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From Connection to Conviction: Psychological and Social Mechanisms Driving Passionate Religious Alignment

Hayat Muhammad
Assistant Professor, Department of Psychology, University of Peshawar
Summiya Ahmad
Associate Professor, Department of Psychology, University of Peshawar
Ayan Saddique
Department of Psychology, University of Peshawar

Abstract
The study showed an association between meaning in life, dehumanization, social networks that support political violence, and passion for religion. It was also studied whether meaning in life, dehumanization, and social networks supporting political violence significantly predicted passion for religion. A total of 354 were selected through purposive sampling from places that include prisoners, drug addicts, students, and online participants. Data were analyzed using SPSS, including regression and correlation analyses. The results showed a significant positive correlation among most of the study variables. Meaning in life and dehumanization significantly positively predicted passion for religion, while social network supporting political violence negatively predicted passion for religion. The regression analysis explained 10.3% of the variance in passion for religion ($R^2 = .103$, $p < .001$). The results suggest that both social and psychological factors contribute to understanding the passion for religion and give insight into factors that influence religion-related attitudes and behavior.

Keywords: *Meaning in life, Dehumanization, Social networks supporting political violence, Passion for religion, Political violence*

Introduction
Dehumanization is the action of treating someone as inhumane, or as if there is a deficiency in their mental abilities that humans have. It includes rejecting someone's humanity or reducing them to the level of nonhuman animals. A form of dehumanisation in which humans are deprived of the potential that is measured to distinguish them from animals' capabilities, such as improvement, self-discipline, intelligence, and understanding. Dehumanisation is usually contended in the background of development, race, and linked issues such as migration and slaughter (e.g., Kelman, 1976; Chalk & Jonassohn, 1990). Dehumanisation ranges from obvious and severe to modest and reasonably mild (Haslam & Loughnan, 2014). There are two forms of dehumanisation, corresponding to two distinct types of excluded human beings (Haslam, 2006). An extended view of dehumanisation has emerged later, and this view identifies that dehumanisation can occur in societal as well as intergroup situations, and is not restricted to circumstances of overt conflict (Haslam & Loughnan, 2014). Desensitising activities can be marked as elusive disregard, arrogance, abandonment, social exclusion and other interpersonal insults (Bastian and Haslam, 2011), frequently only apparent in appearances, signs, and qualities of speeches. Dehumanisation is typically debated in feminist writings on the representation of females in intimate content (LeMoncheck, 1985; MacKinnon,

1987). To avoid dehumanising the people with different abilities, we must point out the rationality to them, see them as separate entities with exclusive abilities, recognise them as attractive in mutual conduct, and offer them societal residence within a communal section (Bogdan & Taylor, 1989). Many of the educational theorists complain about the dehumanising proposals of standardised assessment and instruction (Courts & McInerney, 1993). Moral measurements of dehumanisation discovered in the situation of certified form strength, concentrating on the circumstances under which normal moral manacles on viciousness are stonewashed (Kelman, 1976).

Political violence is explained as physical harm forced on people in order to improve specific political objectives, and is developing as a significant public health issue. People who display high tendencies to violence also tend to show prevention with their existence, similar to additional models about the impression of financial scarcity on violence (Anderson and Bushman 2002). Evidence indicates that emotional divergence is not connected to, and does not cause, increases in support for political violence (Broockman et al., 2023; Lelkes & Westwood, 2017). People with self-governing attitudes or who support self-governing political gatherings are further likely to accept the usage of radical violence (Armaly & Enders, 2022) and (Krekó, 2021. Those showing the peak antagonistic insolence and high levels of rage toward government are more likely than others to contribute to government and less dedicated to self-governing standards and principles (Webster 2020). Aggression, which causes ferocity, is part and parcel of the strict character (Altemeyer 1981), an inclination to succumb to experts at the expense of social liberty (Adorno et al. 1950). Most Americans knew the possible influence of impassioned radical pomposity on views of political violence in 2019, before the epidemic, the accusations against Donald Trump, or the Capitol uprisings (Drake and Kiley 2019). Strong followers who, by virtue of attention to and care for government, are most likely to be exposed to violent political pomposity, adopt the rudest approaches toward radical outer groups (Miller and Conover 2015).

People's happiness is tied to the sense in their lifespan (Steger et al, 2007). Meaning in life has been associated with reduced levels of existential suffering and greater overall life satisfaction (Heintzelman & King, 2014). Meaning in life is also related to bodily fitness and permanence, as people who view their existence as focused tend to perform better (Hill & Turiano, 2014). Research has further supported this view, showing that people with a clear sense of meaning experience higher stages of life gratification and lower rates of sadness and worry (Steger, 2009). Research shows that under stimulating conditions, such as the COVID-19 pandemic, a clear sense of significance can ease negative mental states, for example, hostility and addictive behaviours (Hu, Liu, & Wang, 2022). Meaning therapy theory holds that the essential effort for a living being is to continuously search for meaning and purpose in life (Frankl, 1985). Meaning in life reflects the sense that one's being has significance, drive, and consistency (Heintzelman and King, 2014). Furthermore, meaning in life helps as an obstacle besides worry and contributes to expressive constancy, increasing individuals' ability to cope with hardship (Steger, 2009). The social capability to find meaning even in the face of grief, signifying that the nous of purpose is important for rational resilience (Frankl, 1985). Associated with a happy life, the meaningful life has remained depicted as somehow better, rarer, and additionally morally truthful (Ward & King, 2016). The charisma devoted to

meaning-in-life resources that struggle to amount to and express it can be seen with anger, if not absolute hesitation (Heintzelman & King 2013a).

Religion is a system of standards, opinions, and rituals that tie people to the world of existence and to the world often associated with a consuming belief in one or more blissful existences (Elsayed et al., 2023). Religion is frequently associated with devotions, formalities, and expressions of love to the divine or to express a person's trust, and may also encompass established ethical and virtuous values that inform policymaking and conduct (Liyanapathirana & Akroyd, 2023). About 96% of youths report faith in God, according to a study in the US (Princeton Religious Research Centre, 1996), and 72% identify faith as the only vital factor in one's existence (Bergin & Jensen, 1990). Religion can offer responses to individuals' questions and therefore provide them with a sense of drive and clarity about the nature of life, being, and suffering (Davis et al., 2019). Religion is complex; thus, no single explanation can fully capture its many issues. (Malone & Dadswell, 2018).

Study

Hypotheses

H1: Meaning in life, dehumanisation and social networking supporting political violence combined will lead to high passion for religion.

H2: There will be a significant correlation between meaning in life, dehumanisation, social networks supporting political violence and passion for religion.

Method

Measurement Instruments

Participants

Our present study consists of 354 participants from diverse settings, including prisoners, drug addicts, college students and online responders. Our sample consists of 33.1% prisoners (n = 117), 13.8% drug addicts (n = 49), 24.9% students (n = 88), and 28.2% online participants (n = 100). Between members, 79.7% (n = 282) were males and 20.3% (n = 72) were females. Most of them had finished their FSc (70.6%), while only 34.7% were married, and 2.5% had some kind of mental illness.

- **Meaning in Life**

The meaning in life was analysed using the Meaning in Life Questionnaire (MLQ) developed by Stegar et al. (2006). The scale includes 10 items rated on a Likert format with (1=not agree at all; 7=very strongly agree). The reliability of the study was satisfactory.

- **Dehumanization**

The dehumanisation was analysed using the dehumanisation scale developed by Viki et al. (2006). The scale includes 7 items measuring attitudes towards dehumanisation and perception of violence and was rated on a Likert-style scale (1=not agree at all; 7=very strongly agree). The reliability of the study was satisfactory.

- **Social Networks Supporting Political Violence**

Social networks supporting political violence were measured using 3 items adapted from Bélanger, Moyano, et al. (2019). All items were rated on a Likert-style scale (1 = not agree at all; 7 = very strongly agree).

- **Passion for Religion**

The Passion for religion was evaluated using a 16-item passion scale recognised by Vallerand et al. 2003). The passion scale was measured on a Likert scale (1 = do not agree at all; 7 = very strongly agree). Reliability for harmonious passion and obsessive passion was .84 and .79, respectively.

Procedure

In the primary phase, an attractive consent form was obtained from the concerned establishments. With the help of purposive sampling, students, prisoners and drug addicts were selected in the second stage. In the third step, participants were debriefed about their voluntary participation in the study, and it was clarified that this was solely for academic purposes and that no incentives would be given in return for participating. Questionnaires were given to participants, and they were told that it would take about 15 to 20 minutes in conclusion. After the completion of data collection, all survey responses were coded, the data were entered into SPSS and AMOS, and then subjected to analysis.

Analytic Approach

SPSS and AMOS were used for the numerical analysis. Expressive data were examined based on the tester's features. Regression analyses were run to determine whether the meaning in life, dehumanisation and social networking supporting political violence significantly predicted passion for religion. Correlational analyses were used to find the relationship among the study variables.

Result Study

Table 1.Regression Analysis between Meaning in Life, Dehumanisation, Social Networks Supporting Political Violence and Passion for Religion.

	Variables	***B***	**95% CI LB**	**95% CI UB**	***SE B***	**β**	***R2***	**Δ*R2***
							.103	.103***
Constant	Constant	48.81	[38.48	59.15]	5.24			
Meaning in life	Meaning in life	.614***	[.266	.963]	.177	.250***		
Dehumanization	Dehumanization	.376***	[.087	.665]	.147	.203***		
Social Networks Supporting Political Violence	Social Networks Supporting Political Violence	-.549***	[-1.01	-.083]	.236	-.184***		

Note. CI = Confidence Interval

***P<.001.

According to the outcomes table in Table 1, a regression analysis was conducted to examine whether meaning in life, dehumanisation, and social networks that support political violence significantly predicted passion for religion. The results presented that the model clarified 10.3% of the variance in the dependent variable ($R^2 = .103$, $\Delta R^2 = .103$, $p < .001$).

Among the predictors, meaning in life showed a significant positive effect (B = .614, SE = .177, β = .250, p < .001), indicating that higher levels of meaning in life were associated with increased passion for religion. Dehumanisation also significantly and positively predicted passion for religion (B = .376, SE = .147, β = .203, p < .05), suggesting that higher levels of dehumanisation are associated with greater passion for religion. Conversely, social networks supporting political violence were a negative predictor (B = –.549, SE = .236, β = –.184, p < .05), indicating that higher involvement with such networks is associated with lower passion for religion.

Table 2 - ***Evaluation Table of Correlation among Variables of the study model (N=354)***

Variables	Mean	SD	1	2	3	4	5
Meaning in Life	25.08	5.29	-	-	-	-	-
Dehumanization	29.79	7.00	.243**	-	-	-	-
Social Network Supporting Political Violence	13.22	4.34	.239**	.461**	-	-	-
Passion for Religion	68.23	12.95	.251**	.174*	-.025	-	-

p<.001 **. Correlation is significant at the level of 0.01 (2-tailed).

Table 2 shows the Pearson correlation analysis, which revealed a significant positive association among most of the study variables. Results showed that meaning in life had a meaningful positive association with dehumanisation (r = .243, p < .001), indicating that higher levels of meaning in life are associated with higher levels of dehumanisation. Meaning in life was also substantially and positively associated with social networks supporting political violence (r = .239, p < .001) and passion for religion (r = .251, p < .001). Dehumanisation was significantly positively correlated with social networks supporting political violence (r = .461, p < .001), showing a moderate positive correlation. Dehumanisation showed a positive connection with passion for religion (r = .174, p < .05), though the correlation was slightly weaker. However, social networks supporting political violence did not show a statistically significant correlation with passion for religion (r = −.025, p > .05), indicating no meaningful association between these variables.

General Discussion

Our present study investigated the relationship among meaning in life, social networks that support political violence, dehumanisation, and passion for religion. We also examined whether the meaning in life, dehumanisation and social network support for political violence were significant predictors of passion for religion among participants.

Our first hypothesis proposed that meaning in life, dehumanisation, and social networks supporting political violence would significantly predict passion for religion. We ran a regression analysis, and the general prototypical was noteworthy, showing a 10.3% change in passion for religion. Even though the variance explained was relatively modest. Our findings revealed that meaning in life was a positive predictor of passion for religion. This proposes that people who perceive greater purpose and significance in their lives tend to show stronger passion for religious beliefs and practices. This result is consistent with previous literature, indicating that humans indeed seek meaning and purpose in

life, and that religion often serves as a major basis for existential understanding and a way. According to meaning-centred theories proposed by Frankl (1985), people constantly seek meaning and purpose, especially during difficult life experiences. Religion often offers individuals a context for considerate life practices and for coping with uncertainty. Research has likewise presented that people with stronger insights into life meaning report greater psychological well-being and stronger religious commitment (Steger, 2009; Davis et al., 2019). So, the present study findings provide additional support for the observation that religion may act as a significant source of meaning and uniqueness. The results also showed that dehumanisation positively predicted passion for religion. Although this relationship may initially seem sudden, it might reveal that people with stronger in-group identification are more likely to display greater loyalty to religious standards while showing less loyalty to out-group members. People with strong group identities, including religious characteristics, may reinforce emotional commitment and social consistency; however, in firm settings, they may also heighten perceptions of intergroup differences. So, stronger religious passion may co-occur with stronger insights into social classification. Another finding from the study showed that social networks supporting political violence negatively predicted passion for religion. The finding suggests that people who show high exposure to social networks are more inclined to political violence and tend to have lower levels of passion for religion.

The second hypothesis of our study suggested significant associations among all study variables. Correlation analysis moderately supported this hypothesis. Meaning in life showed positive associations with dehumanisation, social networks supporting political violence, and passion for religion. The strongest correlation was shown between dehumanisation and social networks supporting political violence. This finding means that people who show higher inclinations toward dehumanising other people may also be more likely to be involved in or support networks stimulating political violence. Although social networks supporting political violence did not show a significant association with passion for religion. This means that exposure to political violence groups may predict religious passion, although the direct correlation between them is relatively weak.

Conclusion

The study examined the relationships among meaning in life, dehumanisation, social networks that support political violence, and passion for religion. The results showed that meaning in life and dehumanisation positively predicted passion for religion, while social networks supporting political violence negatively predicted religious passion. Correlational results also showed significant relations among most study variables. The study finds that religious passion is influenced by both psychological and social factors. Meaning in life seems to work as a significant basis for stronger religious commitment. Generally, the study highlights the complexity of religious passion and argues that it cannot be explained by a single factor. Understanding these associations may help researchers, psychologists, educators, and policymakers develop more effective strategies for promoting social harmony, psychological well-being, and productive religious commitment.

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