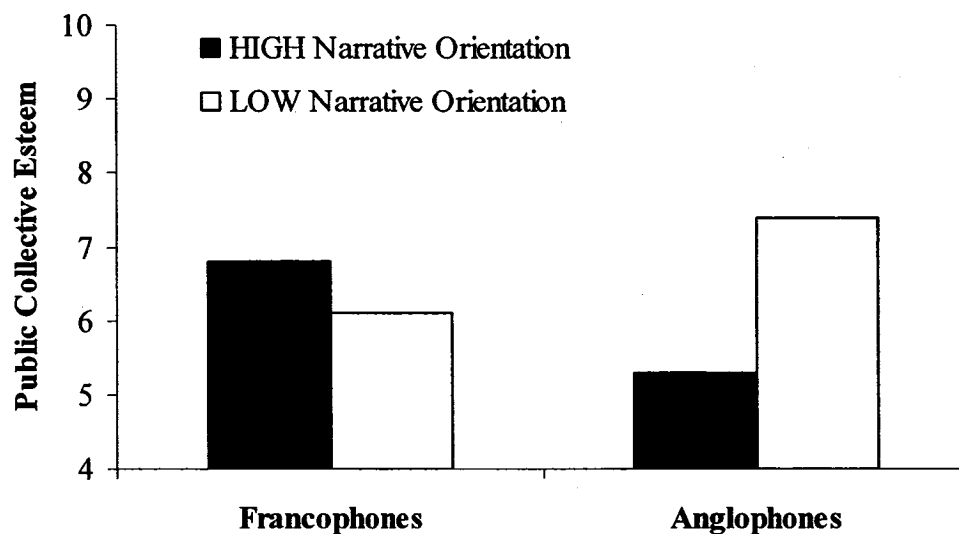
Anglophones (*n* = 18) with high and low narrative structure.

Figure 2.7. Mean public collective self-esteem scores for Francophones (*n* = 20) and

Anglophones (*n* = 18) with high and low narrative structure.

reported lower Private collective esteem ($M = 7.2$) than Anglophones with a poorly structured narrative ($M = 8.4$; $F(1, 16) = 3.4, p = .085, \eta^2 = .17$). Tests of simple main effects within Francophone respondents revealed no significant difference on the Private collective esteem of Francophones with a highly ($M = 8.5$) and poorly ($M = 7.8; p = .26, \eta^2 = .07$) structured narrative.

Tests of simple main effects within Anglophone respondents approached the .10 level for statistical significance; Anglophones with a highly structured narrative tended to report lower Public collective esteem ($M = 5.8$) than Anglophones with a poorly structured narrative ($M = 7.3$; $F(1, 16) = 2.8, p = .11, \eta^2 = .15$). Tests of simple main effects within Francophone respondents revealed no significant difference on the Public collective esteem of Francophones with a highly ($M = 7.1$) and poorly ($M = 6.0; p = .16, \eta^2 = .11$) structured narrative.

A Structure Index (High; Low) * Ethnolinguistic Group (Anglophones; Francophones) ANOVA was performed on Personal Self-Esteem. Univariate analyses revealed a significant Structure Index * Ethnolinguistic Group interaction ($F(1, 34) = 4.4$, $p < .05, \eta^2 = .12$), presented in Figure 2.8. Tests of simple main effects within Francophone respondents reached the .10 level for statistical significance, such that Francophones with a highly structured narrative reported higher personal self-esteem ($M = 8.7$) than Francophones with a poorly structured narrative ($M = 8.0$; $F(1, 18) = 3.8, p = .068, \eta^2 = .17$). Tests of simple main effects within Anglophone respondents revealed no significant difference on the personal self-esteem of Anglophones with a highly ($M = 8.0$) and poorly ($M = 8.5; p = .29, \eta^2 = .07$) structured narrative.

Structure Index (High; Low) * Ethnolinguistic Group (Anglophones; Francophones) ANOVAs were performed on the three Well-Being clusters. Univariate

Figure 2.8. Mean personal self-esteem scores for Francophones (*n* = 20) and

Anglophones (*n* = 18) with high and low narrative structure.

Figure 2.9. Mean "dissatisfaction and negative affect" scores for Francophones (*n* = 20)

and Anglophones (*n* = 18) with high and low narrative structure.

analyses revealed a significant Structure Index * Language Group interaction (F (1, 34) = 4.2, $p < .05$, $\eta^2 = .11$) on Well-Being Cluster 1, presented in Figure 2.9. Tests of simple main effects within Francophone respondents reached the .10 level for statistical significance, such that Francophones with a highly structured narrative reported lower "Dissatisfaction and Negative Affect" scores ($M = -.31$) than Francophones with a poorly structured narrative ($M = .26$; F (1, 18) = 3.7, $p = .07$, $\eta^2 = .17$). Tests of simple main effects within Anglophone respondents revealed no significant difference on the "Dissatisfaction and Negative Affect" scores of Anglophones with a highly ($M = .20$) and poorly ($M = -.26$; $p = .28$, $\eta^2 = .07$) structured narrative.

Finally, Structure Index (High; Low) * Ethnolinguistic Group (Anglophones; Francophones) ANOVAs were performed on the Social Identity subscales. Univariate analyses revealed the significant Ethnolinguistic Group main effect for the Expression subscale ($p < .05$).

Furthermore, the Structure Index * Ethnolinguistic Group interaction on the Connection subscale reached the .10 level for statistical significance (F (1, 34) = 3.9, $p = .058$, $\eta^2 = .10$), and is presented in Figure 2.10. Tests of simple main effects within Anglophone respondents revealed that Anglophones with a highly structured narrative tended to report weaker connection to their ingroup ($M = 6.4$) than Anglophones with a poorly structured narrative ($M = 7.7$; F (1, 16) = 2.6, $p = .13$, $\eta^2 = .14$). Tests of simple main effects within Francophone respondents revealed no significant difference on the strength of connection of Francophones with a highly ($M = 7.7$) and poorly ($M = 6.8$; $p = .26$, $\eta^2 = .07$) structured narrative.

In line with our hypothesis, these results reveal that Francophones who described a narrative which displayed causal and logical sequences of actions, reactions, and

Figure 2.10. Mean social identity – connection scores for Francophones (n = 20) and

Anglophones (n = 18) with high and low narrative structure.

consequences – that is to say, Francophones who described a clear narrative in terms of

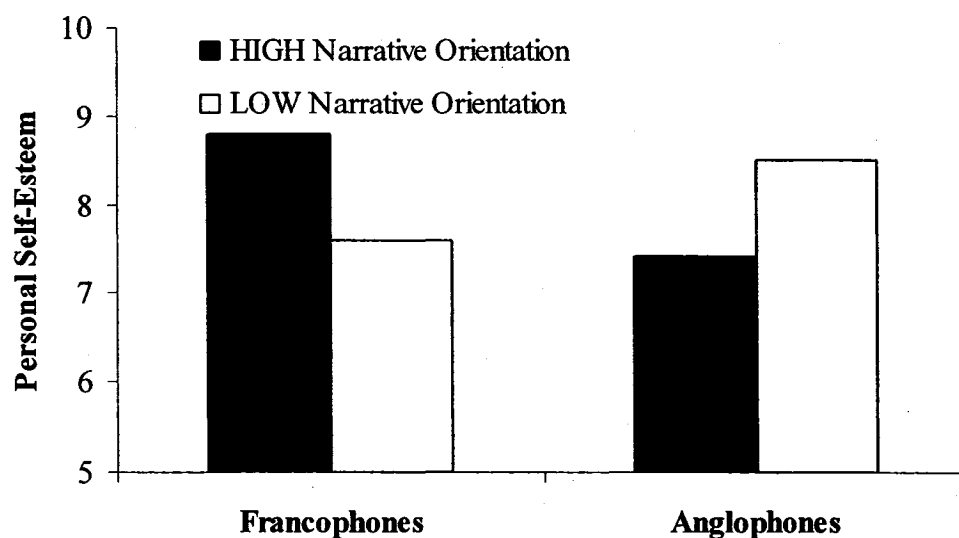structure – reported more positive personal self-esteem and lower scores on the

"Dissatisfaction and Negative Affect" well-being cluster, than Francophones who

described a narrative comparatively low in structure. The differences between

Anglophones with high and low structure for personal self-esteem and "Dissatisfaction

and Negative Affect" well-being cluster did not reach statistical significance;

nevertheless, the pattern was such that Anglophones with a clear narrative in terms of

structure tended to report more negative personal self-esteem and higher levels of

dissatisfaction and negative affect, a pattern that is paired with moderate effect sizes.

In complete contradiction to the hypothesis, these results also reveal that

Anglophones who described a clear narrative in terms of structure reported more negative

Private and marginally more negative Public collective self-esteem, and they tended to

report weaker feelings of connection to their ingroup, than Anglophones who described a narrative comparatively low in structure. The differences between Francophones with high and low structure for Private and Public collective self-esteem, as well as for feelings of Connection, did not reach statistical significance; nevertheless, the pattern was such that Francophones with a clear narrative in terms of structure tended to report more positive collective self-esteem, and stronger feelings of connection to their ingroup, a pattern that is paired with moderate to large effect sizes.

The role of affect index for identity, esteem, and well-being. Affect Index (High; Low) * Ethnolinguistic Group (Anglophones; Francophones) ANOVAs performed on the Collective Self-Esteem and Social Identity subscales, on Personal Self-Esteem, as well as on the three Well-Being Clusters, did not reveal any significant main or interaction effects ($ps > .05$), except for the significant main effect of Language Group on the Expression Social Identity subscale. These results suggest that the extent to which individuals are able to convey the emotional meaning of the events told in the context of their cultural narrative is not associated with their self-reported levels of personal and collective self-esteem, nor with their self-reported levels of personal well-being.

The role of integration index for identity, esteem, and well-being. Integration Index (High; Low) * Ethnolinguistic Group (Anglophones; Francophones) ANOVAs performed on the Collective Self-Esteem subscales, Personal Self-Esteem, as well as on the three Well-Being Clusters, did not reveal any significant main or interaction effects ($ps > .05$). Integration Index (High; Low) * Ethnolinguistic Group (Anglophones; Francophones) ANOVAs performed on the Social Identity subscales revealed the significant Ethnolinguistic Group main effect for the Expression subscale ($p < .05$). Univariate analyses also revealed a marginally significant Integration Index main effect

for the Expression subscale (F (1, 34) = 3.8, p = .058, η^2 = .10), such that individuals (both Francophones and Anglophones) who described a highly integrated narrative also tended to report expressing their social identity more (M = 5.0) than individuals who described a poorly integrated narrative (M = 4.0).

Summary. We hypothesized that cultural narrative clarity would be associated with possessing positive collective and personal self-esteem, strongly identifying with one's ingroup, and demonstrating positive personal well-being. Confirmation for our hypothesis was found with Francophones. Indeed, Francophones who told a narrative high in orientation and structure also reported more positive personal self-esteem, as well as lower levels of dissatisfaction and negative affect, than Francophones whose narrative was comparatively low in orientation and structure. Also suggested by these results is that narrative clarity tends to be positively associated with Francophones' identification and collective self-esteem levels. Indeed, observations of effect sizes and the means reported by Francophones with high and low structure on feelings of Connection and Private and Public collective self-esteem suggest that their profile tends to be in line with our expectations.

However, a totally opposite pattern emerged in the relationship between narrative clarity and Anglophones' social identification and collective self-esteem. Indeed, it was found that Anglophones who told a narrative high in orientation reported more negative Public collective self-esteem than Anglophones who told a narrative comparatively lower in orientation. Moreover, Anglophones whose narrative was high in structure reported more negative Private and marginally more negative Public collective self-esteem, as well as tended to report weaker feelings of connection to their ingroup, than Anglophones whose narrative was comparatively lower in structure. Not only did our hypothesis

remain unconfirmed with Anglophones, but we uncovered a pattern that goes in the complete opposite direction of the prediction. These results also suggest that narrative clarity tends to be negatively associated with personal self-esteem and personal well-being for Anglophones, also in opposition to the initial hypothesis. Indeed, observations of effect sizes and the means reported by Anglophones with high and low orientation as well as high and low structure on personal self-esteem and personal well-being suggest that their profile tends to be in contradiction to our expectations.

Discussion

Cultural Narratives: Quantitative Analyses

In exploring the over-riding hypothesis that cultural identity clarity is associated with positive identity, esteem, and well-being, this quantitative analyses section demonstrates that studying individuals' cultural narratives provided more nuanced insights than reactive self-report measures of group-concept clarity and ingroup entitativity.

Regarding reactive measures of cultural identity clarity, results show that participants with clear group-concepts report less dissatisfaction and negative affect, as well as more self-determination and social satisfaction, than participants with unclear group-concepts. Moreover, participants who perceive high levels of ingroup entitativity also report higher connection to, and expression of, their social identity as members of their cultural group. Had we limited our methods of investigation to these reactive measures, our conclusion would have been that holding a clear cultural identity is indeed associated with positive social identification and personal well-being outcomes,

supporting the contentions of researchers who have suggested a link between clarity of cultural identity and well-being (i.e., Taylor, 1997, 2002), as well as extending the findings of researchers who have demonstrated an association between personal identity clarity, personal self-esteem, and affect (i.e., Baumgardner, 1990; Campbell, 1990; Campbell et al., 1996). The only caution in interpreting these results would have been made regarding the link between cultural identity clarity and collective self-esteem, which suggests that the benefits of holding clear group-concepts for collective self-esteem seem to apply to Francophone participants and not to Anglophone participants.

However, a very different – and unexpected – pattern of results emerged between Francophone and Anglophone Quebecers regarding our novel measure of cultural identity clarity, the Cultural Narrative. On the one hand, results for Francophones suggest that holding a clear cultural narrative is associated with positive personal self-esteem and positive personal well-being, and the trends show the possibility of a similar assumption with collective self-esteem and social identification, all in support of our hypothesis. On the other hand, and in complete opposition to our hypothesis, results for Anglophones suggest that holding a clear cultural narrative is associated with negative collective self-esteem, and the trends show the possibility of a similar assumption with social identification, personal self-esteem, and personal well-being.

These findings raise the following question: How can two clear cultural narratives – that is, the Francophone Quebecer narrative and the Anglophone Quebecer narrative –, which are otherwise equivalent in evaluative tone and accessibility, nevertheless be associated with diametrically different correlates for the identity, esteem, and well-being of their individual members? This dilemma points to a need to theoretically refine the

nature of the relationship between cultural identity clarity and individuals' identity, esteem, and well-being.

It is reasonable to suggest that the explanation for this differential pattern of results may lie in the very nature of the cultural narrative told by Anglophone and Francophone Quebecers. Perhaps clarity in cultural narrative holds very different meanings for the members of these two cultural groups. For instance, a very basic question one may ask is: Do Francophones have a clear story of a thriving group, while Anglophones have a clear story of a struggling group? Would this account for the different identity, esteem, and well-being correlates associated with Francophones' and Anglophones' narratives?

However, qualitative analyses revealed that both Francophone and Anglophone Quebecers told a cultural narrative of a relatively disadvantaged and struggling cultural group, as both communities perceive a threat – be it cultural, linguistic, or political – emanating from the other group. The intergroup power struggle between Francophone and Anglophone Quebecers over time is indeed fundamental to our participants' cultural narratives.

What, then, is distinctive in the nature of Francophones' and Anglophones' cultural narratives that may address their different identity, esteem, and well-being correlates? Qualitative analyses did uncover a dissimilar use of temporal perspective. Generally speaking, Anglophone Quebecers' cultural narrative is mostly focused from the 1970s and onwards. Interestingly, this period coincides with the advent of major changes in the Quebec political scene, whereby a separatist Francophone political party was elected and language laws aimed at protecting the French language were introduced. It seems reasonable to suggest that Anglophone Quebecers may have begun to feel

threatened as of the 1970s when, perhaps for the first time, their relative status within

Quebec was made vulnerable (Bourhis, 1994; Caldwell, 1984; Lepicq & Bourhis, 1995;

Taylor, Wong-Rieger, McKirnan, & Bercusson, 1982). For Francophones, important

narrative building blocks – including their cultural peak and nadir moments – refer to

events that took place between the years 1754 to 1838. Interestingly, it is during this

period that French-Canadians were subjected to major change in their relative status as

they came under British control and entered a very vulnerable cultural position. The time

at which their ingroup underwent major negative changes in relative status is thus fairly

recent for Anglophones and fairly distant for Francophones.

In addition to their different temporal perspectives, Francophone and Anglophone

Quebecers' cultural narratives also differ in their strategies for future intergroup relations.

On the one hand, Francophones' positive future accounts were dominated by a preference

for social confrontation and competition. Indeed, three quarter of Francophones

expressed a desire to engage in intergroup provocation in order to increase the status of

their ingroup. On the other hand, Anglophones' positive future accounts were dominated

by a preference for social cooperation and harmony. Indeed, for three quarter of

Anglophones, a positive future was captured by Anglophones and Francophones being

accepting of each other and speaking each other's language so that everyone could get

along.

The Role of Group Ideology

Taken together, these observations reveal very different beliefs regarding the

allocation of power between Anglophones and Francophones in Quebec from the distant

past through to the present day, as well as regarding the nature of desired future intergroup relations. Arguably, these beliefs can constitute a group's ideology. The construct of "group ideology" is indeed defined as the beliefs about a group's experience, history, and position in society over time (Ashmore, Deaux, & McLaughlin-Volpe, 2004). In general, group ideologies are developed and maintained in order to "justify and explain existing intergroup relations and in particular reactions to and treatment of outgroup members" (Turner & Giles, 1981, p. 20). As conceptualized by Gurin and Townsend (1986), the components of a group ideology include collective discontent over a group's relative power, resources, or prestige; the appraised legitimacy of the stratification system; and a belief in collective action.

Hence, Francophones' and Anglophones' cultural narratives appear to be different in nature through their respective ideological position, or group ideology. We believe that the group ideology that characterizes the specific content of our participants' cultural narratives might consist of a psychological mechanism that explains the dilemma that arose in the present study. The argument is, when temporal patterns are such that the status of a group is perceived to be on the rise, we might expect a positive association between cultural narrative clarity and individual members' identity, esteem, and well-being. In contrast, when a group's trajectory is perceived to be on the downturn, we might expect cultural narrative clarity to be associated with a lack of well-being and low levels of identification and esteem.

It appears imperative to make a more in-depth examination of the group ideology underlying Francophone and Anglophone Quebecers' cultural narratives in order to empirically verify our contention. Fortunately, the cultural narratives that were generated in the present study lend themselves to be rated by naïve judges along this new post hoc

theoretical dimension. Chapter 3 consists of supplementary analyses of the cultural narratives that were gathered in the context of Study 1. These supplemental analyses were made so as to shed light on the relationship between narrative clarity, narrative ideology, and individuals' identity, esteem, and well-being.

CHAPTER 3

CLARITY AND GROUP IDEOLOGY IN FRANCOPHONE AND ANGLOPHONE QUEBECERS' CULTURAL NARRATIVES

The over-riding hypothesis of Study 1 was that a clear cultural identity would be associated with positive personal and collective self-esteem, strong social identification, as well as positive personal well-being. Quantitative analyses of Francophone and Anglophone Quebecers' cultural narratives revealed an intriguing and unanticipated finding. Francophones who communicated a clear cultural narrative reported more positive personal self-esteem and more positive personal well-being compared to Francophones who communicated an unclear cultural narrative, supporting our hypothesis. However, Anglophones who communicated a clear cultural narrative reported more negative collective self-esteem and marginally weaker social identification than Anglophones who communicated a clear cultural narrative, in complete opposition to our hypothesis.

We believe that this dilemma may be explained by examining the group ideology reflected in the cultural narratives told by our participants. Indeed, qualitative analyses of participants' cultural narrative content revealed that Francophone and Anglophone Quebecers held very different beliefs about relative ingroup status over time and strategy for future intergroup relations. The purpose of the present chapter is thus to conduct a more thorough investigation into Francophone and Anglophone Quebecers' group ideology. Hence, participants' cultural narratives were coded along this new post hoc theoretical dimension so as to refine our understanding of the connections between cultural narrative clarity and individuals' identity, esteem, and well-being.

The present chapter, which involves additional analyses of the same Cultural Narrative Interviews that were generated in the context of Study 1, attempted to address the following questions: What is participants' perception of intergroup power between Francophones and Anglophones over time, as well as their desired strategies for future intergroup relations? How is such narrative ideology associated with self-esteem, social identity, and personal well-being? We begin by describing how participants' cultural narratives were coded for group ideology. The association between narrative ideology and our dependent measures of social identification, self-esteem, and well-being, will then be discussed.

Methodology

The Cultural Narrative Interview allowed for spontaneous social and temporal comparisons. In terms of social comparisons, a default intergroup positioning was observed, whereby Francophone and Anglophone Quebecers naturally positioned their ingroup's status relative to the salient outgroup in Quebec. In terms of temporal comparisons, Francophone and Anglophone Quebecers demonstrated a different perception of how their respective ingroup's position fluctuated over time. The temporal perspective taken by our participants in their Chapter and Critical Events narrative sections revealed three major periods in Quebec's history, which correspond to three very different states of intergroup dynamics.

The first historical period mentioned by our participants is the New World era (early 1500s to 1754), when European colonists (English and French) settled and developed the land that is now known as Quebec. The second historical period

mentioned is the Conquest era, characterized by the domination of Britain over the French and English colonies in Quebec. The third historical period mentioned is the Quiet Revolution era (1960s-1970s), during which Francophone Quebecers began to assert their cultural identity.

With these historical periods as a guide, each chapter of our participants' Chapter narrative section was coded for perceived relative ingroup status using a 7-point Likert scale, which ranged from -3 (low status), to 0 (equal status), to +3 (high status). Relative ingroup status was implied through the perceived degree of threat emanating from the salient outgroup. A low ingroup status was defined as perceiving a high threat stemming from the outgroup, and/or perceiving the outgroup as holding all the power. An equal status was defined as perceiving the two groups as co-existing with relatively equal power, imposing little threat to each other. Finally, a high ingroup status was defined as perceiving the ingroup as holding all the power, and/or not perceiving any threat stemming from an outgroup.

An average ingroup status was computed for each historical era and for present times. Because the Chapter narrative section of some Anglophone participants did not cover the entire range of historical eras, missing data were replaced by the ingroup's mean.

A temporal perspective with regards to the future power distribution in Quebec emerged in the Cultural Narrative Interview section on Possible Futures, where Francophone and Anglophone participants expressed their views on their desired and feared ingroup position, as well as on their preferred strategy for future intergroup relations. Hence, the Positive and Negative Future sections were coded using the same 7-point Likert scale in order to discern a "desired" and a "feared" ingroup status,

respectively. Additionally, the Positive Future section was coded for desired strategy for future intergroup relations using a 7-point scale, ranging from -3 (competition), to 0 (status quo), to +3 (cooperation). Competition was defined by an expressed desire to fight for political change, in order to gain more power and autonomy, to make the ingroup stronger, and/or to differentiate the two groups. Status quo was defined by an expressed desire to make no change in the current intergroup setting. Cooperation was defined by an expressed desire to see more confluence between the groups and/or a will to attain more balanced relationships between the groups.

One native Quebecer, fluent in both French and English, coded all 38 cultural narratives. One native Francophone and one native Anglophone, both of whom were blind to the purpose of the study, coded the 20 French interviews and the 18 English interviews, respectively. Neither of these two judges had been involved in the coding of cultural narrative clarity. Cronbach alphas for ingroup status during each historical era were computed to examine the inter-rater reliability amongst the judges. Anglophones' ingroup status proved to be adequately reliable for all historical eras (.60 < alphas < .89), with the exception of the Conquest era (alpha = .27). Francophones' ingroup status proved to be adequately reliable for the Conquest, Quiet Revolution, and present day eras (.77 < alphas < .90). Francophones' ingroup status, however, appeared to be less reliably coded for the New World (alpha = .26), positive future (alpha = .40), and negative future (alpha = .41) eras. Desired strategy for future intergroup relations proved to be adequately reliable for both Anglophones (alpha = .83) and Francophones (alpha = .89).

Results

Results from the coding of cultural narrative ideology will be presented in four

sections. First, the outgroups spontaneously mentioned by participants throughout their

cultural narrative will be summarized. Second, Francophones' and Anglophones' relative

statuses over time, as well as their desired future intergroup relations, will be described.

Lastly, the connection between narrative clarity and narrative ideology, as well as

between narrative ideology and participants' social identity, esteem, and well-being, will

be investigated by means of correlational analyses.

Social Comparisons in Francophone and Anglophone Quebecers' Cultural Narratives

Table 3.1 summarizes the outgroups spontaneously mentioned by participants

during each of the three historical eras. It appears that in the Francophone narrative, the

outgroup represented by the English people does not play an important role until the

Conquest era; only two participants mentioned their presence during the New World era.

In fact, a majority of Francophones perceived their ingroup as being alone or in contact

with the Native population during these early years. Beginning in the Conquest era,

however, the outgroup represented by the Anglophones plays a significant role in the

Francophone narrative that continues to the present day. In the Anglophone narrative, it

appears that the outgroup represented by the French people plays an important role as

early as the New World era; a majority of Anglophones mentioned the French colonists'

presence during these early years. Francophones continue to play a significant part in the

Anglophone narrative through to the present day. These observations confirm that

Francophones and Anglophones spontaneously positioned their respective ingroup's

status through time using the default, salient outgroup in Quebec's sociopolitical scene.

Table 3.1

Spontaneous Social Comparison Targets during Each Cultural Narrative Historical Era

Historical Eras	Social Comparison Targets	
	Francophone Narrative	Anglophone Narrative
New World to Conquest, 1534-1754 $n_{Fr} = 20$ $n_{An} = 12$	English ($n = 2$) Natives ($n = 9$) No outgroup ($n = 9$)	French ($n = 7$) Natives ($n = 1$) French & Natives ($n = 1$) No outgroup ($n = 3$)
Conquest to Quiet Revolution, 1754-1959 $n_{Fr} = 20$ $n_{An} = 14$	English ($n = 18$) USA ($n = 1$) English & USA ($n = 1$)	French ($n = 12$) French & Natives ($n = 1$) Melting pot ($n = 1$)
Quiet Revolution to the present, 1960-2002 $n_{Fr} = 20$ $n_{An} = 15$	English ($n = 18$) English & USA ($n = 1$) No outgroup ($n = 1$)	French ($n = 14$) Melting pot ($n = 1$)
The present: 2002 $n_{Fr} = 20$ $n_{An} = 18$	English ($n = 14$) USA ($n = 2$) English & USA ($n = 4$)	French ($n = 16$) Melting pot ($n = 1$) Undefined ($n = 1$)

Note. "Melting pot" refers to several outgroups stated explicitly; "Undefined" refers to an outgroup that is vaguely implied but not stated explicitly.

Temporal Comparisons in Francophone and Anglophone Quebecers' Cultural

Narratives

Anglophones' and Francophones' mean relative ingroup statuses from the New World to the present are illustrated in Figure 3.1. Paired comparisons revealed that the only period where Anglophones' and Francophones' coded ingroup statuses differed significantly from one another is during the Conquest era; during that time, the Francophones' ingroup status was coded as being significantly lower than that of Anglophones' (M_{Fr} = -1.6, M_{An} = 1.1; F (1, 36) = 43.2, p < .0125 with Bonferroni adjustment). At every other historical era, however, Francophones' and Anglophones' coded ingroup statuses did not differ significantly from one another ($Ms_{New\ World}$ = 2.5 and 1.9, $Ms_{Quiet\ Revolution}$ = -.77 and -.64, and Ms_{Now} = -.83 and -1.1, for Francophones and Anglophones, respectively; ps > .0125).

Interestingly, both Anglophone and Francophone Quebecers perceive their respective ingroup as enjoying equally high relative statuses at the beginning of their narrative, that is, during the New World era, as reflected by their respective mean ingroup status that are situated at the higher end of the scale. Additionally, both Francophones and Anglophones currently feel equally disadvantaged, or threatened by one another, as reflected by their respective mean current ingroup statuses that are situated below the scale's explicitly defined equal status midpoint.

In terms of temporal comparisons over time, paired comparisons revealed that Francophones perceive a significant decline in ingroup status during the Conquest era compared with the status they enjoyed during the New World era (t (19) = 12.1, p < .0167 with Bonferroni adjustment). This decline is followed by a significant increase in

perceived ingroup status during the Quiet Revolution era compared with the status they

held during the Conquest era (t (19) = -2.8, $p < .0167$). Anglophones perceive their

ingroup as having suffered a significant loss in status during the Quiet Revolution era

compared with the status they enjoyed during the Conquest era (t (17) = 4.3, $p < .0167$).

Interestingly, both Anglophones and Francophones perceive their respective current status

as being no different than the status they held during the Quiet Revolution era.

Figure 3.1. Mean perceived relative ingroup status from the New World to the present

for the Anglophone (n = 18) and the Francophone (n = 20) cultural narrative.

Hence, Francophones' and Anglophones' cultural narrative ideology is one of a

downward ingroup trajectory, with two noteworthy differences. First, the time at which

the decline in relative ingroup status occurs is relatively distant for Francophones (during

the Conquest era) and relatively recent for Anglophones (during the Quiet Revolution

era). Second, and importantly, Francophones perceive an increase in relative ingroup

status during the Quiet Revolution period compared with the status they held during the

Conquest. These results confirm the patterns that were observed in qualitative analyses of

participants' cultural narratives.

Anglophones' and Francophones' mean desired and feared relative ingroup

statuses coded from their Possible Futures narrative sections are illustrated in Figure 3.2.

Regarding positive future accounts, paired comparisons revealed that Francophones

desire a significantly higher status than Anglophones do ($M_{Fr} = 2.3$, $M_{An} = .33$; $F (1, 36)$

$= 53.4, p < .025$). In other words, Anglophones appear to prefer a future where both

groups would enjoy an equal status. In contrast, Francophones appear to prefer a strong,

powerful ingroup. This preference for future ingroup statuses finds an echo in

Anglophones' and Francophones' coded desired future intergroup relations. Indeed,

Anglophones clearly prefer cooperation ($M = 2.4$), whereas Francophones prefer

significantly more competitive intergroup dynamics ($M = -.85$; $F (1, 36) = 28.9, p < .05$).

Turning to negative future accounts, paired comparisons revealed that both Francophones

and Anglophones fear an equally and relatively low ingroup status ($M_{Fr} = -2.6$, $M_{An} = -$

$1.8; p > .025$ with Bonferroni adjustment). It thus appears that Francophones' and

Anglophones' fear of assimilation by the salient outgroup is equally strong.

In summary, this systematic analysis of participants' social and temporal

comparison patterns allowed confirming quantitatively the group ideology that

characterizes the Francophone and the Anglophone Quebecer cultural narrative. On the

one hand, Francophones, after having suffered an important decline in relative ingroup

status following the British Conquest, perceive their situation as having noticeably

improved during the Quiet Revolution era. Francophones, however, do not perceive their

ingroup status as having continued to rise through to the present. On the other hand,

Anglophones perceive that their ingroup suffered a relatively recent decline in relative

status during the Quiet Revolution. Like Francophones, Anglophones perceive that their

ingroup status has not improved since.

Figure 3.2. Current, desired, and feared relative ingroup status for the Anglophone (n =

18) and the Francophone (n = 20) cultural narrative.

Despite acknowledging that their respective ingroup currently holds a relatively

low status, Anglophones and Francophones nevertheless respond quite differently to this

state of perceived status inferiority. Indeed, Francophones expressed a desire for a

powerful, high status ingroup in the future, through competition with and more

differentiation from the outgroup represented by Anglophones. This belief in collective

action for Francophones is in stark contrast to Anglophones' expressed desire to reach an

equal status with the outgroup represented by Francophones in the future through

cooperation and more balanced relationships.

The Relationship between Narrative Ideology and Narrative Clarity

Taken together, the results confirm that Anglophone and Francophone Quebecers

hold very different views about their relative ingroup status over time, as well as about

their future prospects. The group ideology that characterizes Anglophones' and

Francophones' cultural narratives is thus qualitatively and quantitatively very dissimilar.

The next question to be addressed, therefore, is the following: Is cultural narrative clarity

associated with cultural narrative ideology?

Correlations were computed between participants' coded ingroup status during

each historical era – from the New World through to the future –, and the narrative clarity

indices of Orientation, Structure, Affect, and Integration. For Anglophones, a significant

negative correlation was found between the Orientation clarity index and ingroup status

during the Quiet Revolution ($r = -.49, p < .05$). Significant negative correlations were

found between the Affect clarity index and ingroup status during the Quiet Revolution (r

$= -.47, p = .05$), as well as current ingroup status ($r = -.56, p < .05$). A significant

negative correlation was also found between the Integration clarity index and desired

ingroup status ($r = -.54, p < .05$). Marginally significant negative correlations were

finally found between the Structure clarity index and ingroup status during the Quiet

Revolution ($r = -.40, p = .099$), as well as desired ingroup status ($r = -.43, p = .074$).

These results suggest that a clear Anglophone Quebecer cultural narrative is one where the ingroup is depicted as having a relatively low status during the Quiet Revolution era and in the present. A clear Anglophone cultural narrative is also one where the desired ingroup status for the future is relatively modest.

For Francophones, significant negative correlations were found between the Integration clarity index and ingroup status during the Conquest era ($r = -.46$, $p < .05$), as well as current ingroup status ($r = -.50$, $p < .05$). Marginally significant negative correlations were also found between the Affect clarity index and current ingroup status ($r = -.43$, $p = .06$), as well as feared ingroup status ($r = -.43$, $p = .056$). These results suggest that a clear Francophone narrative is one where the ingroup is depicted as having a relatively low status during the Conquest era and in the present. A clear Francophone Quebecer cultural narrative is also one where the feared relative ingroup status is relatively low.

No significant correlations were found between participants' strategy for future intergroup relations score and the narrative clarity indices of Orientation, Structure, Affect, and Integration, either for Anglophones or Francophones.

To better capture the nature of intragroup temporal comparisons found in the cultural narratives of Anglophones and Francophones, an index of relative ingroup status change (improvement versus deterioration) from one historical era to the next was created. First, a constant value of three was added to each relative ingroup status rating in order to eliminate negative scores. Next, an index of status change from the New World to the Conquest was computed by subtracting the Conquest ingroup status rating from the New World ingroup status rating. A negative value indicates status deterioration from the New World to the Conquest, while a positive value indicates status improvement from the

New World to the Conquest. The same procedure was applied to create an index of ingroup status change from the Conquest to the Quiet Revolution, as well as an index of ingroup status change from the Quiet Revolution to the present.

Correlations were computed between participants' perceived ingroup status change indices and the narrative clarity indices of Orientation, Structure, Affect, and Integration. For Anglophones, marginal and significant negative correlations were found between the ingroup status change from the Conquest to Quiet Revolution index and the Orientation ($r = -.42, p = .082$), Structure ($r = -.45, p = .064$), and Affect ($r = -.54, p < .05$) narrative clarity indices. These results confirm that a clear Anglophone Quebecer cultural narrative is associated with perceiving deterioration in relative ingroup status from the Conquest to the Quiet Revolution era.

For Francophones, a significant negative correlation was found between the ingroup status change from the New World to Conquest index and the Integration ($r = -.54, p < .05$) narrative clarity index. Marginal and significant positive correlations were also found between the ingroup status change from the Conquest to Quiet Revolution index and the Orientation ($r = .46, p < .05$), Structure ($r = .39, p = .092$), and Integration ($r = .53, p < .05$) narrative clarity indices. Finally, significant negative correlations were found between the ingroup status change from the Quiet Revolution to the present index and the Affect ($r = -.48, p < .05$) and Integration ($r = -.54, p < .05$) narrative clarity indices. These results confirm that a clear Francophone Quebecer cultural narrative is associated with perceiving deterioration in ingroup status from the New World to the Conquest. Narrative clarity for Francophones is also associated with perceiving improvement in ingroup status from the Conquest to the Quiet Revolution, as well as with perceiving deterioration in ingroup status from the Quiet Revolution to the present.

The Relationship between Narrative Ideology and Identity, Esteem, and Well-Being

Taken together, the latter set of results confirms that a clear cultural narrative is associated with very different group ideologies for Anglophone and Francophone Quebecers. Narrative clarity seems to hold very different meanings for Anglophones and Francophones, in terms of how their respective relative ingroup statuses have evolved over time, and in terms of their desired future ingroup status. Hence, the last question to be addressed is the following: Is cultural narrative ideology associated with individuals' identity, esteem, and well-being levels?

Correlations were computed between participants' coded ingroup status change indices, desired and feared future ingroup status scores, and strategy for future intergroup relations score, and the dependent measures of social identity, personal and collective self-esteem, and personal well-being. For Anglophones, significant and negative correlations were observed between Membership collective self-esteem and desired ($r = -.52, p < .05$) and feared ($r = -.59, p < .05$) future ingroup status scores. Additionally, a marginal and negative correlation was observed between feelings of Connection and feared future ingroup status ($r = -.41, p = .088$). Finally, marginal and significant negative correlations were found between the "Depression and Helplessness" well-being cluster and strategy for future intergroup relations ($r = -.41, p = .091$), as well as ingroup status change from the Quiet Revolution to the present index ($r = -.61, p < .01$).

These results suggest that for Anglophone Quebecers, perceiving deterioration in ingroup status from the Quiet Revolution to the present is associated with high levels of depression and helplessness. In other words, disadvantageous comparisons in Anglophones' recent past trajectory are associated with negative personal well-being. As

for Anglophones' future perspective, desiring a relatively modest future ingroup status and fearing a relatively low future ingroup status are both associated with positive Membership collective self-esteem. Fearing a relatively low future ingroup status also tends to be associated with strong feelings of connection with Anglophones. Finally, preferring more cooperative future intergroup relations is associated with high levels of depression and helplessness.

Turning to Francophones, marginal and positive correlations were observed between Public collective self-esteem and feared future ingroup status score ($r = .43$, $p = .056$), as well as ingroup status change from the Conquest to Quiet Revolution index ($r = .44$, $p = .053$). A marginal and negative correlation was also observed between Private collective self-esteem and ingroup status change from the New World to Conquest index ($r = -.42$, $p = .068$). A marginal and negative correlation was finally observed between Francophones' personal self-esteem and ingroup status change from the Quiet Revolution to the present index ($r = -.43$, $p = .057$). Additionally, the Expression social identification subscale was found to be significantly and negatively correlated with ingroup status change from the New World to Conquest index ($r = -.47$, $p < .05$). Finally, a significant and negative correlation was observed between the "Depression and Helplessness" well-being cluster and strategy for future intergroup relation ($r = -.56$, $p < .01$). A marginal and negative correlation was also observed between the "Dissatisfaction and Negative Affect" well-being cluster and ingroup status change from the Conquest to Quiet Revolution index ($r = -.39$, $p = .086$).

These results suggest that for Francophone Quebecers, perceiving ingroup status deterioration from the New World to the Conquest is associated with positive Private collective self-esteem, as well as with strongly expressing one's social identity as a

Francophone Quebecer. In turn, perceiving ingroup status improvement from the Conquest to the Quiet Revolution is associated with positive Public collective self-esteem, as well as with low levels of dissatisfaction and negative affect. Finally, perceiving ingroup status deterioration from the Quiet Revolution to the present is associated with positive personal self-esteem. In other words, Francophones' entire past trajectory is associated with positive self-esteem and well-being outcomes, even when disadvantageous comparisons are involved. As for Francophones' future perspectives, fearing a negative future ingroup status is associated with negative Public collective self-esteem, and preferring more competitive future intergroup relations is associated with low levels of depression and helplessness.

Discussion

The purpose of this chapter was to conduct a more thorough investigation into the group ideology that characterized Francophone and Anglophone Quebecers' cultural narratives. This was done so as to address the dilemma that arose in Study 1. We argued that the explanation that a clear cultural narrative was associated with opposite identity, esteem, and well-being correlates for Francophones and Anglophones may lie in their differing beliefs about relative ingroup status over time and strategies for future intergroup relations.

Coding of narrative ideology essentially confirmed the observations that were made in qualitative analyses of our participants' cultural narrative content. Specifically, Francophone and Anglophone Quebecers' cultural narrative ideology is one of a downward group trajectory. However, the time at which the decline in relative ingroup

status occurred is relatively distant for Francophones – that is, during the Conquest era –, and relatively recent for Anglophones – that is, during the Quiet Revolution era. Additionally, and importantly, Francophones perceive an increase in relative ingroup status during the Quiet Revolution era compared with the status they held during the Conquest era. Interestingly, despite perceiving that they both currently hold a relatively low status, Francophone and Anglophone Quebecers nevertheless prefer opposing strategies for future intergroup relations.

Correlational analyses further demonstrated that narrative clarity is associated with different narrative ideologies for Anglophones and Francophones. Indeed, it was found that a clear Anglophone Quebecer cultural narrative was associated with a perceived deterioration in relative ingroup status from the Conquest to the Quiet Revolution era. A clear Francophone Quebecer narrative, conversely, was associated with perceived deterioration in ingroup status from the New World to the Conquest, perceived improvement in ingroup status from the Conquest to the Quiet Revolution, as well as perceived deterioration in ingroup status from the Quiet Revolution to the present. Narrative clarity, therefore, does hold a very different meaning for Anglophone and Francophone Quebecers.

Moreover, correlational analyses revealed that Anglophones' and Francophones' respective narrative ideologies were associated with their levels of social identification, self-esteem, and well-being. Interestingly, Anglophones' recent past trajectory was associated with negative personal well-being outcomes, whereas Francophones' whole past trajectory was associated with positive personal and collective self-esteem outcomes, even when disadvantageous comparisons were at stake.

The nascent idea that emerges from these analyses is that an interaction between cultural narrative clarity and narrative ideological content might explain why the clarity of two cultural narratives, which are otherwise comparable in terms of their evaluative tone and accessibility, is nevertheless associated with opposite correlates for their individual members. In order to validate this theoretical reasoning, the potential interactive nature of narrative clarity and narrative ideology in predicting identity, esteem, and well-being needs to be investigated in a more controlled manner. This will be the goal of the second study of this program of research.

Specifically, Study 2 was devised to unravel the connections between cultural identity clarity, group ideology, and individuals' social identity, esteem, and well-being. Study 2 will also address two important limitations of Study 1. First, Study 2 will be conducted with a larger sample size. Second, because the coding of ingroup status over time proved to be more or less reliable, Study 2 will assess the construct of group ideology using self-report measures.

Research within the framework of Relative Deprivation Theory has begun to emphasize the role of temporal comparisons in predicting intergroup attitudes and collective self-esteem. Hence, the process of temporal intragroup comparisons will be the central focus hereafter. Chapter 4 will review the relevant relative deprivation research in order to provide the theoretical background in which Study 2 is embedded.

CHAPTER 4

CULTURAL IDENTITY CLARITY AND TEMPORAL RELATIVE DEPRIVATION

Relative deprivation theory is used in the social sciences to analyze contexts of perceived social injustice and inequality. Generally speaking, relative deprivation refers to a subjective feeling of discontent that arises when people believe they are receiving less than that to which they feel entitled (Crosby, 1982). People assess their circumstances by choosing the standards against which they compare their experience (Tyler & Lind, 2002). The fundamental principle in relative deprivation is that it is not the objective situation that determines people's sense of satisfaction, but rather, people's subjective interpretation of what they think their situation ought to be (Walker & Pettigrew, 1984).

Classical research distinguishes between egoistic and fraternalistic relative deprivation (Crosby, 1976; Dubé & Guimond, 1986; Runciman, 1966; Pettigrew, 1967; Walker & Pettigrew, 1984). Egoistic relative deprivation is experienced when an individual perceives his/her situation as being worse off than a similar other's situation. Thus, egoistic (or personal) deprivation refers to feeling deprived because of one's own position within a group. Fraternalistic relative deprivation is experienced when an individual perceives his/her own group's situation as being worse off than another group's situation. Thus, fraternal (or group) deprivation refers to feeling deprived because of one's group's status relative to another group in society. The focus in the present study is on group-based relative deprivation.

Another important distinction is made between cognitive and affective relative deprivation (Crosby, 1976; Walker & Pettigrew, 1984). Cognitive relative deprivation refers to perceptions of an unfavorable outcome discrepancy, whereas affective relative deprivation refers to the emotional concomitants (i.e. dissatisfaction or frustration) of that perceived discrepancy. The distinction is important because not all perceptions of deprivation will necessarily lead to feelings of discontent. A perceived discrepancy between one's aspirations and reality will most likely trigger feelings of discontent when the comparison dimension is highly valued or when the comparison directly involves one's personal or social identity (Birt & Dion, 1987; Guimond & Dubé-Simard, 1983).

Feelings of deprivation, therefore, are always relative. Thus, at the heart of relative deprivation theory is the role of social comparison (Olson & Hazlewood, 1986). Indeed, it is through comparison with others, or with some normative standard, that an individual determines whether his/her situation falls short of that to which s/he feels entitled. Compared to the original formulation of social comparison theory (Festinger, 1954), relative deprivation theory allows for the operation of more complex comparison processes (Ellemers & Barreto, 2001), which are of prime interest for the present study. First, relative deprivation theory encompasses social comparisons at both the individual and group levels. Second, relative deprivation theory includes outcome comparisons pertaining to relative power and status in an intergroup context.

Another dimension of comparison that can be fruitfully incorporated within the framework of relative deprivation theory, and is also of prime interest for the present study, is temporal comparison. In early theorizing about relative deprivation, Runciman (1966) proposed that feelings of deprivation could not only be experienced relative to outcomes obtained by other people (social comparisons), but also relative to one's own

past and even anticipated future status (temporal comparisons). Gurr (1970) has also

argued that a complete account of relative deprivation in an intergroup context requires

that one have knowledge of the patterns of deprivation over time regarding each group's

important values. For instance, Gurr identified two patterns of deprivation that resulted

from taking such a temporal perspective: progressive relative deprivation – actual

changes in the group's status that are slow to materialize or that do not materialize at all –

and decremental deprivation – deterioration of a group's relative status over time.

Temporal comparisons were formally articulated at the personal level by Albert's

(1977) Temporal Comparison Theory. The central principle of temporal comparison

theory is that individuals have a fundamental drive to have, and maintain, an enduring,

coherent, and integrated sense of identity over time. Moreover, individuals are motivated

to evaluate and adjust to identity changes over time. Thus, in the absence of objective

evidence, the individual "…will engage in an internal and historical process of comparing

his present self description with one from the past" (Albert, 1977, p. 489). Albert (1977)

proposed that such processes were more likely to occur during times of rapid change,

when the affective quality of the present was more negative than positive, and/or

whenever the individual desired to predict the future. Awareness of one's past history,

then, allows the individual to achieve a better positioning for their personal and social

identities (Tougas, de la Sablonnière, Lagacé, & Kocum, 2003).

Traditional research on relative deprivation has primarily focused on social

relative deprivation (Guimond & Tougas, 1994; Walker & Pettigrew, 1984). More

recently, however, researchers have begun to stress the importance of temporal

comparison processes for both individuals and groups. Indeed, Hinkle and Brown (1990)

have argued that social comparisons may not be the only type of evaluation group

members engage in; to establish the relative status of one's ingroup, individuals may compare their group's current status to its past status, as well as to its anticipated future status. Moreover, Brown and Middendorf (1996) have shown that group members prefer temporal comparisons to social comparisons when evaluating their group. They conclude that the role of temporal comparisons may be underestimated in social psychological research.

Similarly, Ellemers (2002) has contended that little systematic attention has been devoted to the question of whether individuals prefer social over temporal comparisons, mainly because in most studies, participants are simply not offered the opportunity to use temporal comparisons. To illustrate, Ellemers reports a study by Ouwerkerk, Ellemers, Smith, and Van Knippenberg (2000, as cited in Ellemers, 2002), which demonstrated that when given the choice, individuals evaluated their current situation relative to past expectations and future possibilities, rather than comparing with others.

Hence, temporal comparisons are an important source of relative deprivation for individual group members (Gurr, 1970; Runciman, 1966; Tougas & Beaton, 2002). This supports our contention that patterns of relative ingroup status over time, as revealed through Anglophone and Francophone Quebecers' cultural narratives, may be an important focus for further investigation.

The Role of Temporal Comparisons

Relative deprivation research has demonstrated that perceptions of temporal relative deprivation bear consequences for the collective self-esteem, affect, and intergroup attitudes of individual group members. Most studies exploring temporal

relative deprivation have focused on intergroup attitudes. For instance, Appelgryn and Bornman (1996) demonstrated that White South Africans who anticipated improvements in the future work situation of Black South Africans tended to report more negative attitudes toward Blacks. White South Africans who anticipated a deterioration in their own future political and work situation also reported more negative attitudes toward Blacks. Thus, temporal comparisons involving the present and the future status of two societal groups have important implications for the intergroup attitudes of individual group members.

Tougas et al. (2003) have demonstrated that intragroup temporal comparisons produce negative intergroup attitudes. Consistent with Albert's (1977) Temporal Comparison Theory, their argument was that as a result of changes in the composition of a group through the addition of a number of minority subgroups, feelings of group threat might emerge more as a function of disadvantageous temporal comparisons than of disadvantageous social comparisons. Tougas et al. (2003) found that the perception of an increase in the percentage of immigrants in Quebec was associated with feelings of temporal group threat on the part of Francophone Quebecers. Moreover, only feelings of group threat based on temporal comparisons were found to have a negative impact on the attitudes of Francophones toward immigrants and immigration policy. In fact, perceived temporal group threats acted as a mediating variable between intrusiveness and negative attitudes towards immigrants and immigration policies. As Francophones' estimations of minority group members' intrusiveness increased, their feelings of temporal group threat became more intense, leading Francophones to become more intolerant of immigrants. These results support the argument that temporal comparisons are important in assessing

the position of one's ingroup. When individuals feel that their ingroup is losing ground, their intergroup attitudes become more negative.

Other researchers have investigated the consequences of temporal relative deprivation for collective self-esteem. Walker (1999) has argued that disadvantageous comparisons at the collective level may be interpreted by the individual as stable and legitimate evidence of social reality, leading to predominantly negative views of the ingroup. Research by de la Sablonnière (2002) corroborates Walker's (1999) contention. Two studies, one conducted with Russians and another with Quebec nurses, demonstrate that disadvantageous temporal comparisons, or feeling discontent regarding one's ingroup's past and likely future status, lead to feeling less ingroup pride as well as less ingroup commitment.

Temporal relative deprivation has also been proposed to influence individuals' well-being. Ellemers and Barreto (2001), although not directly referring to temporal comparisons, nevertheless highlighted the importance of the perceived historical development of intergroup status differences for individual group members' satisfaction levels. Ellemers and Barreto argue that low status group members who perceive their current status as resulting from an illegitimate past treatment will experience more pronounced feelings of dissatisfaction than low status group members who perceive their current status as being the result of a fair past treatment (Ellemers, Wilke, & Van Knippenberg, 1993; Kawakami & Dion, 1993).

Likewise, if the status of the ingroup is perceived to be likely to change, the effect of relatively low group status on affective responses is less pronounced because instability stimulates hope of status improvement, which in turn leads to an increase in satisfaction (Ellemers, Van Knippenberg, & Wilke, 1990). For higher status group

members, instability in intergroup status differences may lead them to consider the possibility of losing ground, which may in turn decrease satisfaction (Ellemers & Barreto, 2001). In this sense, an enduring disadvantaged status, in opposition to a temporary disadvantage, is expected to have more negative impact on individual group members' satisfaction (Branscombe, 1997). Temporal comparisons, when construed as one's perception of the history underlying intergroup status differences and one's anticipation of future ingroup status, may influence individuals' affective responses to relative ingroup status.

The theme that emerges from this body of research is that group-based temporal comparisons do play an important role not only in predicting individuals' intergroup attitudes, but also in predicting their collective self-esteem and affective responses to relative status. The aim of the present study is to directly investigate the dilemma that arose in Study 1 regarding the opposing relationship between cultural identity clarity and well-being outcomes that was observed for Francophone and Anglophone Quebecers. Specifically, Study 2 explores the role of cultural identity clarity and perceptions of group-based temporal relative deprivation in determining personal and collective self-esteem, social identification, and personal well-being.

The theoretical argument is, when temporal patterns are such that the status of a group is perceived to be on the rise, and when the preferred strategy for future intergroup positioning aims at further strengthening the ingroup's status, we might expect a positive association between cultural identity clarity and individual members' identification, esteem, and well-being. In contrast, when a group's status trajectory is perceived to be on the downturn, and when the preferred strategy for future intergroup positioning would

further reduce the ingroup's status, we might expect cultural identity clarity to be associated with a lack of well-being and low levels of identification and esteem.

Specifically, Study 2 addressed two hypotheses:

Hypothesis 1: Elaborating on relative deprivation research (e.g., de la Sablonnière, 2002; Tougas et al., 2003; Walker, 1999), we hypothesize that a clear cultural identity will be associated with more positive outcomes than an unclear cultural identity when individuals perceive an improvement in the status of their ingroup over time. Conversely, a clear cultural identity will be associated with more negative outcomes than an unclear cultural identity when individuals perceive a deterioration in the status of their ingroup over time.

Hypothesis 2: As suggested by the findings of Study 1, we hypothesize that a clear cultural identity will be associated with more positive outcomes than an unclear cultural identity when individuals favour intergroup competition and confrontation. Conversely, a clear cultural identity will be associated with more negative outcomes than an unclear cultural identity when individuals favour intergroup cooperation.

Methodology

Design

Study 2 was devised in a more structured manner than Study 1. In Study 1, participants spontaneously narrated their own perception of their ingroup's story. For Study 2, the important elements of the Anglophone and the Francophone Quebecer cultural narrative that were generated in Study 1 were integrated into a single thumbnail

sketch of Quebec history and then presented to both Anglophone and Francophone participants. Moreover, while the methodology in Study 1 precluded the use of a large sample size, Study 2 used a questionnaire format which allowed testing a greater number of Anglophone and Francophone Quebecers. Finally, Study 2 utilized self-report measures in order to assess the constructs of cultural identity clarity, perceived ingroup status over time, and desired future intergroup relations.

Study 2 consisted of a two-part questionnaire study. In part I, participants were presented with an outline of Quebec history, which highlighted the key historical elements that had been identified as important by the sample of Anglophone and Francophone Quebecers who completed the Cultural Narrative Interview in Study 1. The outline of Quebec history was divided into four chapters, in addition to which a chapter about the present situation and another about the future were added. The independent variables, namely cultural identity clarity, perceptions of temporal relative deprivation, and strategy for future intergroup relations, were assessed by means of self-report scales included after the description of each chapter of Quebec history.

Part II of the questionnaire assessed the dependent variables, namely social identity, personal and collective self-esteem, and personal well-being, several of which were the same self-report scales as the ones utilized in Study 1.

Study 2 was designed so as to disentangle several characteristics of participants' cultural identities that emerged in the cultural narratives generated in Study 1. These characteristics included participants' preferred strategy for future intergroup relations, as well as the time at which important group-defining historical events occurred. Unlike researchers who have by and large assessed temporal relative deprivation by considering the past as one homogeneous era (e.g., de la Sablonnière, 2002; Tougas et al., 2003), in

the present study multiple temporal frameworks were isolated, from the distant past through to the anticipated future. The design of Study 2 further allowed testing the unique and interactive effects of cultural identity clarity, perceptions of temporal relative deprivation, and strategies for future intergroup relations on identity, esteem, and well-being.

Participants

Participants were recruited by means of verbal announcements made in classrooms from many different faculties of a major metropolitan Anglophone university. Students interested in potentially participating in a paid social psychology experiment were asked to complete a slip on which they wrote their name, age, gender, maternal language, how long they had lived in Quebec, cultural background, and phone number. Native French- and English-speaking students who had been living in Quebec since they were born were contacted by the principal investigator to make an appointment. Participants were also recruited by means of posters placed in one major Anglophone university as well as two major Francophone universities in Montreal. Francophone and Anglophone Quebecers, between 18 and 27 years of age and of European descent, interested in completing a "History and Well-Being" questionnaire in exchange for monetary compensation were asked to contact the researchers to schedule an appointment.

Participants were scheduled to meet the principal investigator on their respective university campuses in order to individually complete the questionnaire in a quiet location. A total of 61 Anglophone Quebecers (24 males and 37 females) and 61

Francophones Quebecers (18 males and 43 females) completed the questionnaire. All
Anglophone participants were born and raised in Quebec, of European or Caucasian
descent, and reported English as their maternal and dominant language. All Francophone
participants were born and raised in Quebec, of European or Caucasian descent, and
reported French as their maternal and dominant language. The mean age for
Anglophones was 20.9 years old (ranging from 18 to 27), and the mean age for
Francophones was 21.5 years old (ranging from 18 to 27). Participants studied in a wide
variety of faculties, including anthropology, architecture, biology, chemistry,
communications, computer sciences, economics, education, engineering, environmental
sciences, fine arts, law, literature, management, mathematics, medicine, political sciences,
physiology, psychology, sociology, and social work.

Measures

In the first part of the questionnaire, participants were asked to read a thumbnail
sketch of Quebec history. Following the cultural narrative interviews that were
conducted with Anglophone and Francophone Quebecers in Study 1, the history of
Quebec was divided into four chapters: The New World era (Chapter 1), The Conquest
era (Chapter 2), the Duplessis era (Chapter 3), and The Quiet Revolution era (Chapter 4).
A chapter about the present (Chapter 5) and a chapter about the future (Chapter 6) were
also integrated to this sketch. Each chapter was described as objectively and neutrally as
possible by respecting facts and refraining from editorial comments (the complete
questionnaire may be found in Appendix C). Following is a brief description of each
chapter.

Chapter 1 ranged from the late 1400s through to 1754 and described the various European people who reached "The New World". While the fact could not be denied that France largely administrated the land that is now known as Quebec, an emphasis was placed on the fact that the fur trade with the Aboriginal peoples brought both French and English colonists to the New World.

Chapter 2, which ranged from 1754 to 1867, described the struggles between French and English colonies in the New World, which resulted in the domination of Britain over the French colonies in Quebec.

Chapter 3 ranged from the Canadian Confederation in 1867 through to Maurice Duplessis' death in 1959. Chapter 3 made mention of the two World Wars, the Great Depression of the 1930s, as well as Maurice Duplessis' era, during which the "Church" and the "Land" were the predominant instruments of Quebec's social and economic development.

Chapter 4, which ranged from 1960 to 1995, described the period of Quebec modernization and empowerment most commonly referred to as the Quiet Revolution. It described the events that gave Montreal the status of a major city, including the 1967 Universal Exposition and the 1976 Olympic Games. Chapter 4 also made mention of Charles de Gaulle's statement "*Vive le Québec libre!*", the 1970 October Crisis, the arrival of the separatist party "Parti Québécois" on Quebec's political scene, as well as the introduction of language laws aimed at making French the predominant language in Quebec. The two referendums on Quebec sovereignty, which were both marked by a "NO" victory, as well as the English-speaking rally that took place before the second referendum, were also part of Chapter 4.

Chapter 5, which focused on the present, alluded to the three main issues faced by Quebecers today: the current constitutional impasse; Quebec's growing ethnic diversity; and the globalization phenomenon.

Participants were asked to read each of these chapters, and then answer questions about how they perceived what happened to their own ingroup during each chapter of Quebec history. These questions aimed to assess social as well as temporal relative deprivation. Participants were also asked to indicate how confident or sure they felt about their overall ratings for each chapter. This question aimed to assess cultural identity clarity. Following is a detailed description of these independent measures.

Cultural identity clarity, perceptions of relative deprivation, and strategy for future intergroup relations. Perceptions of social relative deprivation were assessed by asking participants to rate how much power they thought their own ingroup had compared to the outgroup during each chapter of Quebec history. The scale for these questions ranged from -5 (definitely less power), to 0 (equal power), to +5 (definitely more power).

Perceptions of temporal intragroup relative deprivation were assessed by asking participants to indicate the extent to which their own ingroup's situation, in terms of political, economic, social rights, as well as culture and language domains, had deteriorated or improved compared to the previous chapter. The scale for these questions ranged from -5 (situation totally deteriorated), to 0 (situation stayed the same), to +5 (situation totally improved).

Cultural identity clarity was assessed by asking participants to rate how confident or sure they felt about their overall ratings of what happened to their ingroup during each chapter of Quebec history. The scale for these questions ranged from 0 (not at all sure) to 10 (totally sure). These confidence ratings are akin to measures utilized by Baumgardner

(1990) and Campbell (1990) to assess personal identity clarity. These confidence ratings also reflect the nature of the cultural narrative clarity indices utilized in Study 1, which were content-dependent. In order to verify the construct validity of this cultural identity clarity measure, the Group-Concept Clarity and the Ingroup Entitativity scales were included in the second part of the questionnaire.

In Chapter 6, the final chapter about the future, participants were asked to indicate the extent to which they anticipated their own ingroup's situation, in terms of political, economic, social rights, as well as culture and language domains, to change in the next five years compared to their current situation. The scale for these questions ranged from -5 (situation will totally deteriorate), to 0 (situation will stay the same), to +5 (situation will totally improve). In order to assess strategies for future intergroup relations, participants were asked to indicate the extent to which they endorsed social competition (i.e., "[*English/French*] Quebecers should fight in order to gain more social, political, and/or economic power in Quebec"), and cooperation (i.e., "English and French Quebecers should come together more in order to attain better relationships in Quebec"). The scale for these questions ranged from 0 (totally disagree) to 10 (totally agree). Participants were finally asked to rate how confident or sure they felt about their overall ratings of what they anticipated would happen to their ingroup in the future chapter of Quebec history, using the scale ranging from 0 (not at all sure) to 10 (totally sure).

The Cronbach alpha values for Anglophones' and Francophones' perceived temporal relative deprivation were, respectively, 0.83 and 0.88 for Chapter 2, 0.67 and 0.89 for Chapter 3, 0.82 and 0.84 for Chapter 4, 0.85 and 0.87 for Chapter 5, and finally, 0.82 and 0.82 for Chapter 6.

Social identity, self-esteem, and personal well-being scales. The second part of

the questionnaire assessed the dependent variables (in a different randomized order),

namely participants' social identification, personal and collective self-esteem, and

personal well-being, using several of the same self-report scales as were utilized in Study

1. Unless otherwise stated, all ratings were made using 11-point Likert scales, where 0 =

Strongly disagree, 5 = Neither agree nor disagree, and 10 = Strongly agree.

Participants' global personal self-esteem was assessed using Rosenberg's Self-

Esteem Scale (SES; 1965). Appropriate items were reverse-scored such that a high score

on this variable indicates positive personal self-esteem. The Cronbach alphas for

Anglophones and Francophones were 0.88 and 0.90, respectively.

Participants were administered Porter's (1995) Social Identity Scale. Three

statements were retained in each subscale, for a total of nine items (four of which were

negatively worded). Appropriate items were reverse-scored such that a high score on this

variable indicates strong social identification with one's ingroup. The Cronbach alphas

for Anglophones and Francophones were, respectively, 0.65 and 0.73 for the Connection

subscale, 0.58 and 0.79 for the Importance subscale, and 0.43 and 0.49 for the Expression

subscale.

Participants' global collective self-esteem was assessed using Luhtanen and

Crocker's Collective Self-Esteem Scale (CSES; 1992). Three statements were retained in

each subscale, for a total of twelve items (six of which were negatively worded).

Appropriate items were reverse-scored such that a high score on this variable indicates

positive collective self-esteem. The Cronbach alphas for Anglophones and Francophones

were, respectively, 0.69 and 0.74 for Membership, 0.69 and 0.76 for Public, 0.73 and 0.64

for Private, and 0.79 and 0.82 for Importance to Identity.

Participants' global life satisfaction was assessed using Diener et al.'s Satisfaction With Life Scale (SWLS; 1985). The twelve items included: four statements that measured satisfaction with one's global life, four statements that measured satisfaction with one's social life, and four statements that measured satisfaction with one's academic life. A high score on this variable indicates high levels of satisfaction with life. The Cronbach alphas for the overall Satisfaction scale were 0.89 and 0.88 for Anglophones and Francophones, respectively.

Depression was assessed using the Center for Epidemiologic Studies Depression Scale (CES-D; Radloff, 1977). The CES-D is frequently used in community and clinical settings (Furukawa, Hirai, Kitamura, & Takahashi, 1997). This scale consists of twenty descriptive statements designed to assess the possible presence of depressive affect. Participants were asked to rate the extent to which they had felt a number of different moods during the past few weeks using an 11-point Likert measurement scale, where 0 = Not at all, 5 = Some of the time, and 10 = Most or all of the time. Sample items include, "I was bothered by things that usually don't bother me", "I felt that everything I did was an effort", and "I felt depressed". Ten items were retained for the present study. A high score on this variable indicates high levels of depression. The Cronbach alphas for this scale were 0.89 and 0.88 for Anglophones and Francophones, respectively.

Participants' positive and negative mood was assessed using the Positive and Negative Affect Schedule (PANAS; Watson et al., 1988). Participants were asked to rate the extent to which they had felt different moods during the past few weeks using an 11-point Likert measurement scale, where 0 = Very slightly or not at all, 5 = Moderately, and 10 = Extremely. Eight positive affect items and eight negative affect items were retained for the present study. High scores on these variables indicate high levels of positive

affect and high levels of negative affect. The Cronbach alphas for the Positive and Negative Affect scales were 0.80 and 0.85 for Anglophones, and 0.88 and 0.80 for Francophones, respectively.

Anxiety was measured by means of the Anxiety subscale of the Hopkins Symptom Checklist (HSCL; Derogatis et al., 1974). Participants were asked to indicate the extent to which they had felt seven different symptoms during the past few weeks. Ratings were made using an 11-point Likert scale, where 0 = Not at all, 5 = Some of the time, and 10 = All of the time. A high score on this variable indicates high levels of anxiety. The Cronbach alphas for this scale were 0.86 and 0.83 for Anglophones and Francophones, respectively.

Participants were administered the Brief Fear of Negative Evaluation Scale (FNE; Leary, 1983), which is viewed as an index of the central cognitive aspects of social anxiety. Eight items were selected for the present study, two of which were positively worded. Appropriate items were reverse-scored such that a high score on this variable indicates high levels social anxiety. The Cronbach alphas for this scale were 0.91 and 0.88 for Anglophones and Francophones, respectively.

Participants' motivational profile was assessed using Sheldon and Kasser's self-determination scale (1998). Participants were asked to indicate the extent to which each of four items corresponded to one of the reasons why they generally pursue their goals. Ratings were made using an 11-point Likert scale, where 0 = Does not correspond at all, 5 = Corresponds moderately, and 10 = Corresponds exactly. A self-determination score was calculated by first doubling the external and intrinsic scores (the two extremes of the self-determination continuum) and then subtracting the external and introjected scores from the identified and intrinsic scores (c.f. Grolnick, Ryan, & Deci, 1991; Sheldon &

Kasser, 1995). Thus, a high score on the self-determination variable indicates high levels of self-determination.

Mastery was assessed using Mirowsky, Ross, and Van Willigen's (1996) Personal Instrumentalism scale. This scale consists of four items assessing beliefs in one's agency, as well as four items assessing fatalism or perceived helplessness. Statements claiming control are balanced against those denying it, and statements about good outcomes are balanced against those depicting bad outcomes. Specifically, two statements express instrumentalism about success (e.g., "I am responsible for my own successes"), two statements express instrumentalism about failure (e.g., "My misfortunes are the result of mistakes I have made"), two statements express fatalism about success (e.g., "The really good things that happen to me are mostly due to luck"), and two statements express fatalism about failure (e.g., "I have little control over the bad things that happen to me"). The Personal Instrumentalism scale is conceptually similar to the personal control component of Rotter's (1966) internal-external locus of control scale and to Pearlin et al.'s (1981) mastery scale. The Cronbach alpha values for the four items assessing internal personal instrumentalism were 0.68 and 0.79 for Anglophones and Francophones, respectively. The Cronbach alpha values for the four items assessing external personal instrumentalism were 0.75 and 0.63 for Anglophones and Francophones, respectively.

The adapted Self-Concept Clarity Scale (Campbell et al., 1996) to measure the clarity of participants' cultural identity was also included in the questionnaire. Six items (five of which were negatively worded) were retained that could best be applied to participants' group of reference (i.e., Anglophone or Francophone Quebecers). Appropriate items were reverse-scored such that a high score on this variable indicates

high levels of group-concept clarity. The Cronbach alphas for this scale were 0.75 and 0.72 for Anglophones and Francophones, respectively.

Participants were finally administered the Ingroup Entitativity Scale (Castano, Yzerbyt, & Bourguignon, 1999). Seven items, one of which was negatively worded, were retained for the present study. Appropriate items were reverse-scored such that a high score on this variable indicates high levels of perceived ingroup entitativity. The Cronbach alphas for this scale were 0.74 and 0.81 for Anglophones and Francophones, respectively.

Demographic questions. In the last section of the questionnaire, participants were asked to indicate their age, gender, major, first language, birthplace, and how long they had been living in Quebec. In addition to these demographic questions, participants were asked the following questions: "How would you rate your knowledge of Canadian history?" and "How would you rate your knowledge of Quebec history?" Ratings were made on an 11-point Likert scale, with 0 (*Very Poor*) and 10 (*Very Good*) as anchors. Participants were finally asked to indicate the total number of Canadian and/or Quebec history courses they had taken in their academic career. ANOVAs found no significant differences between Anglophones and Francophones in terms of their self-reported knowledge of Canadian history (M_A = 5.5, M_F = 5.4, p = .74). However, ANOVAs found significant differences between the self-reported level of Quebec history knowledge of Anglophones and Francophones (M_A = 5.6, M_F = 6.4; F (1, 117) = 3.7, p < .05), as well as between Anglophones' and Francophones' self-reported number of Canadian and/or Quebec history courses they had taken in their academic career (M_A = 2.5, M_F = 3.2; F (1, 117) = 4.5, p < .05). Francophones appear to have taken more history courses and thus have better self-reported knowledge of Quebec history than Anglophones. These results

are somewhat expected given that the French curriculum in Quebec emphasizes Quebec history.

Participants' Descriptive Profile

We end this methodology section by describing participants' descriptive statistical profiles on the dependent and independent variables under investigation in Study 2. We first present participants' profile on the cultural identity clarity measures, and on the relative deprivation and strategy for future intergroup relations measures. We then present our participants' profile on the social identification, self-esteem, and personal well-being scales.

The clarity of Anglophone and Francophone Quebecers' cultural identities. Table 4.1 presents the means, standard deviations, and correlations among certainty ratings for each chapter of Quebec's brief history. All certainty ratings were normally distributed, as well as positively and significantly correlated with each other. ANOVAs comparing Anglophones and Francophones found no significant differences in their self-reported levels of certainty for each chapter ($ps > .05$). The means indicate that both Anglophones and Francophones reported moderate levels of certainty for Chapter 1, but relatively high levels of certainty for Chapters 2, 3, 4, 5, and 6, as scores were situated above the scale's midpoint.

Group-concept clarity and ingroup entitativity scores were significantly, although moderately, correlated with each other ($r = .21, p < .05$). Group-concept clarity and ingroup entitativity scores were also normally distributed. An ANOVA comparing Francophones and Anglophones found no significant difference in their self-reported

Anglophones and Francophones were situated above the scale's midpoint. These results are similar to those found in Study 1, in which Francophones and Anglophones reported equal levels of group-concept clarity, and Francophones reported more ingroup entitativity than Anglophones.

Also presented in Table 4.1 are the correlations among cultural identity clarity scores and certainty ratings for each chapter of Quebec's brief history. It was found that group-concept clarity was not correlated with any certainty ratings. Thus, global cultural identity clarity without reference to a specific content, as measured by the Group-Concept Clarity Scale, is not associated with clarity in terms of how one perceives what happened to the ingroup during its history. However, it was found that the construct of ingroup entitativity was positively and significantly correlated with certainty ratings for every chapter, except Chapter 1 and Chapter 6. Perceiving that one's ingroup has a functional existence seems to be moderately associated with certainty regarding the ingroup's experiences throughout most chapters of its history. The fact that ingroup entitativity is associated with certainty ratings supports the construct validity of our content-dependent measure of cultural identity clarity.

Anglophones' and Francophones' perceptions of social relative deprivation over time. Participants were asked to rate how much power they thought their ingroup had compared to the outgroup for each chapter of Quebec history. Figure 4.1 illustrates Anglophones' and Francophones' perceptions of social relative deprivation over time. It should be noted that scores for Anglophones' and Francophones' social relative deprivation during Chapter 2 fell out of acceptable kurtosis range (6.0 and 6.3) for normal distribution. ANOVAs comparing Anglophones' and Francophones' rated ingroup status found significant differences for every chapter of Quebec history ($ps < .001$). During the

New World era, Francophones perceived their relative ingroup status to be significantly

higher than Anglophones rated their own ingroup status. This pattern reversed during the

Conquest through to the Duplessis era, where Anglophones perceived their relative

ingroup status to be significantly higher than Francophones rated their own ingroup

status. This pattern reversed again during the Quiet Revolution through to the present,

where Francophones' perceived relative ingroup power was significantly higher than

Anglophones'.

Figure 4.1. Mean perceived social relative deprivation during each chapter of Quebec

history for Anglophones (n = 61) and Francophones (n = 61).

Additionally, paired comparisons found social relative deprivation ratings from

one chapter to the next to be significantly different within both Francophones' and

Anglophones' group trajectories ($ps < .0125$). After perceiving a significant and indeed large increase in relative ingroup power from the New World to the Conquest era, Anglophones perceived a downward group trajectory; they reported significant decreases in relative ingroup power from the Conquest to the Duplessis eras, and also from the Duplessis to the Quiet Revolution eras. Finally, Anglophones perceived a slight but significant increase in relative ingroup power from the Quiet Revolution to the present.

Turning to Francophones, after perceiving a significant and large decrease in relative ingroup power from the New World to the Conquest era, an upward group trajectory followed; they reported significant increases in relative ingroup power from the Conquest to the Duplessis eras, and also from the Duplessis to the Quiet Revolution eras. Finally, Francophones perceived a slight but significant decrease in relative ingroup power from the Quiet Revolution to the present.

Participants' self-reported relative ingroup power over their group's history replicates the group trajectories observed in Study 1. From the Conquest era through to the Quiet Revolution, Anglophones reported a downward group trajectory, whereas Francophones reported an upward group trajectory. Interestingly, neither Anglophones nor Francophones perceived their respective trajectories to have continued through to the present; Francophones perceived a slight decrease in relative status since the Quiet Revolution, while Anglophones perceived a slight increase in relative status since the Quiet Revolution. Unlike Study 1, however, in the present study Francophones perceived their current relative ingroup status to be significantly higher than Anglophones rated their own current ingroup status.

Anglophones' and Francophones' perceptions of temporal relative deprivation. Participants were asked to indicate the extent to which their own ingroup's situation, in

terms of political, economic, social rights, as well as culture and language domains, had

deteriorated or improved compared to the previous chapter. Table 4.2 presents

Anglophones' and Francophones' mean perceived temporal relative deprivation. It

should be noted that scores for Anglophones' temporal relative deprivation during

Chapter 2 and temporal relative deprivation during Chapter 5 fell out of acceptable

kurtosis range (2.3 and 2.9) for normal distribution. Similarly, scores for Francophones'

temporal relative deprivation during Chapter 2 (5.5) also fell out of acceptable kurtosis

range for normal distribution. ANOVAs comparing Anglophones and Francophones

found significant differences in their perceptions of temporal relative deprivation for

every chapter ($ps < .01$), with the exception of Chapter 5 ($p = .17$).

Table 4.2

Temporal Relative Deprivation: Means and Standard Deviations

	Anglophones ($n = 61$)		Francophones ($n = 61$)	
	Mean	*Std. Dev.*	Mean	*Std. Dev.*
Chapter 2: Conquest	2.7	*1.5*	-3.0	*1.9*
Chapter 3: Duplessis	0.08	*1.2*	0.83	*1.6*
Chapter 4: Quiet Revolution	-2.1	*1.5*	3.1	*1.1*
Chapter 5 : The Present	0.33	*1.2*	0.65	*1.2*

These results reveal that Francophones perceived significantly more deterioration

in the status of their group during the Conquest era than Anglophones did. The means for

this historical era also reveal that Anglophones perceived a large improvement in the

status of their group, while Francophones perceived a large deterioration. Progressing

over time, Francophones reported significantly more improvement in the status of their group during the Duplessis era than did Anglophones. Both groups, however, perceived that their respective ingroup's status remained somewhat stable compared to the previous chapter, as ingroup status ratings for this era were clustered around the scale's midpoint. Turning to the Quiet Revolution, Francophones perceived significantly more improvement in the status of their group than did Anglophones. The means for this historical era also reveal that Anglophones perceived a relatively large deterioration in their ingroup's status, while Francophones perceived a relatively large improvement. Finally, both Anglophones and Francophones perceived that their respective current ingroup's status had remained the same since the previous chapter, as ratings for this era were clustered around the scale's midpoint.

Anglophones' and Francophones' anticipated future ingroup status and strategy for intergroup relations. Anglophones and Francophones were asked to rate the extent to which they foresaw the situation of their ingroup, in terms of political, economic, social rights, as well as culture and language domains, as being likely to change in the next five years compared to the present. It should be noted that Anglophones' score for future ingroup status fell out of acceptable kurtosis range (2.3) for normal distribution. An ANOVA revealed that Anglophones and Francophones did not differ in the extent to which they anticipated their ingroup status as being likely to change in the future ($M_A = 0.08$, and $M_F = 0.10$; $p = .93$). The means for this variable indicate that they both anticipated their respective ingroup status to stay the same as it was currently, as scores were situated around the scale's midpoint.

Participants were finally asked to rate the extent to which they endorsed competitive and cooperative strategies for future intergroup relations. Scores for

competition and cooperation were normally distributed, with the exception of Anglophones' scores for cooperation which fell out of acceptable kurtosis range (2.9) for normal distribution. ANOVAs revealed that Anglophones and Francophones did not differ in the extent to which they endorsed competitive intergroup relations (M_A = 6.1, and M_F = 6.6; p = .25). This profile is somewhat different from the one obtained in Study 1, inasmuch as Anglophones in the present study appeared to endorse competitive intergroup relations to the same extent as Francophones. However, similar to Study 1, Anglophones and Francophones did differ in the extent to which they endorsed cooperative intergroup relations (M_A = 8.8, and M_F = 7.5; F (1, 120) = 14.2, p < .001), such that Anglophones favoured cooperation significantly more than did Francophones.

In terms of Anglophones' preferred strategy, paired comparisons revealed that their mean rating for cooperation was significantly different from their mean rating for competition (p < .001). For Francophones, paired comparisons revealed that their mean rating for cooperation was not significantly different from their mean rating for competition (p = .08). It appears that Anglophones preferred cooperative intergroup relations, while Francophones favoured both competitive and cooperative intergroup relations equally.

In terms of the intercorrelations among strategies for future intergroup relations, competition was significantly and negatively correlated with cooperation (r = -.19, p < .05). Anticipation of ingroup status change was significantly and negatively correlated with competition (r = .26, p < .001), as well as significantly and positively correlated with cooperation (r = -.19, p < .05). Thus, the less participants foresee that their ingroup will improve its status in the future, the more they endorse competitive intergroup relations, and the less they endorse cooperative intergroup relations.

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The social identity, self-esteem, and well-being of Anglophone and

Francophone Quebecers. Table 4.3 presents the means and standards deviations

separately for Francophone and Anglophone Quebecers on the social identification as

well as the personal and collective self-esteem scales, and Table 4.4 presents the means

and standard deviations separately for Francophone and Anglophone Quebecers on the

personal well- being scales. All of the social identification, personal and collective self-

esteem scores, and personal well-being scores were normally distributed, with the

exception of Francophones' anxiety and Public Collective Self-esteem scores, which fell

out of acceptable kurtosis range (3.5 and 2.7) for normal distribution.

In order to reduce the number of dependent variables to a smaller number of

meaningful components, two Principal Component Analyses (PCA) with a Varimax

rotation were performed. The first PCA involved the personal well-being scales.

Personal self-esteem was eliminated from the analysis in order to keep the construct of

personal self-esteem distinct from its personal well-being concomitants. The analysis

yielded three components displaying eigenvalues above 1.000, one of which was

comprised of only one variable: external personal instrumentalism. Another PCA in

which only two factors were retained yielded a more easily interpretable structure, and is

presented in Table 4.5.

The second PCA involved the dependent variables that assessed collective

constructs, namely, the social identification and collective self-esteem scales. The PCA

yielded two components displaying eigenvalues above 1.000. Because the second

component was comprised of only one variable (Public Collective Self-Esteem), only one

component was retained (see Table 4.6).

Table 4.3

Social Identification and Self-Esteem Scales: Means and Standard Deviations

Identity and Esteem Scales	Anglophones ($n = 61$)		Francophones ($n = 61$)	
	Mean	*Std. Dev.*	Mean	*Std. Dev.*
Social Identification	4.9	*1.4*	6.6	*1.5*
SID – Connection	6.0	*1.9*	7.3	*1.7*
SID – Importance	4.2	*1.8*	6.2	*2.0*
SID – Expression	4.5	*1.7*	6.2	*1.8*
Personal Self-Esteem	7.2	*1.6*	8.0	*1.5*
Collective Self-Esteem	6.3	*1.4*	7.3	*1.0*
CSE – Membership	7.6	*1.5*	7.9	*1.5*
CSE – Private	7.1	*1.6*	8.5	*1.0*
CSE – Public	5.6	*1.6*	6.3	*1.6*
CSE – Identification	5.0	*2.2*	6.6	*2.0*

Table 4.4

Personal Well-Being Scales: Means and Standard Deviations

Well-Being Scales	Anglophones ($n = 61$)		Francophones ($n = 61$)	
	Mean	*Std. Dev.*	Mean	*Std. Dev.*
Anxiety	2.3	*1.9*	2.3	*1.6*
Depression	2.6	*2.0*	2.5	*1.8*
Personal Instrumentalism				
Internal	7.5	*1.4*	7.4	*1.5*
External	3.3	*1.8*	3.0	*1.5*
Self-Determination	11.5	*10.0*	15.9	*8.1*
Negative Affect	3.7	*2.0*	2.5	*1.4*
Positive Affect	6.1	*1.5*	6.3	*1.6*
Satisfaction With Life	6.3	*1.8*	6.9	*1.5*
Social Anxiety	4.8	*2.1*	5.0	*1.9*

Table 4.5

Personal Well-Being Scores: Rotated Component Matrix

Personal Well-Being Scales	Component 1 (36%)	Component 2 (18%)
Negative Affect	.87	
Depression	.83	
Anxiety	.83	
Social Anxiety	.50	
Internal Personal Instrumentalism		.72
Positive Affect		.70
Self-Determination		.67
Satisfaction – Overall	-.43	.55
External Personal Instrumentalism		-.44

Note. Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization. Rotation converged in 3 iterations. Numbers in parentheses represent the percentage of total variance explained by each component.

Table 4.6

Collective Dependent Variables: Component Matrix

Collective Dependent Variables	Component 1 (51%)
CSE – Identification	.88
SID – Connection	.85
SID – Importance	.82
CSE – Private	.74
SID – Expression	.68
CSE – Membership	.62
CSE – Public	.15

The first personal well-being component, which accounted for 36% of the total variance, is characterized by high levels of negative affect, depression, anxiety, and social anxiety; it will hereafter be referred to as "Negative Well-Being". The second personal well-being component, which accounted for 18% of the total variance, is characterized by high levels of internal personal instrumentalism, positive affect, self-determination, and satisfaction with life; it will hereafter be referred to as "Positive Well-Being". For the second PCA, the collective component, which accounted for 51% of the total variance, is characterized by high levels of social identification with one's ingroup, as well as high levels of collective self-esteem; it will hereafter be referred to as "Collective Esteem and Identification".

ANOVAs comparing Anglophones' and Francophones' scores on personal self-esteem, negative well-being, positive well-being, and collective esteem and identification revealed significant differences for personal self-esteem ($F(1, 120) = 6.4, p < .05, \eta^2 = .05$), as well as for collective esteem and identification ($F(1, 120) = 37.8, p < .001, \eta^2 = .24$). These results reveal that Francophones reported higher personal self-esteem scores ($M = 8.0$), as well as higher collective esteem and identification scores ($M = .48$), than Anglophones ($M = 7.2$ and $M = -.48$ for personal self-esteem and collective esteem and identification, respectively). Anglophones and Francophones did not differ significantly in their self-reported levels of positive well-being ($M_{An} = -.13$ and $M_{Fr} = .13$; $p = .16$) and negative well-being ($M_{An} = .14$ and $M_{Fr} = -.14$; $p = .12$).

Summary. The Anglophone and Francophone Quebecer participants in the present study indicated similar levels of *global* cultural identity clarity, as reflected in their self-reported group-concept clarity scores. Anglophones and Francophones also displayed similar levels of *specific* cultural identity clarity (that is to say, clarity with

regards to relative ingroup status over time), as reflected in their certainty ratings for each chapter comprising their group trajectory. Similar to Study 1, Francophones perceived more ingroup entitativity than did Anglophones.

In terms of patterns of social and temporal relative deprivation over the course of Anglophones' and Francophones' history, participants' self-reported ratings in Study 2 for the most part replicated the group ideologies that were observed in Study 1. Thus, Francophones, after having their group suffer a dramatic decline in relative ingroup status during the Conquest, reported noticeable status improvement from the Duplessis era through to the Quiet Revolution. A downward group trajectory for Anglophones also emerged in the present study, as demonstrated by the important decline in relative ingroup status suffered during the Quiet Revolution. In terms of belief in collective action, Anglophones in the present study endorsed competitive intergroup relations to the same extent as Francophones. However, Anglophones favoured cooperation significantly more than did Francophones.

Finally, Francophones and Anglophones did not differ in their self-reported levels of "Negative" and "Positive" well-being. However, Francophones rated themselves as having more positive personal self-esteem as well as more positive collective self-esteem and stronger social identification than their Anglophone counterparts. These latter results deviate from Study 1, in which Anglophones and Francophones were found to enjoy equal levels of esteem and social identification.

Results

This section investigates the hypotheses that are the focus of the present study. Specifically, it was hypothesized that a clear cultural identity will be associated with more positive identity, esteem, and well-being outcomes than an unclear cultural identity, when an improvement in ingroup status over time is perceived. Conversely, a clear cultural identity will be associated with more negative outcomes than an unclear cultural identity when a deterioration in ingroup status over time is perceived. In terms of desired strategy for future intergroup relations, it was hypothesized that a clear cultural identity will be associated with more positive identity, esteem, and well-being outcomes than an unclear cultural identity, when intergroup competition is favoured. Conversely, a clear cultural identity will be associated with more negative outcomes than an unclear cultural identity when intergroup cooperation is favoured.

Hierarchical regression analyses were employed to test the interactive effect of cultural identity clarity, perceptions of temporal relative deprivation, and strategy for future intergroup relations on social identification, personal and collective self-esteem, and personal well-being. Separate analyses were performed for each chapter comprising Quebec history. The order of entry of the independent variables was made according to the following steps: Clarity of Cultural Identity and Perception of Temporal Relative Deprivation were entered in Model 1. The interaction term between Clarity and Relative Deprivation was entered in Model 2. This allowed for a determination if addition of information regarding the interactive nature of cultural identity clarity and perceptions of temporal relative deprivation would improve the prediction of well-being, esteem, and identification beyond that afforded by their respective unique effects. The same

procedure was employed in order to test the interactive effect of cultural identity clarity and strategy for future intergroup relations.

As suggested by Cohen, Cohen, West, and Aiken (2003) as well as Aiken and West (1991), all predictors were centered by subtracting the group's mean from each datum; the standardized beta is reported. Following Tabachnik and Fidell's (2001) recommendations, outliers on the dependent variables were excluded, and multivariate outliers on the predictors were excluded by using Mahalanobis distance with $p < .001$. The number of participants per analysis thus ranged from 55 to 61, which falls in between the recommended numbers of subjects for three predictors, at .05 significance level, for medium to large effect sizes (Cohen, 1992). Interactions were probed following the procedure described by Aiken and West (1991) by computing and testing simple slopes. All the predictors entered the equations without violating acceptable tolerance ($> .20$) and VIF (< 4.00) values for multicollinearity diagnostics. The results are presented separately for each chapter comprising Quebec history.

Chapter 2 (1754-1867): The Conquest Era

Results for Chapter 2 revealed significant unique effects for cultural identity clarity ($\beta = .410$, $p < .001$) and perceptions of temporal relative deprivation ($\beta = -.294$, $p < .05$) in predicting Francophones' collective esteem and social identification levels. Certainty regarding what their ingroup experienced during Chapter 2, as well as perceiving a deterioration in ingroup status during Chapter 2, both uniquely predicted positive collective esteem and strong social identification for Francophones. These

results suggest that the Conquest era represents an important cultural identity building block for Francophone Quebecers.

Regression analyses yielded no significant unique or interactive effects for cultural identity clarity and perceptions of temporal relative deprivation during the Conquest era in terms of Anglophones' identification, esteem, and well-being levels.

Chapter 3 (1867-1959): The Duplessis Era

Results for Chapter 3 revealed significant unique effects for cultural identity clarity in terms of Francophones' ($\beta = .330, p < .05$) and Anglophones' ($\beta = .288, p < .05$) collective esteem and social identification levels. Certainty regarding the fate of their ingroup during the Duplessis era uniquely predicted positive collective esteem and strong social identification both for Francophone and Anglophone Quebecers.

Moreover, the regression yielded a significant effect for the interaction involving cultural identity clarity and perceived temporal relative deprivation in terms of Anglophones' negative well-being scores ($\beta = -.314, p < .05$; see Table 4.7 and Figure 4.2 for results). Tests of simple slopes within perceived temporal relative deprivation revealed that a clear cultural identity was associated with lower negative well-being levels than an unclear cultural identity, if Anglophones perceived an improvement in the status of their group during the Duplessis era ($\beta = -.690, p < .01$). Cultural identity clarity was not associated with different negative well-being levels if Anglophones perceived a deterioration in their group's status during the Duplessis era ($\beta = .098, p = .62$).

Chapter 4 (1960-1995): The Quiet Revolution Era

Results for Chapter 4 revealed significant unique effects for cultural identity clarity in terms of Francophones' ($\beta = .373, p < .01$) and Anglophones' ($\beta = .403, p < .001$) collective esteem and social identification levels. Certainty regarding what their ingroup experienced during the Quiet Revolution era uniquely predicted positive collective esteem and strong social identification both for Francophone and Anglophone Quebecers.

Results for Chapter 4 further revealed a significant unique effect for perceptions of temporal relative deprivation in terms of Anglophones' collective esteem and social identification levels ($\beta = -.353, p < .01$). Hence, perceiving a deterioration in ingroup status during the Quiet Revolution uniquely predicted positive collective esteem and strong social identification, for Anglophones. This finding, combined with the unique effect of cultural identity clarity, suggests that the Quiet Revolution era represents an important cultural identity building block for Anglophone Quebecers.

Chapter 5: The Present

Results for Chapter 5 revealed significant unique effects for cultural identity clarity in terms of Francophones' ($\beta = .421, p < .001$) and Anglophones' ($\beta = .482, p < .001$) collective esteem and social identification levels. Certainty regarding the current reality for their ingroup uniquely predicted positive collective esteem and strong social identification both for Francophone and Anglophone Quebecers.

Results for Chapter 5 further revealed a marginally significant unique effect for perceptions of temporal relative deprivation in terms of Francophones' personal self-esteem levels ($\beta = .252, p = .057$). Hence, perceiving an improvement in their current ingroup status tended to uniquely predict positive personal self-esteem for Francophone Quebecers.

Significant interactive effects between cultural identity clarity and perceived temporal relative deprivation also emerged in terms of Anglophones' negative well-being scores ($\beta = -.310, p < .05$; see Table 8 and Figure 3 for results), as well as Anglophones' personal self-esteem scores ($\beta = .310, p < .05$; see Table 4.9 and Figure 4.4 for results).

Tests of simple slopes within perceived temporal relative deprivation revealed that a clear cultural identity was associated with lower negative well-being levels than an unclear cultural identity, if Anglophones perceived an improvement in their current ingroup status ($\beta = -.406, p = .058$). Cultural identity clarity was not associated with different negative well-being levels if Anglophones perceived a deterioration in the current status of their group ($\beta = .300, p = .18$).

Likewise, tests of simple slopes within perceived temporal relative deprivation revealed that a clear cultural identity was associated with higher personal self-esteem levels than an unclear cultural identity, if Anglophones perceived an improvement in the current status of their group ($\beta = .435, p < .05$). Cultural identity clarity was not associated with different personal self-esteem levels, if Anglophones perceived a deterioration in the current status of their group ($\beta = -.275, p = .22$).

While these slopes did not reach statistical significance, the trend nevertheless suggests that Anglophones who hold a clear cultural identity tended to report higher negative well-being and lower personal self-esteem levels than Anglophones who hold an

unclear cultural identity, if a deterioration in the current status of their group was perceived.

Chapter 6: Anticipated Future Ingroup Status

Results for anticipated future ingroup status revealed significant unique effects for cultural identity clarity in terms of Francophones' ($\beta = .288, p < .05$) and Anglophones' ($\beta = .337, p < .05$) collective esteem and social identification levels. Certainty regarding what their ingroup will experience in the future uniquely predicted positive collective esteem and strong social identification both for Francophone and Anglophone Quebecers.

The regression also yielded a significant effect for the interaction involving cultural identity clarity and anticipated temporal relative deprivation in terms of Francophones' negative well-being scores ($\beta = -.357, p < .05$; see Table 4.10 and Figure 4.5 for results). Tests of simple slopes within perceived temporal relative deprivation revealed that a clear cultural identity was associated with higher negative well-being levels than an unclear cultural identity, if Francophones anticipated a deterioration in their future ingroup status ($\beta = .587, p < .05$). Cultural identity clarity was not associated with different negative well-being levels if Francophones anticipated an improvement in their future ingroup status ($\beta = -.350, p = .11$). While the other slope did not reach statistical significance, there was a trend to suggest that Francophones who hold a clear cultural identity may have reported lower negative well-being levels than Francophones who hold an unclear cultural identity, if an improvement in their future ingroup status was anticipated.

Chapter 6: Strategies for Future Intergroup Relations

Results for future intergroup relations strategy revealed significant unique effects for competition in terms of Francophones' (β = .479, p < .001) and Anglophones' (β = .460, p < .001) collective esteem and social identification levels. Preferring competitive future intergroup relations uniquely predicted positive collective esteem and strong social identification both for Francophone and Anglophone Quebecers.

The regression also yielded a significant effect for the interaction involving cultural identity clarity and cooperation in terms of Anglophones' negative well-being scores (β = .361, p < .01; see Table 4.11 and Figure 4.6 for results). Tests of simple slopes within preference for cooperation revealed that a clear cultural identity was associated with lower negative well-being levels than an unclear cultural identity, if Anglophones *rejected* the strategy of cooperative intergroup relations (β = -.526, p < .01). Cultural identity clarity was not associated with different negative well-being levels if Anglophones endorsed the strategy of cooperative intergroup relations (β = .194, p = .28). While the other slope did not reach statistical significance, the trend nevertheless suggests that Anglophones holding a clear cultural identity may have reported higher negative well-being than Anglophones holding an unclear cultural identity if cooperative intergroup relations were *desired*.

Table 4.7

Interactive Effect of Cultural Identity Clarity and Perceived Temporal Relative Deprivation during the Duplessis era on Anglophones' Negative Well-Being Scores

		Anglophones (n = 59)	
		Beta	p
Model 1	Clarity	-.265*	.046
	Status Improvement	.061	.642
Model 2	Clarity	-.296*	.022
	Status Improvement	.177	.193
	Interaction	-.314*	.022

Figure 4.2. Interactive effect of cultural identity clarity and perceived temporal relative deprivation during the Duplessis era on Anglophones' negative well-being scores.

Table 4.8

Interactive Effect of Cultural Identity Clarity and Perceived Temporal Relative Deprivation for the Present on Anglophones' Negative Well-Being Scores

		Anglophones ($n = 57$)	
		Beta	p
Model 1	Clarity	-.071	.613
	Status Improvement	-.175	.215
Model 2	Clarity	-.054	.693
	Status Improvement	-.023	.879
	Interaction	-.310*	.041

Figure 4.3. Interactive effect of cultural identity clarity and perceived temporal relative deprivation for the present on Anglophones' negative well-being scores.

Table 4.9

Interactive Effect of Cultural Identity Clarity and Perceived Temporal Relative Deprivation for the Present on Anglophones' Personal Self-Esteem Scores

		Anglophones (n = 58)	
		Beta	p
Model 1	Clarity	.097	.487
	Status Improvement	-.082	.558
Model 2	Clarity	.080	.556
	Status Improvement	-.232	.133
	Interaction	.310*	.040

Figure 4.4. Interactive effect of cultural identity clarity and perceived temporal relative deprivation for the present on Anglophones' personal self-esteem scores.

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Table 4.10

Interactive Effect of Cultural Identity Clarity and Temporal Relative Deprivation for the Future on Francophones' Negative Well-Being Scores

		Francophones ($n = 58$)	
		Beta	p
Model 1	Clarity	.068	.617
	Status Improvement	-.050	.713
Model 2	Clarity	.119	.363
	Status Improvement	.104	.471
	Interaction	-.357*	.017

Figure 4.5. Interactive effect of cultural identity clarity and temporal relative deprivation for the future on Francophones' negative well-being scores.

Table 4.11

Interactive Effect of Cultural Identity Clarity and Endorsement of Cooperative Intergroup Relations on Anglophones' Negative Well-Being Scores

| | | Anglophones ($n = 57$) | |
		Beta	p
Model 1	Clarity	-.101	.476
	Cooperation	.002	.988
Model 2	Clarity	-.193	.165
	Cooperation	.017	.902
	Interaction	.361**	.008

Figure 4.6. Interactive effect of cultural identity clarity and endorsement of cooperative intergroup relations on Anglophones' negative well-being scores.

Discussion

The purpose of Study 2 was to investigate the unanticipated and robust finding obtained in Study 1 that Francophone and Anglophone Quebecers who held a clear cultural identity, as revealed by their cultural narratives, nevertheless reported diametrically opposed social identification, personal and collective self-esteem, and personal well-being profiles. Beyond the clarity of participants' cultural identities, supplementary analyses of participants' cultural narratives in Study 1 pointed to the need to investigate the role of group ideology – that is, perceived temporal relative deprivation patterns and strategy for future intergroup relations – in predicting identification, esteem, and well-being.

In a more direct fashion, Study 2 investigated the potential interactive nature of cultural identity clarity and group ideology. We hypothesized that a clear cultural identity would be associated with *positive* identification, esteem, and well-being outcomes if group members perceived an improvement in their group's status over time, and if they favoured a strategy for future intergroup relations that focused on competition and confrontation rather than cooperation. Conversely, we hypothesized that a clear cultural identity would be associated with *negative* identification, esteem, and well-being outcomes if group members perceived a deterioration in their group's status over time, and if they favoured a strategy for future intergroup relations that focused on cooperation rather than competition.

Support for this interaction hypothesis was found in terms of participants' personal self-esteem and personal well-being. Anglophone Quebecers holding a clear cultural identity reported lower negative well-being levels than Anglophones holding an

unclear cultural identity, but only when improvements in their group's status were perceived during the Duplessis era and the present. Similarly, Anglophones holding a clear cultural identity reported higher personal self-esteem levels than Anglophones holding an unclear cultural identity, but only when an improvement in their ingroup's current status was perceived. Moreover, Anglophones holding a clear cultural identity reported lower negative well-being levels than Anglophones holding an unclear cultural identity, but only when support for cooperative future intergroup relations was low.

For Francophones, the predicted interaction between cultural identity clarity and temporal relative deprivation emerged with regards to their anticipated future ingroup status. Francophones holding a clear cultural identity reported higher negative well-being levels than Francophones holding an unclear cultural identity, but only when a deterioration in the future status of their group was anticipated.

These findings confirm our theoretical analysis that holding a clear cultural identity is associated with positive personal well-being, or a lack thereof, depending on whether one's ingroup status trajectory is perceived to be on the rise, or on the downturn. The present study confirms that theoretical analyses of a societal group's entire status trajectory over time are important in understanding the association between cultural identity clarity and individual members' personal self-esteem and personal well-being levels.

The present findings also extend relative deprivation theory by demonstrating that perceptions of temporal relative deprivation at the *group* level have consequences for individual group members' *personal* self-esteem and *personal* well-being levels. Research within the framework of relative deprivation theory has generally shown that personal relative deprivation leads to individual-level outcomes and group relative

deprivation leads to group-level outcomes (see Walker, 1999). The present study suggests that perceptions of group-based temporal relative deprivation have an impact not only on how individuals feel about their ingroup, but also on how individuals think and feel about themselves personally.

Beyond support for our interaction hypothesis, however, the present study revealed an unanticipated effect of cultural identity clarity, strategy for future intergroup relations, and temporal relative deprivation, in terms of participants' collective self-esteem and social identification. First, the present findings demonstrate that a clear cultural identity is associated with positive collective self-esteem and strong social identification for both Anglophones and Francophones. Interestingly, the lack of an interaction involving temporal relative deprivation or strategy for future intergroup relations indicates that the effect of cultural identity clarity on collective self-esteem and social identification occurs independently of the specific group ideology.

These findings suggest that a clear knowledge of where one's group comes from, where one's group currently stands, and where one's group is going in terms of its relative status in society, is an important foundation from which to build an evaluatively positive and strong cultural identity. In other words, the clarity of one's ingroup shared history – independently of whether this history denotes advantageous or disadvantageous relative ingroup status over time – is a key collective identity characteristic that determined the evaluative tone of collective self-esteem and strength of social identification in our sample of young Francophone and Anglophone Quebecers. These results confirm the theoretical contentions of Taylor (1997, 2002), who stressed the psychological importance of holding a clear cultural identity for the well-being of individual group members.

Second, the present findings demonstrate that Anglophone and Francophone Quebecers' strategy for future intergroup relations predicted their collective self-esteem and social identification levels. It appears that Francophones and Anglophones who prefer competitive or confrontational intergroup relations in the future have positive collective self-esteem and strongly identify with their group. These results suggest that favouring a strategy that aims at further strengthening the ingroup's status in the future represents another key collective identity characteristic from which an evaluatively positive and strong cultural identity may be built.

Third, the present study demonstrates the importance of temporal relative deprivation for Francophones' and Anglophones' collective esteem and group identification. These findings point to two historical eras that are of prime importance in the respective group status trajectories of Anglophone and Francophone Quebecers. On the one hand, the Conquest era emerged as an important historical period for Francophones; perceiving that their group's status had deteriorated dramatically during this distant past was associated with an evaluatively positive collective self-esteem and strong social identification. On the other hand, the Quiet Revolution era emerged as an important historical period for Anglophones; perceiving that their group's status had deteriorated during this recent past was associated with an evaluatively positive collective self-esteem and strong social identification. Interestingly, the lack of interaction involving cultural identity clarity indicates that these effects of temporal relative deprivation occurred above and beyond the extent to which participants' beliefs were held with certainty. Hence, the experience of status reversal at one point in the history of one's group – in the present study, during the distant past for Francophones and a relatively recent past for Anglophones – appears to foster positive collective self-esteem

and strong social identification with the ingroup for individual group members. Presumably, the awareness that one's relative ingroup status has declined at some point in time sets the stage for developing a stronger group consciousness.

These findings stand in opposition to relative deprivation research which has demonstrated that disadvantageous temporal comparisons lead to feeling less ingroup pride as well as less ingroup commitment (de la Sablonnière, 2002). In fact, the present study indicates that for Francophone and Anglophone Quebecers, disadvantageous temporal comparisons during specific historical periods involved important platforms from which group members could build an evaluatively positive and strong cultural identity. Research by Branscombe (1997) and Ellemers et al. (1990) on the perceived stability of intergroup status differences provide some insights into one plausible explanation for this finding. In other words, has the status of the ingroup continued to worsen, or has it improved since?

Descriptive analyses of participants' raw profiles on the relative deprivation measures used in Study 2 reveal that Francophones perceived improvements in the status of their ingroup during the Duplessis and the Quiet Revolution eras. Likewise, Anglophones did not perceive a continued deterioration in the status of their group following the decline they suffered during the Quiet Revolution. Hence, the fact that the disadvantage faced by Francophones and Anglophones during the Conquest and the Quiet Revolution was not an enduring one may explain why disadvantageous past temporal comparisons did not lead to predominantly negative views of their ingroup (Ellemers et al., 1990; Walker, 1999). These findings further confirm the importance of discerning multiple temporal frameworks, as well as taking into account the group's entire status

trajectory, when assessing the impact of temporal comparisons on collective self-esteem and social identification.

Taken together, the results from Study 2 clarify the dilemma that arose in Study 1 in two important ways. By separately assessing clarity of cultural identity, temporal relative deprivation, and preferred strategy for future intergroup relations, it was possible to evaluate their unique and interactive effects on individual group members' identity, esteem, and well-being. Moreover, by isolating multiple temporal periods in Anglophone and Francophone Quebecers' group status trajectory, it was possible to discern the group-defining historical eras during which important identity, esteem, and well-being building blocks occurred.

On the one hand, holding a clear shared history and favouring intergroup competition in the future consisted of two collective identity characteristics that promoted an evaluatively positive and strong cultural identity in our sample of Anglophone and Francophone Quebecers. Being aware that one's relative ingroup status had declined at some point in its past group status trajectory also appeared to set the stage for an evaluatively positive and strong cultural identity.

On the other hand, personal well-being and personal self-esteem were contingent upon the interactive effect of cultural identity clarity and group ideology. For Francophone Quebecers holding a clear cultural identity, anticipating failure to reach a higher status for their group in the future appeared to be a threat to their personal well-being. Given their recent upward group status trajectory, Francophone Quebecers who hold a clear cultural identity may be less affected by their ingroup's past and current status and may be more oriented toward their ingroup's future status. For Anglophone Quebecers holding a clear cultural identity, perceiving improvements in their current

group status and rejecting cooperative future intergroup relations appeared to contribute positively to their personal self-esteem and personal well-being states. Given their recent downward group status trajectory, Anglophones who hold a clear cultural identity may be more focused on monitoring the current experiences of their group and on evaluating whether their group's strategy for future intergroup relations will allow improving their relative status or not.

Hence, these results lead to interesting theoretical refinements of our understanding of the connections between the clarity of one's cultural identity and social identification, self-esteem, and personal well-being. The present study demonstrates that perceptions of temporal relative deprivation throughout history and preferred strategy for future intergroup relations emerge as playing an important role in whether or not cultural identity clarity contributes to personal self-esteem and personal well-being, or a lack thereof.

CHAPTER 5

SUMMARY AND CONCLUSIONS

The program of research that forms the basis of the present thesis investigated the over-riding hypothesis that a clear cultural identity is associated with positive personal and collective self-esteem, and positive personal well-being. This program of research is the first to empirically test Taylor's (1997, 2002) theoretical analysis which strongly emphasizes the predominant role of cultural identity clarity in determining personal well-being. The novel hypothesis was a challenging one to test, since it required the development of a reliable and valid measure of cultural identity generally, and the clarity of a person's cultural identity in particular.

Study 1 sought to develop a measure of cultural identity that reflected the perspective favoured in the present thesis, which views identity as a unified and purposeful self-reflective project or as an evolving life story. The Cultural Narrative, an innovative method in a story-telling form, was introduced to meet this goal. The Cultural Narrative attempts to address at the collective level what McAdams' (1996, 2001) Life Story Model for assessing identity achieved at the personal level. Consistent with McAdams' (1996) contention that a coherent (or clear) life story is intimately linked with personal well-being, Baerger and McAdams' (1999) Life Story Coherence model was adapted for the present study of Cultural Narratives. This is, to our knowledge, the first attempt to develop a standardized procedure for generally assessing cultural identity narratives and, in particular, assessing the clarity of individuals' cultural narratives.

The hypothesis for Study 1 was that a well-defined and clear cultural identity, as manifested through a coherent cultural narrative, will be associated with positive

collective and personal self-esteem, strong social identification, and positive personal well-being. In order to verify its generalizability, the Cultural Narrative methodology was applied to two natural cultural groups with a rich intergroup history in Quebec: Francophone and Anglophone Quebecers.

Study 1 first demonstrated that the construct of cultural narrative clarity could be reliably coded following Baerger and McAdams' (1999) Life Story Coherence model, but adapted for the study of Cultural Narratives. Furthermore, the results established a link between the clarity of a person's cultural narrative and their identity, esteem, and well-being levels. However, the findings also uncovered a very different and unexpected profile for Francophone and Anglophone Quebecers. Confirmation of the hypothesis was found for Francophones; however, a pattern in complete opposition to the hypothesis emerged for Anglophones.

These opposing patterns of results pointed to a need to theoretically refine the nature of the relationship between cultural identity clarity and personal esteem and well-being. In the process of investigating the potential psychological mechanisms that might explain the dilemma uncovered in Study 1, the advantages of the Cultural Narrative method proved themselves useful. First, qualitative analyses revealed that participants' beliefs regarding the allocation of power and status between Anglophones and Francophones in Quebec from the distant past through to the present day, and their beliefs in collective action were at the heart of their cultural narratives. Second, it was possible to conduct suggestive post hoc theoretical analyses aimed at revealing a possible role for participants' expressed group ideology.

Post hoc analyses of narrative ideology confirmed that both the Francophone and Anglophone Quebecers' cultural narrative ideology was one of a downward group status

trajectory, with two noteworthy differences: the time at which the decline in relative ingroup status occurred was relatively distant for Francophones, and relatively recent for Anglophones. In addition, Francophones perceived an increase in relative ingroup status during the Quiet Revolution. Lastly, and importantly, despite perceiving that they both currently held a relatively low status, Francophone and Anglophone Quebecers nevertheless preferred opposing strategies for future intergroup relations.

Study 2 was a more directed investigation into the potential interactive nature of cultural identity clarity, perceptions of temporal relative deprivation, and preferred strategy for future intergroup relations in predicting personal and collective self-esteem, strength of group identification, and personal well-being. The findings from Study 2 addressed the puzzling results of Study 1 in two important ways. First, clarity of cultural identity, temporal relative deprivation, and strategy for future intergroup relations were assessed separately so as to evaluate their unique and interactive effects. Second, multiple temporal epochs in Anglophone and Francophone Quebecers' group status trajectory were isolated so as to discern the historical eras during which important group-defining events occurred.

The findings of Study 2 demonstrated that our proposed theoretical analysis which focused on a group's relative deprivation patterns over time in combination with cultural identity clarity yielded fruitful results. It was found that Francophone and Anglophone Quebecers' collective self-esteem and strength of social identification with their group were associated with the clarity of their cultural identity, the perception that their group suffered a loss in relative status at one point in its past status trajectory, and a preference for competitive future intergroup relations.

Personal self-esteem and personal well-being, in turn, were found to be contingent upon the interactive effect of cultural identity clarity and temporal relative deprivation patterns, as well as the interactive effect of cultural identity clarity and strategy for future intergroup relations. These results suggest that for cultural groups whose relative status is improving over time, cultural identity clarity is associated with positive personal self-esteem and well-being outcomes for individual group members. Conversely, for cultural groups whose relative status is expected to be deteriorating in the future, cultural identity clarity is associated with negative personal well-being outcomes for individual group members. Lastly, for cultural groups who reject the strategy of cooperative future intergroup relations, cultural identity clarity is associated with positive personal self-esteem and well-being for individual group members.

Hence, the present thesis suggests that a cultural group's ideological position regarding the historical development of intergroup status differences, and the endorsed strategy for future intergroup positioning, emerge as playing an important role in whether or not cultural identity clarity contributes to personal self-esteem and personal well-being, or a lack thereof.

Several limitations of the present thesis need to be addressed for future research. One limitation is the reliance on a correlational design; future research should conduct experimental studies in order to validate the causal sequence between the variables under investigation in the present research program. The present thesis was also conducted with mainstream university students who are certainly not representative of Francophone and Anglophone Quebecers in general.

In addition, future research should verify the generalizability of the present findings to cultural groups that are relatively more disadvantaged or lack the privilege of

having a well-defined culture that provides a clear sense of shared history. Other interesting future directions for research using the Cultural Narrative methodology would be to study intergroup contexts characterized by cultural groups with enduring advantaged or disadvantaged relative statuses.

Despite these limitations, however, the present program of research provided important insights into specific group-based mechanisms of personal well-being. The results described in this thesis suggest that a cultural identity characterized by clear historical representations of where one's cultural group comes from, and where they should be going, can help fostering positive individuals and, by extension, thriving communities.

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Appendix A

Material Study 1

<u>The Cultural Narratives Study</u>

Consent Form

   In signing this form I agree to participate in this study on cultural narratives. I realize that my participation in this study is voluntary and that I may withdraw at any time. I realize that I will be taking part in one semi-structured interview on how I perceive the story of my people (Part 1: The Cultural Narrative Interview). I also realize that I will be required to complete a questionnaire on how I perceive my general mood and well-being (Part 2: Well-Being Questionnaire). I understand that my responses to the interview will be tape-recorded. The interview and questionnaire will be totally anonymous and kept strictly confidential: identifying information will only appear on this consent form. This consent form page will be stored separately from the tapes and questionnaires, and will be accessible to no one but the investigators, Evelyne Bougie (Graduate student) and Dr. Donald Taylor (Supervisor), from the Psychology Department of McGill University.

Name: _____

Signature: _____

Date: _____

<u>The Cultural Narrative Interview</u>

Introductory Comments

This is an interview about the history of your people, that is, [*French Quebecers /
English Quebecers*]. We are asking you to play the role of a storyteller about your own
culture – to construct for us the story of your people's past, present, and what you see as
possible future. Individuals' perception of their culture varies tremendously, and
individuals make sense of their culture in a tremendous variety of ways. As social
scientists, our goal is to collect as many different cultural narratives as we can in order to
begin the process of making sense of how people make sense of their own culture.
Therefore, we are collecting and analyzing cultural stories of ordinary adults from all
walks of life, and we are looking for significant commonalities and significant differences
in those stories that people tell us. We are not interested in a historian's point of view.
We are interested in how ordinary adults spontaneously tell the story of their culture.

In telling a story about your culture, you do not need to tell us everything that has
ever happened to your people. A story is selective. It may focus on a few key events, a
few key themes that recur in the narrative. In telling your own cultural story, you should
concentrate on material that you believe to be important in some fundamental way –
information about your culture which says something significant about how your people
have come to be who they are. Your story should tell us how your people are similar to
other cultures as well as how they are unique. Our purpose in these interviews is to
catalogue people's cultural stories so that we may eventually arrive at some fundamental
principles of cultural-storytelling as well as ways of categorizing and making sense of
cultural narratives constructed by ordinary adults living at this time of history and in this
place. We are not interested in evaluating your knowledge of history, of whether you
know the facts, the dates, and so on. The interview should not be viewed as a history test.
The sole purpose of this interview is the collection of data concerning people's
spontaneous cultural narratives.

The interview is divided into four sections. In order to complete the interview
within less than an hour or so, it is important that we not get caught up in the early
sections, especially the first one in which I will ask you to provide an overall outline of
the story of your people. The interview starts with general things and moves to the
particular. Therefore, do not feel compelled to provide a lot of detail in the first section in
which I ask for this outline. The detail will come later. I will guide you through the
interview so that we can finish in good time. I think that you will enjoy the interview.
Most people do. Do you have questions?

I.   Chapters

We would like you to begin by thinking about your culture <u>as a story</u>. All stories have characters, scenes, plots, and so forth. There are high points and low points in the story, good times and bad times, heroes and villains, and so on. A long story may even have chapters. Think about your people's history as having at least a few different chapters. What might those chapters be? I would like you to describe for me each of the main chapters of your people's history. You may have as many or as few chapters as you like, but I would suggest dividing your story into at least 2 or 3 chapters and at most about 7. If you can, give each chapter a name and describe briefly the overall contents in each chapter, that is, the key themes or events of each chapter. As a storyteller here, think of yourself as giving a plot summary for each chapter. Let's try to complete this first part of the interview in less than 10-15 minutes. Therefore, you don't want to tell me the "whole story" now. Just give me a sense of the story's outline – the major chapters in your culture's story.

[Note to the interviewer: If the participant finishes in less than 10 minutes, and that s/he has not said enough, then the interviewer should probe for more detail. If the participant looks like s/he is going to continue beyond half and hour, then the interviewer should (gently) try to speed things along somewhat. Yet, you don't want the participant to feel "rushed". This is the most open-ended part of the interview. It has the most projective potential. Thus, it is interesting to know how the subject organizes the response on his or her own. It is important not to organize it for the participant.]

II.   Critical Events

Now that you have given us an outline of the chapters of your people's history, we would like you to concentrate on a few key events that may stand out in bold print in the story. A key event should be a specific happening, a critical incident, a significant episode in your people's past set in a particular time and place. It is helpful to think of such an event as constituting a specific moment in your people's story that stands out for some reason. These moments are particular moments set in particular time and place, complete with particular characters, actions, thoughts, and feelings.

I am going to ask you about three such specific events. For each event, describe in detail what happened, and what were the thoughts or the feelings related to the event. Also try to convey what impact this key event has had in your people's history and what this event says about who your people are or were. Please be very specific here.

Event #1: Peak Experience

A peak experience would be a high point in your people's history – perhaps the high point. It would be a moment or episode in your people's history in which your people experienced extremely positive emotions, like joy, excitement, great happiness, or uplifting. Today, the episode would stand out in your perception of your people's story as one of the best, highest, most wonderful scenes or moments in your people's history. Please describe in some detail a peak experience, or something like it, that your people have experienced some time in the past. Tell me exactly (1) what happened, (2) what were your people thinking or feeling, (3) what impact this experience may have had upon your people, and (4) what this experience says about who your people were or who your people are.

[Note to the interviewer: You should make sure that the participant addresses all of these questions, especially the ones about the impact and what the experience says about the group. Do not interrupt the description of the event. Rather ask for extra detail, if necessary, after the participant has finished initial description of the event.]

Event #2: Nadir Experience

A "nadir" is a low point. A nadir experience, therefore, is the opposite of a peak experience. It is a low point in your people's history. Thinking back over your people's history, try to remember a specific experience in which your people felt extremely negative emotions, such as despair, disillusionment, terror, guilt, etc. You should consider this experience to represent one of the "low points" in your people's history. Please remember to be specific. Tell me exactly (1) what happened, (2) what were your people thinking or feeling, (3) what impact this experience may have had upon your people, and (4) what this experience says about who your people were or who your people are.

[Note to the interviewer: You should make sure that the participant addresses all of these questions, especially the ones about the impact and what the experience says about the group. Do not interrupt the description of the event. Rather ask for extra detail, if necessary, after the participant has finished initial description of the event.]

Event #3: One Other Important Scene

In looking back in the story of your culture, describe one more event, from any point in your people's history, which stands out as being especially important or significant. This event could be a positive or a negative event that you haven't mentioned already, or a turning point in your people's history. A turning point would be an episode through which your group underwent substantial change. Please remember to be specific.

Tell me exactly (1) what happened, (2) what were your people thinking or feeling, (3) what impact this experience may have had upon your people, and (4) what this experience says about who your people were or who your people are.

[Note to the interviewer: You should make sure that the participant addresses all of these questions, especially the ones about the impact and what the experience says about the group. Do not interrupt the description of the event. Rather ask for extra detail, if necessary, after the participant has finished initial description of the event.]

III.   Alternative Futures for the Cultural Narrative

Now that you told me about your people's past history, I would like you to consider the future. I would like you to imagine two different futures for your people's story.

Positive Future

First, please describe a positive future. That is, please describe what you would like to happen in the future for your people, including what goals and dreams your people might accomplish or realize in the future. Please try to be realistic in doing this. In other words, I would like you to give me a picture of what you would realistically like or hope to see happen in the future chapters and scenes of your people's story.
[Note to the interviewer: Try to get as much concrete details as possible.]

Negative Future

Now, please describe a negative future. That is, please describe a highly undesirable future for your people, one that you fear could happen to your people but that you hope does not happen. Again, try to be pretty realistic. In other words, I would like you to give me a picture of a negative future for your people's story that could possibly happen but that you hope will not happen.
[Note to the interviewer: Try to get as much concrete details as possible.]

IV.   Theme

Looking back over your entire people's history as a story with chapters and scenes, extending into the past as well as the imagined future, can you discern a central theme, message, or idea that runs throughout the story? What is the major theme in your people's story? Explain.

The Well-Being Questionnaire

Group-Concept Clarity scale

We would like you to consider your membership in the English (French) Quebecer community and respond to the following statements on the basis of how you feel about this group. Using the 0-10 scale presented below, indicate your agreement with each item by circling the appropriate number on the line next to that item.

1. My beliefs about my group [that is the English (French) Quebecer community] often conflict with one another.
2. On one day I might have an opinion of my group and on another day I might have a different opinion.
3. I spend a lot of time wondering about what kind of society my group really is.
4. Sometimes I feel that my group is not really the society that it appears to be.
5. Sometimes I think I know other social groups better than I know my group.
6. My beliefs about my group seem to change very frequently.
7. If I were asked to describe my group, my description might end up being different from one day to another day.
8. In general, I have a clear sense of what my group is.

Ingroup Entitativity scale

Below are 10 statements, with which you may agree or disagree. Using the 0-10 scale presented below, indicate your agreement with each item by circling the appropriate number on the line next to that item.

1. English (French) Quebecers have many characteristics in common.
2. There are strong ties among English (French) Quebecers.
3. English (French) Quebecers have characteristic traits.
4. English (French) Quebecers share a long common past.
5. English (French) Quebecers have a sense of common fate.
6. The English (French) Quebecer community has a real existence as a group.
7. English (French) Quebecers have had many shared experiences together.
8. The English (French) Quebecer community is an abstraction.
9. There is no doubt about the existence of the English (French) Quebecer community.
10. The English (French) Quebecer community has characteristics that other groups do not have.

Social Identity Scale

For the following questions, we would like you to consider your membership in the English (French) Quebecer community and respond to the following statements on the basis of how you feel about this group and your membership in it. Using the 0-10 scale presented below, indicate your agreement with each item by circling the appropriate number on the line next to that item.

1. I feel connected with English (French) Quebecers as a group.
2. Compared to my other identities, my identity as an English (French) Quebecer is central to who I am.
3. I don't engage in conversations about my identity as an English (French) Quebecer.
4. I identify strongly with English (French) Quebecers as a group.
5. Relative to my other identities, my identity as an English (French) Quebecer has little to do with who I am as a person.
6. I seek out situations in which I can express my identity as an English (French) Quebecer.
7. I dissociate myself from English (French) Quebecers as a group.
8. My identity as an English (French) Quebecer is more important to me than my other identities.
9. In social interactions, my identity as an English (French) Quebecer does not influence how I behave.
10. I distance myself from English (French) Quebecers as a group.
11. Relative to my other identities, my identity as an English (French) Quebecer is insignificant to me.
12. I initiate conversations about English (French) Quebecers' issues as a group.

Personal Self-Esteem Scale

Below are ten statements, with which you may agree or disagree. Using the 0-10 scale presented below, indicate your agreement with each item by circling the appropriate number on the line next to that item.

1. I feel that I am a person of worth, at least on an equal basis with others.
2. I feel that I have a number of good qualities.
3. All in all, I am inclined to feel that I am a failure.
4. I am able to do things as well as most other people.
5. I feel I do not have much to be proud of.
6. I take a positive attitude toward myself.

7. On the whole, I am satisfied with myself.

8. I wish I could have more respect for myself.

9. I certainly feel useless at times.

10. At times I think I am no good at all.

Collective Self-Esteem Scale

We are all members of different social groups. Some of such groups pertain to gender, religion, nationality, ethnicity, socioeconomic status, etc... In this section, we would like you to consider your membership in the English (French) Quebecer community and respond to the following statements on the basis of how you feel about this group and your membership in it. Using the 0-10 scale presented below, indicate your agreement with each of the following 16 items by circling the appropriate number on the line next to that item.

1. I am a worthy member of the English (French) Quebecer community.

2. I often regret that I belong to the English (French) Quebecer community.

3. Overall, the English (French) Quebecer community is considered good by others.

4. Overall, my membership in the English (French) Quebecer community has very little to do with how I feel about myself.

5. I feel I don't have much to offer to the English (French) Quebecer community.

6. In general, I'm glad to be a member of the English (French) Quebecer community.

7. Most people consider the English (French) Quebecer community, on the average, to be more ineffective than other social groups.

8. The English (French) Quebecer community I belong to is an important reflection of who I am.

9. I am a cooperative participant in the English (French) Quebecer community.

10. Overall, I often feel that the English (French) Quebecer community is not worthwhile.

11. In general, others respect the English (French) Quebecer community.

12. The English (French) Quebecer community I belong to is unimportant to my sense of what kind of person I am.

13. I often feel I'm a useless member of the English (French) Quebecer community.

14. I feel good about the English (French) Quebecer community.

15. In general, others think that the English (French) Quebecer community is unworthy.

16. In general, belonging to the English (French) Quebecer community is an important part of my self-image.

Satisfaction With Life Scale

Below are fifteen statements, with which you may agree or disagree. Using the 0-10 scale presented below, indicate your agreement with each item by circling the appropriate number on the line next to that item.

1. In most ways my life is close to my ideal.
2. The conditions of my life are excellent.
3. I am satisfied with my life.
4. So far I have gotten the important things I want in life.
5. If I could live my life over, I would change almost nothing.
6. In most ways my school life is close to my ideal.
7. The conditions of my school life are excellent.
8. I am satisfied with my school life.
9. So far I have gotten the important things I want in my school life.
10. If I could live my school life over, I would change almost nothing.
11. In most ways my social life is close to my ideal.
12. The conditions of my social life are excellent.
13. I am satisfied with my social life.
14. So far I have gotten the important things I want in my social life.
15. If I could live my social life over, I would change almost nothing.

Depression Scale

Following are groups of statements. Please read the entire group of statements in each group. Then pick out the one statement in that group which best describes the way you feel today, that is, right now. Circle the letter beside the statement you have chosen. Be sure to read all the statements before making your choice.

Group 1.
a. I am so sad or unhappy that I can't stand it.
b. I am blue or sad all the time and I can't snap out of it.
c. I feel sad or blue.
d. I do not feel sad.

Group 2.
a. I feel that the future is hopeless and that things cannot improve.
b. I feel I have nothing to look forward to.
c. I feel discouraged about the future.

d. I am not particularly pessimist or discouraged about the future.

Group 3.
a. I feel I am a complete failure as a person.
b. As I look back on my life, all I can see is a lot of failures.
c. I feel I have failed more than the average person.
d. I do not feel like a failure.

Group 4.
a. I am dissatisfied with everything.
b. I don't get satisfaction out of anything anymore.
c. I don't enjoy things the way I used to.
d. I am not particularly dissatisfied.

Group 5.
a. I feel guilty all the time.
b. I feel quite guilty.
c. I feel guilty a good part of the time.
d. I don't feel particularly guilty.

Group 6.
a. I hate myself.
b. I am disgusted with myself.
c. I am disappointed in myself.
d. I do not feel disappointed in myself.

Group 7.
a. I have lost all of my interest in other people and don't care about them at all.
b. I have lost most of my interest in other people and have little feeling for them.
c. I am less interested in other people than I used to be.
d. I have not lost interest in other people.

Group 8.
a. I can't make any decisions at all anymore.
b. I have great difficulty in making decisions.
c. I try to put off making decisions.
d. I make decisions about as well as ever.

Group 9.
a. I feel that I am ugly.
b. I feel that there are permanent changes in my appearance and they make me look unattractive.
c. I am worried that I am looking old or unattractive.
d. I don't feel that I look any worse than I used to.

Group 10.
a. I can't do any work at all.
b. I have to push myself very hard to do anything.
c. It takes extra effort to get started at doing something.
d. I can work about as well as before.

Group 11.
a. I get too tired to do anything.
b. I get tired from doing anything.
c. I get tired more easily than I used to.
d. I don't get any more tired than usual.

Group 12.
a. I have no appetite at all anymore.
b. My appetite is much worse now.
c. My appetite is not as good as it used to be.
d. My appetite is not worse than usual.

PANAS

This scale consists of a number of words that describe different feelings and emotions. Read each item and then indicate the extent to which you have felt this way during the past few weeks. Circle the appropriate number on the line next to that item using the 0-10 scale presented below:

1. interested	2. irritable	3. proud
4. distressed	5. alert	6. afraid
7. excited	8. ashamed	9. hostile
10. upset	11. inspired	12. enthusiastic
13. strong	14. nervous	15. jittery
16. guilty	17. determined	18. active
19. scared	20. attentive	

Anxiety Scale

Please indicate the extent to which you have felt the following ways <u>during the past few weeks.</u> Circle the appropriate number on the line next to that item using the 0-10 scale presented below:

1. Nervousness or shakiness inside
2. Trembling
3. Suddenly scared for no reason
4. Feeling fearful
5. Heart pounding or racing
6. Having to avoid certain things, places, or activities because they frighten you
7. Feeling tense or keyed up

Brief Fear of Negative Evaluation Scale

Below are ten statements, with which you may agree or disagree. Using the 0-10 scale presented below, indicate your agreement with each item by circling the appropriate number on the line next to that item.

1. I worry about what people will think of me even when I know it doesn't make any difference.
2. I am unconcerned even if I know people are forming an unfavorable impression of me.
3. I am frequently afraid of other people noting my shortcomings.
4. I rarely worry about what kind of impression I am making to someone.
5. I am afraid that others will not approve of me.
6. I am afraid that people will find fault with me.
7. Other people's opinions of me do not bother me.
8. When I am talking to someone, I worry about what they may be thinking about me.
9. If I know someone is judging me, it has little effect on me.
10. I often worry that I will say or do the wrong things.

Motivation Scale

Please indicate the extent to which each of the following items presently corresponds to one of the reasons why you generally pursue your goals. Circle the appropriate number on the line next to that item using the 0-10 scale presented below:

In general, I pursue my goals because...

1. ... somebody else wants me to, or because I'll get something from somebody if I do— I probably would not pursue my goals if I did not get some kind of reward, praise, or approval for it.
2. ... I would feel ashamed, guilty, or anxious if I did not—I feel that one "ought" to strive for this.
3. ... I really believe that my goals are important ones to have—I endorse them freely and value them wholeheartedly.
4. ... of the fun and enjoyment which my goals will provide me—the primary reason is simply my interest in the experience itself.

Mastery Scale

Below are four statements, with which you may agree or disagree. Using the 0-10 scale presented below, indicate your agreement with each item by circling the appropriate number on the line next to that item.

1. I have little control over the things that happen to me.
2. There is really no way I can solve some of the problems I have.
3. There is little I can do to change many of the important things in my life.
4. I often feel helpless in dealing with problems of life.

Normlessness Scale

Below are five statements, with which you may agree or disagree. Using the 0-10 scale presented below, indicate your agreement with each item by circling the appropriate number on the line next to that item.

1. People's ideas change so much that I wonder if we'll ever have anything to depend on.
2. Everything is relative, and there just aren't any definite rules to live by.
3. I often wonder what the meaning of life really is.
4. The only thing one can be sure of today is that s/he can be sure of nothing.
5. With so many ways of life going around, one doesn't really know which to adopt.

Demographic Questions

1. Where were you born (province, country)? _____,_____

2. For how long have you lived in Quebec (circle or write)?
   All my life (or) _____

3. What is your first language? _____

4. What language(s) do you mostly use in your everyday life?
   _____, _____% of the time
   _____, _____% of the time

5. How old are you? _____ years old

6. Please circle your gender: Male   Female

7. Please indicate which language(s) you were instructed in throughout your academic life:

   Elementary school: _____ CEGEP: _____
   Secondary school: _____ University: _____

8. How would you rate your knowledge of Canadian history?

        0   1   2   3   4   5   6   7   8   9   10
   Very poor   Very good

9. How would you rate your knowledge of Quebec history?

        0   1   2   3   4   5   6   7   8   9   10
   Very poor   Very good

10. How many Canadian / Quebec history courses have you had in your academic life?
    For each, specify at which academic level:_____

11. What is your major?_____

Appendix B

Cultural narrative chapters and critical events chronological summaries

The Francophone and Anglophone Quebecer Narratives: Chapters

Chapter	Historical Era	Francophones	Anglophones
1	• Early 1500s: Discovery of North America by the European colonizer	20/20 (100%)	10/16 (62.5%)
	• 1754-1838: Conflicts between the French and English colonizers	--	3/16 (18.75%)
	• 1838-1950s: Development of Quebec/Canada, industrialization	--	1/16 (6.25%)
	• 1960s-now: Growing Quebec nationalism	--	2/16 (12.5%)
2	• Early 1500s-1754: French/English colonizers settling in New France, interactions with the Native population	8/20 (40%)	2/15 (13.3%)
	• 1754-1838: Conflicts between the French and English colonizers	12/20 (60%)	3/15 (20%)
	• 1838-1950s: Development of Quebec/Canada, industrialization	--	2/15 (13.3%)
	• 1960s-now: Growing Quebec nationalism	--	8/15 (53.3%)
3	• Early 1500s-1754: French/English colonizers settling in New France	2/20 (10%)	--
	• 1754-1838: Conflicts between the French and English colonizers	9/20 (45%)	1/15 (6.7%)
	• 1838-1950s: Development of Quebec/Canada, industrialization	7/20 (35%)	2/15 (13.3%)
	• 1960s-now: Growing Quebec nationalism	2/20 (10%)	12/15 (80%)

The Francophone and Anglophone Quebecer Narratives: Chapters (continued)

Chapter	Historical Era	Francophones	Anglophones
4	• Early 1500s-1754: French/English colonizers settling in New France	1/19 (5.3%)	--
	• 1754-1838: Conflicts between the French and English colonizers	5/19 (26.3%)	--
	• 1838-1950s: Development of Quebec/Canada, industrialization	6/19 (31.6%)	1/10 (10%)
	• 1960s-now: Growing Quebec nationalism	7/19 (36.8%)	9/10 (90%)
5	• Early 1500s-1754: French/English colonizers settling in New France	1/16 (6.25%)	--
	• 1754-1838: Conflicts between the French and English colonizers	--	--
	• 1838-1950s: Development of Quebec/Canada, industrialization	7/16 (43.75%)	--
	• 1960s-now: Growing Quebec nationalism	8/16 (50%)	4/4 (100%)
6	• 1754-1838: Conflicts between the French and English colonizers	1/11 (9.1%)	--
	• 1960s-now: Growing Quebec nationalism	10/11 (90.9%)	--
7	• 1754-1838: Conflicts between the French and English colonizers	1/4 (25%)	--
	• 1960s-now: Growing Quebec nationalism	3/4 (75%)	--
8	• 1960s-now: Growing Quebec nationalism	1/1 (100%)	--

The Francophone and Anglophone Quebecer Narratives: Critical Events

Event	Era	Francophones (*n* = 20)	Anglophones (*n* = 18)
Peak	Early 1500s	• First French colonizers settling in New France (10%)	• First English colonizers settling in New World (11%)
	1754-1867	• 1754-1760 British Conquest (10%) • 1812-1815 War against the United States (5%) • 1837-1838 Patriots Rebellions (10%)	• ---
	1867-1940	• ---	• 1896-1911: Laurier's era (5.6%)
	1940s-1950s	• 1945: End of WW2 (5%) • 1959: Duplessis' Death (5%)	• 1945: End of WW2 (5.6%)
	1960s	• 1967: Charles de Gaules (15%) • 1967: Expo67 (5%)	• --
	1970s	• 1970s: "Peace and Love" years (5%) • 1976: Parti Québécois/René Lévesque in power (20%) • 1977: Bill 101(5%)	• 1976: Montreal Olympics (16.7%)
	1980s	• 1982: Constitutional Act (5%)	• 1980: Referendum NO victory (5.6%)
	1990-Now	• --	• 1995: Referendum Rally (33.3%) • 1995: Referendum NO victory (11%) • 2002: Salt Lake Olympics (11%)

The Francophone and Anglophone Quebecer Narratives: Critical Events (continued)

Event	Era	Francophones ($n = 20$)	Anglophones ($n = 18$)
Nadir	Early 1500s	• ---	• First colonizers wiped out the Aboriginal population (5.6%)
	1754-1867	• 1754-1760 British Conquest (15%) • 1755: Acadians deportation (5%) • 1837-1838 Patriots Rebellions (25%)	• ---
	1867-1940	• 1930s: Great Depression (10%)	• (unspecified) English people realizing they were not the majority anymore (5.6%)
	1940s-1950s	• 1940s-1950s: Duplessis' era (5%)	• 1939-1945: WW2 (11%)
	1960s	• ---	• ---
	1970s	• 1970: October Crisis (15%)	• 1970: October Crisis (16.7%) • 1977: Bill 101 (16.7%)
	1980s	• 1980: Recession (5%) • 1980 & 1995: Referendums (5%) • 1982: Constitutional Act (5%)	• 1980 & 1995: Referendums (5.6%) • Mulroney falls out of office (5.6%)
	1990-Now	• 1998: Ice Storm (5%) • Now (5%)	• 1995: Referendum (5.6%) • 1995: Parizeau's speech (5.6%) • 2001: September 11th (22%)

The Francophone and Anglophone Quebecer Narratives: Critical Events (continued)

Event	Era	Francophones (*n* = 20)	Anglophones (*n* = 18)
Turning Point	Early 1500s	• ---	• Settling of Irish people (5.6%) • When French and English populations were of equal sizes (5.6%)
	1754-1867	• 1754-1760 British Conquest (10%) • 1837-1838 Patriots Rebellions (5%)	
	1867-1940	• Industrial revolution (5%)	• 1914-1918: WW1, conscription debate (5.6%)
	1940s-1950s	• 1940s-1950s: Duplessis (5%) • 1940s-1960: Clergy (15%)	• 1945: WW2's D-Day (5.6%)
	1960s	• 1960s: Quiet Revolution (20%) • 1967-1976: Jean Drapeau (5%)	• ---
	1970s	• 1970: October Crisis (10%) • 1976: Parti Québécois/René Lévesque in power (5%)	• 1976: Montreal Olympics (11%) • 1977: Bill 101 (11%)
	1980s	• 1980: Referendum (5%) • Bourassa: Quebec is a distinct society (5%)	• Meech Lake & Charlottetown Accords failures (5.6%) • Jean Chrétien (5.6%)
	1990-Now	• 1995: Referendum (5%) • 2002: Americas' Summit in Quebec City (5%)	• 1995: Referendum (11%) • 1996: Saguenay flooding (5.6%) • 1998: Ice Storm (5.6%) • 2002: Salt Lake Olympics (5.6%) • 2002: Montreal merger (5.6%) • Now: consequences of Bill 101 for education system (11%)

Appendix C

Material Study 2

<u>Study on the Perception of History and Well-Being</u>

Consent Form

This is a study about how you perceive the history of your cultural group, that is, English (French) Quebecers. People interpret their culture in a great number of ways. Our goal in this study is to understand how people make sense of their cultural group's history. We are not interested in a historian's point of view. There are no right or wrong answers to any of the questions we will ask you. We are interested in how people spontaneously perceive the history of their cultural group, and how this affects their personal and collective well-being. This questionnaire has two parts. In the first part, we will ask you to read a thumbnail sketch of Quebec's history. Following interviews that we conducted with English and French Quebecers your age, the history of Quebec has been divided into 4 chapters. We will then ask you some questions about how you perceive what happened to English (French) Quebecers during each chapter of Quebec's history. In the second part of this study, we will ask you to complete several personal and collective well-being scales.

If you agree to participate in this study, before continuing, please read and sign the following consent form.

In signing this form I agree to participate in this study on "Perception of History and Well-Being". I realize that my participation in this study is voluntary and that I may withdraw at any time. I realize that I will be required to complete one questionnaire. In the first part of this questionnaire, I will be asked to read a thumbnail sketch of Quebec's history, and then answer questions about how I perceive what happened to my group during each era of Quebec's history. In the second part of the questionnaire, I will be required to complete several personal and collective well-being scales. The questionnaire will be totally anonymous and kept strictly confidential: identifying information will only appear on this consent form. This consent form page will be stored separately from the questionnaires, and will be accessible to no one but the principal investigators, Evelyne Bougie (Graduate student) and Dr. Donald Taylor (Supervisor), from the Psychology Department of McGill University.

Name: _____

Signature: _____

Date: _____

PART I

A Brief Sketch of Quebec's History

The sketch you are about to read is not a detailed account of all the events that have shaped Quebec's history, but rather a selective synopsis of some key elements of the past that have been identified by a sample of Anglophone and Francophone university students who were asked to "tell the story of Quebec".

Following the accounts given to us by these students, the history of Quebec has been divided into 4 chapters. We would like you to begin by reading the following brief outline of Quebec's history:

Chapter 1 (1492-1754): The New World

The European history of the Americas begins in **1492** when Christopher Columbus reached "the New World". The lucrative fur trade that developed with the Aboriginal peoples brought many French and British settlers to the New World. During the 1500s, France and Great Britain began the exploration and development of New France and New England, respectively.

Chapter 2 (1754-1867): The Struggle between French and English Colonies

The year **1754** marks the beginning of the war between French and British colonies in the New World. As a result of the 1754-1760 war – during which the Battle of the Plains of Abraham was fought – New France fell to the British Empire. After the war, the province of Quebec as we know it now was created.

Chapter 3 (1867-1959): Maurice Duplessis' Era

It is during the Great Depression, in **1936**, that Maurice Duplessis is elected as Quebec's Prime Minister. Duplessis' vision for Quebec was one where the "Church" and the "Land" would be the main instruments of social and economic development. Duplessis remained in power in Quebec until 1959.

Chapter 4 (1960-1995): The Quiet Revolution

After Duplessis' death in 1959, Jean Lesage's Liberals took power in Quebec. During the 1960s, Lesage's Liberals underwent the task of modernizing Quebec's institutions, with the idea that the "State" would replace the "Church" and the "Land" as the main instruments of social and economic development. This period of Quebec modernization and empowerment is commonly referred to as the Quiet Revolution.

> **The next section contains a more detailed version of each chapter. We would now like you to read this version, and answer some questions about how you perceive what happened to English (French) Quebecers during each chapter.**

CHAPTER 1: 1492-1754
The New World

Quebec was originally inhabited by the Algonquin, Iroquois, Huron and Cree Aboriginal people, as well as by the Inuit. These groups had been living in what is now known as Quebec for thousands of years, well before the arrival of the first European.

The first European to reach America is Leif Erikson, a Viking explorer, driven west from Iceland to the coast of Newfoundland in the year 1001. However, the "official" European history of the Americas begins in **1492** when Christopher Columbus reached "the New World".

Here are the important landmarks for this chapter:

- **1497**: Giovanni Caboto, a navigator for the King of England, reaches Newfound Land and claims the land for the King of England.

- **1534**: Jacques Cartier, a navigator for the King of France, reaches the Gaspé shore and claims the land for the King of France.

- The lucrative fur trade that developed with the Aboriginal peoples brings many French and British colonists to the New World. France and Great Britain begin the exploration and development of New France and New England.

- **1608**: Quebec City is founded by Samuel de Champlain.

- **1627**: The "Compagnie de la Nouvelle-France" is created, whose mandate was the exploitation of the fur trade and the colonization of New France.

- **1689**: Back in Europe, France and Great Britain declare war. This rivalry will soon be re-enacted in the New World between the French colonies of New France and the British colonies of New England.

1. During this chapter, how much power did [English/French] colonists have *compared to {French/English} colonists*?

(Please circle the number that corresponds to your answer on the following scale):

-5	-4	-3	-2	-1	0	1	2	3	4	5
Definitely less power					Equal					Definitely more power

2. How confident or sure do you feel about your overall ratings for this chapter?

0	1	2	3	4	5	6	7	8	9	10
not at all sure			a little		moderately		a lot			totally sure

Are there any other important events that you would like to add that were not mentioned in this chapter as important landmarks? If yes, describe briefly:

_____

_____

_____

As a result of the 1754-1760 war, New France fell to the British Empire. After this war, the province of Quebec as we know it now was created, after having undergone a succession of stages. Here are the important landmarks for this chapter:

- **1754**: Beginning of the war between French and British colonies in the New World.

- **1759**: The **Battle of the Plains of Abraham**: Quebec City falls to the British.

- **1763**: Signature of the **Treaty of Paris** that concedes all of French North America to Great Britain. In a Royal Proclamation issued by London, New France is renamed "the Province of Quebec", and becomes the 15th colony of British North America. This Treaty marks the end of New France.

- **1774**: London votes the **Quebec Act**, which enlarges the Province of Quebec's territory, recognizes French civil law, allows Catholic religion to be practiced, and allows Catholics to hold government office, provided they take an oath of allegiance to the British crown.

- **1791**: The British parliament votes for the **Constitutional Act**, creating Lower Canada (now Quebec) and Upper Canada (now Ontario). A legislative council is inaugurated whose members nominated by London administrate the two provinces. An Assembly is also inaugurated in each province, where elected members from Lower and Upper Canada can voice their disagreements. French can now be used in the Assembly's journal.

- **1834**: Victory of the political party "Parti Patriote" in Lower Canada elections. Their leader, Louis-Joseph Papineau, sends to London a list of **92 resolutions** demanding protection of French culture and an elected legislative council so that decisions are made by elected Canadians instead of by a governor nominated by London.

- **1837-1838**: The **Patriote Rebellions**: In 1837, all of Papineau's resolutions are rejected. The winds of revolt could be felt in Canada. The British government decides to stifle the revolt before it gets organized. The governor orders that all "Patriote" leaders be arrested. In response, rebels from Upper and Lower Canada take the arms against the British army. The rebels are crushed. Some "Patriote" leaders are hanged in public.

- **1840**: The **Act of Union** is adopted in London which unites Upper and Lower Canada into one single province: «United Canada». The colony is given one legislative assembly

with 42 elected members from Canada West (Ontario 400,000 people) and 42 elected members elected from Canada East (Quebec 600,000 people). English is made the only official language of the Assembly.

1. During this chapter, how much power did [English/French] Quebecers have *compared to {French/English} Quebecers*?

-5	-4	-3	-2	-1	0	1	2	3	4	5
Definitely less power					Equal					Definitely more power

2. During this chapter, how has the situation for **[English/French]** Quebecers changed in terms of ... *compared to the previous chapter*?

-5	-4	-3	-2	-1	0	1	2	3	4	5
Situation totally deteriorated		Situation deteriorated a little			Situation stayed the same		Situation improved a little		Situation totally improved	

   ... **social rights?**   -5 -4 -3 -2 -1 0 1 2 3 4 5

   ... **political leverage?**   -5 -4 -3 -2 -1 0 1 2 3 4 5

   ... **economic prosperity?**   -5 -4 -3 -2 -1 0 1 2 3 4 5

   ... **language and culture?**   -5 -4 -3 -2 -1 0 1 2 3 4 5

3. How confident or sure do you feel about your overall ratings for this chapter?

0	1	2	3	4	5	6	7	8	9	10
not at all sure			a little		moderately		a lot			totally sure

Are there any other important events that you would like to add that were not mentioned in this chapter as important landmarks? If yes, describe briefly:

_____

_____

_____

CHAPTER 3: 1867-1959
Maurice Duplessis' Era

Here are the important landmarks for this chapter:

- In **1867**, four provinces choose to join the **Canadian Confederation**: Ontario, New Brunswick, Nova Scotia and Quebec. In Quebec the vote is very close: 27 for, 22 against. The constitution gives an equal status to French and English, but Canada does not officially become a bilingual country.

- During this chapter, Quebecers' attention turns internationally with the advent of the two World Wars (**1914-1918; 1939-1945**). During both of these wars, conscription is decreed, which received support from English Canada, but opposition from Quebec.

- The **New York Crash** of **1929** marks the beginning of the Great Depression. During the 1930s Quebec has Canada's highest unemployment rates.

- It is during the Great Depression, in **1936**, that Maurice Duplessis is elected as Quebec's Prime Minister. Duplessis remained in power until 1959. Duplessis' vision for Quebec was one where the "Church" and the "Land" would be the main instruments of social and economic development. Duplessis thus strongly valued agriculture and conformity to Christianity. But on the other hand, Duplessis also welcomed businesses and foreign investment. In this context, French Quebecers mainly oriented themselves toward agriculture, while English Quebecers mainly oriented themselves toward business.

1. During this chapter, how much power did [English/French] Quebecers have *compared to {French/English} Quebecers*?

-5	-4	-3	-2	-1	0	1	2	3	4	5
Definitely less power					Equal					Definitely more power

2. During this chapter, how has the situation for **[English/French]** Quebecers changed in terms of ... *compared to the previous chapter*?

-5	-4	-3	-2	-1	0	1	2	3	4	5
Situation totally deteriorated		Situation deteriorated a little			Situation stayed the same		Situation improved a little		Situation totally improved	

... social rights?   -5 -4 -3 -2 -1 0 1 2 3 4 5

... political leverage?   -5 -4 -3 -2 -1 0 1 2 3 4 5

... economic prosperity?   -5 -4 -3 -2 -1 0 1 2 3 4 5

... language and culture?   -5 -4 -3 -2 -1 0 1 2 3 4 5

3. How confident or sure do you feel about your overall ratings for this chapter?

0	1	2	3	4	5	6	7	8	9	10
not at all sure			a little		moderately		a lot			totally sure

Are there any other important events that you would like to add that were not mentioned in this chapter as important landmarks? If yes, describe briefly:

_____

_____

_____

After Duplessis' death in 1959, Jean Lesage's Liberals took power in Quebec. During the 1960s, Lesage's Liberals underwent the task of modernizing Quebec's institutions, with the idea that the "State" would replace the "Church" and the "Land" as the main instruments of social and economic development. Unless Ottawa gave more autonomy to its provinces, that State would be "Québécois". This period of Quebec modernization and empowerment is commonly referred to as the Quiet Revolution.

Here are the important landmarks for this chapter:

- **1967**: Montreal Universal Exposition (Expo67). Montreal opens itself to the world and attains the status of a major city.

- **1967**: Charles de Gaulle, a General from France, shouts: « *Vive le Québec... libre!* »

- **1970**: The October Crisis. The FLQ, a group of French Quebec nationalists, kidnaps (and later frees) James Cross, a British trade commissioner in Montreal. Five days later, the FLQ kidnaps (and later kills) Pierre Laporte, Quebec's labour minister. For 3 months the province lives under the War Measures Act.

- **1974**: Robert Bourassa – then Quebec's Prime Minister – proclaims French as Quebec's official language. Bill 22 declares French as the language of Quebec's work and public discourse, while recognizing two national languages: French and English.

- **1976**: The political party "Parti Québécois", a separatist party, with René Lévesque at its leadership, wins Quebec's provincial election.

- **1976**: The Montreal Olympic Games. For a second time, Montreal opens itself to the world, and confirms its status as a major city.

- **1977**: Bill 101 – also called the "Charter of the French Language", is introduced in Quebec. Bill 101 makes French the official language of public and para-public administration, requires most businesses with more than fifty employees to operate mainly in French, restricts access to English schools, and prohibits the use of English on commercial signs.

- **May 20 1980**: First Referendum on Quebec sovereignty. 60% of Quebecers voted NO, 40% voted YES.

- **1982**: Great Britain authorizes that the Canadian Constitution be repatriated from London to Ottawa. Canada inaugurates a new Constitution, which stipulates that any provincial law contrary to the new Constitution or to the Canadian Charter of Rights and Freedom can be overthrown. Quebec opposes the new Constitution because it represents a loss in power compared to the power that was guaranteed by the old Constitution of 1867.

- **1987**: Meech Lake Accord. Quebec's demands to reintegrate the constitution – such as: the recognition of Quebec as a distinct society; right of veto regarding any change to the constitution; complete control over Quebec's immigration – are granted. However, the Accord will be cancelled in 1990 after Nova Scotia and Manitoba refused to sign it.

- **1988**: Following a series of court rulings from the Supreme Court of Canada, a revised version of Bill 101 – **Bill 178** – is introduced. Bill 178 allows commercial signs posted *inside* establishments to be both in French and in another language, provided that French is markedly predominant.

- **1993**: Following another Supreme Court ruling, another modification of Bill 101 – **Bill 86** – is introduced. Bill 86 allows commercial signs posted *outside* establishments to be both in French and in another language, provided that French is markedly predominant.

- **October 27 1995**: A mass English-speaking rally takes place in Montreal three days before the second Referendum on Quebec sovereignty. Between 40 000 and 100 000 English Canadians come to tell Quebecers to vote NO.

- **October 30 1995**: Second referendum on Quebec sovereignty. This time, 50.58% of Quebecers voted NO, 49.42% voted YES. In his speech, Jacques Parizeau, then Quebec's Prime Minister, says that the NO victory was due to *"money"* and *"the ethnic vote"*.

1. During this chapter, how much power did [English/French] Quebecers have *compared to {French/English} Quebecers?*

-5	-4	-3	-2	-1	0	1	2	3	4	5
Definitely less power					Equal					Definitely more power

2. During this chapter, how has the situation for **[English/French]** Quebecers changed in terms of ... *compared to the previous chapter?*

-5	-4	-3	-2	-1	0	1	2	3	4	5
Situation totally deteriorated		Situation deteriorated a little			Situation stayed the same		Situation improved a little		Situation totally improved	

... social rights?   -5 -4 -3 -2 -1 0 1 2 3 4 5

... political leverage?   -5 -4 -3 -2 -1 0 1 2 3 4 5

... economic prosperity?   -5 -4 -3 -2 -1 0 1 2 3 4 5

... language and culture?   -5 -4 -3 -2 -1 0 1 2 3 4 5

3. How confident or sure do you feel about your overall ratings for this chapter?

0	1	2	3	4	5	6	7	8	9	10
not at all sure		a little			moderately		a lot			totally sure

Are there any other important events that you would like to add that were not mentioned in this chapter as important landmarks? If yes, describe briefly:

_____

_____

_____

CHAPTER 5. Today
Globalization Era

Following interviews that we conducted with English and French Quebecers who were asked to tell the story of Quebec, Quebecers are confronted today with three major issues:

- The current constitutional impasse between Canada and Quebec still has not been solved;

- The growing ethnic diversity within Quebec is changing the population's demographic profile;

- The globalization phenomenon.

These issues provide Quebecers with different platforms from which to define a direction for the future. And history goes on ...

1. Right now, how much power do [English/French] Quebecers have *compared to {French/English} Quebecers?*

-5	-4	-3	-2	-1	0	1	2	3	4	5
Definitely less power					Equal					Definitely more power

2. How has the current situation for **[English/French]** Quebecers changed in terms of ... *compared to the previous chapter?*

-5	-4	-3	-2	-1	0	1	2	3	4	5
Situation totally deteriorated			Situation deteriorated a little		Situation stayed the same		Situation improved a little			Situation totally improved

... **social rights?**   -5 -4 -3 -2 -1 0 1 2 3 4 5

... **political leverage?**   -5 -4 -3 -2 -1 0 1 2 3 4 5

... **economic prosperity?**   -5 -4 -3 -2 -1 0 1 2 3 4 5

... **language and culture?** -5 -4 -3 -2 -1 0 1 2 3 4 5

3. How confident or sure do you feel about your overall ratings for this chapter?

0	1	2	3	4	5	6	7	8	9	10
not at all sure			a little		moderately		a lot			totally sure

Are there any other important events that you would like to add that were not mentioned in this chapter as important landmarks? If yes, describe briefly:

_____

_____

_____

CHAPTER 6: The Future

Now that you have given us your perception of Quebecers' past history, we would like you to consider the future. Please answer this final set of questions regarding your perception of Quebec's future.

1. How do you think will the situation for **[English/French]** Quebecers change during the next 5 years in terms of ... ?

-5	-4	-3	-2	-1	0	1	2	3	4	5
Situation will totally deteriorate		Situation will deteriorate a little		Situation will stay the same			Situation will improve a little		Situation will totally improve	

... **social rights?**	-5 -4 -3 -2 -1 0 1 2 3 4 5
... **political leverage?**	-5 -4 -3 -2 -1 0 1 2 3 4 5
... **economic prosperity?**	-5 -4 -3 -2 -1 0 1 2 3 4 5
... **language and culture?**	-5 -4 -3 -2 -1 0 1 2 3 4 5

Now, please rate the extent to which each of the following scenarios corresponds to your idea of a desirable future for Quebecers, using the 0-10 scale presented below:

0	1	2	3	4	5	6	7	8	9	10
Totally disagree		Disagree a little			Neither agree or disagree		Agree a lot		Totally agree	

2. *[English/French]* Quebecers should fight in   0 1 2 3 4 5 6 7 8 9 10
order to gain more social, political, and/or
economic power in Quebec.

3. English and French Quebecers should come   0 1 2 3 4 5 6 7 8 9 10
together more in order to attain better
relationships in Quebec.

4. How confident or sure do you feel about your overall ratings for this chapter?

0	1	2	3	4	5	6	7	8	9	10
not at all sure		a little		moderately		a lot		totally sure	

PART II

The Well-Being Questionnaire

Depression Scale

Below is a list of the ways you might have felt or behaved. Please indicate how often you have felt or behaved this way <u>during the past week</u>. Circle the appropriate number on the line next to that item using the 0-10 scale presented below:

1. I was bothered by things that usually don't bother me.
2. I did not feel like eating; my appetite was poor.
3. I had trouble keeping my mind on what I was doing.
4. I felt depressed.
5. I felt that everything I did was an effort.
6. My sleep was restless.
7. I talked less than usual.
8. I felt lonely.
9. I felt sad.
10. I felt that people dislike me.

Mastery Scale

Below are 8 statements, with which you may agree or disagree. Using the 0-10 scale presented below, indicate your agreement with each item by circling the appropriate number on the line next to that item.

1. I am responsible for my own successes.
2. I can do just about anything I set my mind to.
3. My misfortunes are the result of mistakes I have made.
4. I am responsible for my own failures.
5. There's no sense planning – if something good is going to happen, it will.
6. If really good things happen for me they are mostly due to luck.
7. Most of my problems are due to bad breaks.
8. I have little control over the bad things that happen to me.

Appendix D

Research compliance certificates

Research Ethics Board Office
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Research Ethics Board II
Certificate of Ethical Acceptability of Research Involving Humans

Project Title: Cultural Narratives Study

Applicant's Name: Evelyne Bougie   Department: Psychology

Undergraduate Student? (Y or N): N

Graduate Student? (Y or N): Y

Supervisor's Name (if applicable): Dr. D. Taylor

Course # (if applicable):

This project was reviewed on _January 28, 2002_ by

1) Department Review _____
                      (Signature of departmental designate/date)

2) Expedited Review _____   3) Full Review____✓_____

_____   _____
Signature/Date

Blaine Ditto, Ph.D.
Chair, REB II

Approval Period : _February 5, 2002_ to _February 4, 2003_.

REB File #: _15 - 0102_

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Research Ethics Board II
Certificate of Ethical Acceptability of Research Involving Humans

Project Title: Perception of history and well-being

Applicant's Name: Evelyne Bougie   **Department:** Psychology

Status: Ph.D. student

Supervisor's Name (if applicable): Dr. D. Taylor

Granting Agency & Grant Title (if applicable): SSHRC-The quest for collective identity;FQRSC-Identity and social dysfunction;Kativik-Sopcial problems in aboriginal communities; the impact of Innuttutut as the language of instruction (PI- Dr. D. Taylor)

This project was reviewed on _Aug 21 2004_ by

Expedited Review ___✓___   Full Review_____

_____   _Sept. 21, 2004_
Signature   Date

Eleanor Stubley, Ph.D.
Acting Chair, REB II

Approval Period : _Aug 21, 2004_ to _Aug 20, 2005._

REB File #: <u>40-0904</u>