

THE ROLE OF EMOTIONAL CATHARSIS PROGRAM IN DECREASING RELIGIOUS FANATICISM

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ABSTRACT:

The present study examines the credibility of the null hypothesis which illustrates that (there are no significant differences between the group under experiment and the group under control concerning fanaticism). It examines as well religious fanaticism among university students of (19-23) years old illustrating gender-wise discrepancies between female and male as detected.

When the fanaticism scale has been applied to (220) male and female students, the marks of (20) of them surpassed the value of the cut point which is the hypothetical average on the scale; an outcome that necessitated applying the emotional catharsis program to them. The latter needed (8) sessions, each of which lasted (45) minutes for four weeks, i. e., two sessions a week, during which special techniques and technologies based on Freud's theory of psychoanalysis have been applied. The results, by the use of Mann Whitney's test, have shown a rejection of the null hypothesis and reliance on the alter hypothesis instead; that the emotional catharsis program has actually helped reduce fanaticism among university students.

Keywords: Religion, Null Hypothesis, Freud, Emotional Catharsis, Fanaticism

1. Introduction:

Religion is considered a belief connected to metaphysics; part of the Divine; and it cannot be separated from ethics. It is a social phenomenon no human community has been able to dispense with in history. Whenever and wherever there is/ was community, there is/ was a religion regardless of its origin. Durant in this concern states "The ancient belief that religion is a social phenomenon still prevails and is quite applicable; it is a historical psychological fact."

Religion is an ancient phenomenon to which was bound any ancient or modern community on different scales of civilization. This is confirmed by Larousse, he says "The religious instinct is common to all human races; even to the most savage, wild, and based. Human beings are so obsessed with theology and metaphysics to the degree that they become an eternal and universal inclination. Therefore, it does not vanish, wane, nor wither but during an excess of civilization taking over a very small number of individuals". (Larousse, 1989,p. 1176) Undeniably, religious tendencies provide unceasing sustenance to the soul, giving the fact that human development from savagery to civilization, from chaos to order and law, is essential to human history, because the starting point was when 'man's initiation' as a member of a group

or a tribe prevailed, the second point was when law and human justice took over, it is religion which co-existed and outlived the two. Religion help support the mind, since the mind is the source of intellect, it nourishes the mind's aspirations, anxiety, and thirst to the origin of all existence and its metaphysical manifestations by providing it with the right idea relieving it from futile and useless search for meaning.

Religious beliefs are a communal urge necessitated by the group; providing the fact that the group, mass, or community establish them and the successive generations polish and develop them, whereas individuals are bigoted to their religious beliefs and practices. Psychologists agree unanimously that religious fanaticism is one of the most dialectic issues within the scientific field. It is also one of the most sensitive issues for peoples (Teri & James, 2000,p. 647).

Fanaticism is a two-syllable word, the first syllable "fanatic" means 'insane person,' from Latin fanatics 'mad, enthusiastic, inspired by a god,' also 'furious, mad,' originally, 'pertaining to a temple,' from fanum 'temple, shrine, consecrated place,' (<http://www.etymonline.com>), which can be put together as an insane devotion to a religious group or belief. Whether madness or divine inspiration the source of fanaticism, communities and individuals alike adopt different attitudes towards it; a fact which cast its own shadow on their psychological and mental health. This is manifested in non-ending discrepancies, conflicts, and misunderstandings between people. The essence of fanaticism is an inward inclination to maintain emotional beliefs that are deeply rooted in and are part and parcel of identity. These convictions or beliefs are manifested outwardly as malevolence, lack of compassion, and reluctance to carry on with discussions that help find unbiased solutions. Researches have differentiated between various types of fanaticism, such as, religious, communal, individual, mass, and moral fanaticism. Forms of fanaticism have been categorized into violent, passive, indirect, and direct ones (Bolteraller, 1989,p. 411).

Religious fanaticism is one of the most common types of fanaticism among individuals and groups, which springs from the fundamental education that directs people divide the world into "we" against "they", i. e., it is a classification which excludes the Other who differs from them (Altemeyer, 2003,p. 17). A study conducted by(Leak and Fish) confirmed this. It has concluded that fundamentalists instigate fanaticism, whereas liberal religious men have vehemently warned against and rejected it (Leak & Fish, 1999,p. 83). Religious fanaticism is, therefore, an attitude towards inflexibility and overstatement in the religious affairs to an extent that exceeds the limits of tolerance; thwarting and violating all the religious magnanimous teachings clinging to what the fanatic thinks and sees right. A study by (Khalique, 1982) conducted on a sample of Indian Muslim students illustrated that as much religious fanaticism increases; prejudice against and violence towards the Other increases just as much to the extent of calling them by socially degrading appellations (Khalique, 1982,p. 9).

Freud deems that religion is the outcome of human inability to face the external natural powers and the instinctual powers within oneself. This is what he noticed in totemism, the first social regulation method in the primitive life. He also noticed the two most important things which were forbidden by totemism: to kill the totem animal and to have sexual intercourse with a woman who is member of the same group of the totem. These two relate to Oedipus complex, the desire to kill the father

and have mother as a wife. Hence, his theory about totemism has been a defensive procedure against the sexual and offensive motives found in Oedipus complex. Therefore, he links the appearance of religion to the Father complex and the guilt feelings which are generated within the individual, so that, the father becomes a subject of fear, hatred, sanctification, and jealousy at the same time, i. e., a model of God himself. Freud also believes that fanaticism is an indicator of the individual's tendency for projection. By projection, Freud means the cast of the individual's internal thoughts and emotions outside the self, i. e., to cast them on the persons around him, bringing to surface self-conceit, fanaticism, and abominable selfishness.

Psychoanalysts explain fanaticism being lies in the trinity of (sex, aggression, and the paternal authority and its extensions).

Freud suggested that instincts can be classified into two categories:

1. Life instincts which he grants his highest interest in sex.
2. Death instincts which he termed as 'destructive instincts', which operate on a lesser degree in the psyche in comparison to life instincts.

The proper relation between the Father complex and belief in God is detected in everyday life in young people who lose their faith as soon as the power of the father collapses. The Father complex permits identify the roots of the religious need which grasps a glimpse of the Almighty God manifested in the fairness of His creation; help sublimate the father and mother again by restoring and ruminating his childhood intimations of the parents. Biologically speaking, the religious tendency or urge generates itself after long periods of depression in which the child's need for guidance is generated as self-protection mechanism, for once the child grows up he becomes aware of the overwhelming power of life, just then, he realizes his situation from a child's viewpoint to conceal his hopelessness by means of regressive revitalization of the protective force he once had in childhood.

Individual psychoanalysts reveal that any individual's God is shaped in the form of a father, and that the relation between the individual and his God depends on the nature of the relation between him and his father. God, basically, is more supreme an authority than the father (Freud, 1961,p. 147). The individual, in this process, develops what Freud has labeled as 'delusion'; the essence of which is the individual's private experience as a child when he felt that his father, whom he believes to have higher wisdom and power, protected him, and that he can acquire his father's love and protection through obeying his orders and avoiding any violation of His decrees. The individual by which means repeats his childhood's experience by facing the same threatening force with the mechanisms used as a child at feeling insecure, he seeks a father whom he admires and fears at the same time (Ibid).

Freud's viewpoint on both religion and neurosis is based on the fact that both of them are suppression manifestations that occurred with the growth of the 'ego' equaled by regression to the childhood period which is characterized by the domination of the principle of hedonism (Badcock, 1989,p. 136). This becomes apparent in Freud's attempt to draw the attention that psychoanalysts claims that the origin of religion to the helplessness of childhood and a hidden desire to carry childhood's needs and yearnings to adulthood, and religion is the collective neurosis

of mankind. It stems out from, just like a child's, Oedipus complex and the child's relation with his father. However, many other psychoanalysts oppose Freud's theory on the rise of religion for the individual and its relation to Oedipus complex. These are of the modern school of psychoanalysis, including Jung and Fromm. Jung confirms that religious experience is something dominated by external power. He attributes the unconscious to religion. Thus, he thinks that the unconscious cannot be part of the individual's mind; rather, it is a power which results from our control over our minds. Hence, the unconscious becomes the source of inspiration that stands for what represents God himself in religious terms. And since, we are subject to the orders of unconsciousness; the unconscious itself becomes, then, a religious phenomenon. Moreover, Jung adds that an individual identifies his Lord not as a theological concept; rather, as an experience shaped by concepts and meanings which have been formed and gathered together gradually with the growth of the individual (Spinks, 1963, p. 97).

Fromm thinks that religion is a system including a certain concept of God or certain idols themselves, or even a system perceived as religion. What he means is an intellectual and organized system shared by a group of people. It provides each individual of the group with a frame for attitude, and a matter for which he devotes his life.

Fromm distinguishes two types of religion; the Humanistic religions and the Authoritative ones. The essential element in the authoritative religion and the authoritative religious experience is surrendering to a power that is higher than man. The basic virtue in this type of religion is obedience; and the major sin is disobedience. God in the authoritative religion is a symbol of power and omnipotence. Humanistic religion, contrary to the authoritative, revolves around man and his power. It is a must that man develops his mental power in order to understand himself and his surroundings. This type of religion is based on a union with the whole dependent on man's ability to connect with the world, a connection that can be realized through the powers of mind and love. The overwhelming mood is ecstasy, whereas the mood which prevails in the authoritative religion is sadness and guilt.

Fromm confirms that there is a significant difference between religious practices and neurosis which makes religious practices more efficient than neurosis in answering the immediate urge for satisfaction. The mission of monotheists, which they themselves have to carry out, is to redeem man from this deterioration (regression), i. e., belief in God provides an immunity from regression towards worship of ancestors, totems, or the Golden Bulls. Fromm believes that when a pious person submits to his worshipped God and supplicates for his might, he does this voluntarily, not under coercion, because he does this by a psychological gesture that glorifies and sanctifies Him, and becomes a soul free of obligations that are meaningless now. It is given and granted to the individual who earns it when he is convinced of his worth. This can generate the truth of mental and spiritual glorification, as illustrated in Islam, as there is neither obedience nor disobedience without free choice. This has been stipulated in the Glorious Qur'an as it states (let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Tagut and believes in Allah hath grasped the most trustworthy hand-hold that never breaks. And Allah hearth and knoweth all things) (The BAQARAH, verse 256).

Fanatics are characterized by unstable and tense behavior. Their tension emerge as extreme attitudes towards various issues, whether politics, religion, sports, or society. Their bursts are characterized by rejection of and revolting and rebelling against their societies in its entirety including values and principles. They may resort to all kinds of violence; destroy properties due to unsatisfied psychological needs they suffer from. Therefore, one of the most perilous and widely-spread phenomenon in the Arab and western world is religious fanaticism. This type of fanaticism has become a global phenomenon. It has been shaped out due to numerous factors, including but not limited to, poverty, marginality, injustice, etc. A study conducted in the USA by (Bernard, 2005) confirms that some young people who joined gangs and extremist groups or join whatever given anti-Other, or embraced extremist ideologies that are remote from the reality they live in, these youths are ordinary human beings who could not satisfy their psychological needs in leadership and self-actualization. This led them to join extremist groups hostile to society which did not meet their desires and needs. They, on the other hand, found fanaticism and extremism welcoming, the most promising type of which is religious fanaticism (Bernard, 2005,p. 341).

Therefore, reduction of religious fanaticism in societies is important due to its immense peril against individuals in the society. Fanaticism may lead to the formation of various types of violence and aggression against the Other who is of a different religion, faith, and belief. Thus, we set a program for religious fanaticism: the emotional catharsis program. Emotional catharsis is part of a comprehensive multi-aspect and organized approach to the therapy of disturbance which results from a psychological shock and all the compiled experiences of the past and factors which lead to inflexibility and fanaticism (Mitchell & Everly, 1998,p. 6). So, emotional catharsis is the process through which the suppressed (unconscious) materials are retrieved by talking them out (Roden, 1986,p. 5123), i. e., to drain the emotional charge in the patient to accomplish self-purgation of emotions, tensions, and feelings of fear and pain which are kept in check within the self. (AL-Sharqawi ,1984) traces back the causes of religious fanaticism via analyzing the content of selected religious manuscripts, and via observation by taking a sample of (50) fanatic individuals and interviewing them . The study came up with major findings one of which is that the direct cause of religious fanaticism stems from a desire to get rid of disturbing emotional charge and a tendency to hurt and destroy the other ; a desire which might lead to aggressive and violent measures taken against the other who does not comply. It is an important step in the psychotherapy measures to lead the patient to catharsis himself and let him dispose with the emotional tension. This occurs when he speaks about his inner-conflicts, needs, problems, fears, anxiety, and patterns of his deviated behavior within a frame of careful listening and encouragement to express the self in a secure atmosphere, free of blame, judgment, and reproach.

Emotional catharsis has been circulating in the psychoanalysis mores since the rise of Psychoanalysis School. Breuer, in 1895, adopted this method to conduct therapy on a hysteria patient. He found that catharsis of feelings gives valuable results. Consequently, Freud adopted this therapy which became, later on, one of the basics of therapy in psychoanalysis in a period which followed the lead of those who believed that repressed emotions and the feelings which accompany them are the reason for generating hysteria symptoms. Freud believes that human behavior is affected by his

previous experiences even though much of these experiences are forgotten, and most people struggle to prevent the shadow of the past to linger on them by attempting to dump it in the oblivion (Nichols & Paolino, 1986,p. 107).

Thus, the process of catharsis or feelings discharge help the patient be free from the impact of the past through re-discovering it intentionally and consciously, and then, assessing its impact logically as the process of catharsis depends on removing the curtain behind which lurks the past, warning the patient about his attitudes and feelings, and identification with the effects which might lead to random emotional reactions (Nichols & Paolino, 1986,p. 4). The notion of catharsis was revived by Freud (Wegman, 1985), who believed that repressed emotions can escalate in an individual and cause psychological symptoms, such as hysteria or phobia (Geen &Quanty, 1977,pp.1-37).

Freud thinks that the process of emotional catharsis comforts and soothes tensions and feelings of anxiety through recalling past experiences which had been repressed and sank to the depth of the individual's consciousness which is termed by Freud as 'free association', it helps the emotional catharsis accomplished and defeats its problems. This is a basic step of psychoanalysis therapy approach.

Rotter study (1954) has illustrated that emotional catharsis means the removal of suppression gradually through remembrance the of past forgotten experiences, events, and emotions which are currently suppressed by attempting to recall and re-experience them once more, performing them by psycho dramatic roles, expressive arts, or sports through guidance sessions which weaken the suppression motives and its motivators. The extinction and generalization operate each at a time, until acquired extinction of suppression is achieved gradually under certain social circumstances which are characterized by being more tolerant and benevolent. The result of catharsis will be more efficient through the new directed learning and direct reinforcement offered by the specialist guide (Rotter, 1954,p. 191).

In his study, (Gentile,2013) confirms the importance of the direct emotional catharsis or discharge for individuals who suffer stress and tension and change their disliked behavioral habits. This is better than being subject to indirect psychological catharsis and discharge methods, including media, to reduce individual violence and aggression (Gentile, 2013,p. 492).

Breuer and Freud described catharsis as an involuntary instinctive body process, for example, crying (Breuer & Freud, 1974). While (Schultz & Schultz, 2004), followed the psychodynamic tradition and defined catharsis as "the process of reducing or eliminating a complex by recalling it to conscious awareness and allowing it to be expressed". The (APA, 2007) also associated catharsis with the psychodynamic theory and defines it as "the discharge of effects connected to traumatic events that had been previously been repressed by bringing these events back into consciousness and re-experiencing them".

2. METHOD

2.1 Participants

220 students of the College of Arts, University of Baghdad (n=110 M) and (n=110 F), average age (21 years) participated in this study. They have been subject to (Al-Alousi 2014) scale for religious fanaticism to identify the degree of their religious fanaticism. It appears that (20) participants have high degree on the scale. It has been necessary to subdue them to the emotional catharsis program.

2.2 Religious Fanaticism Scale

Al-Alousi 2014 scale was constructed according to Likert method which has been resorted to in order to measure the religious fanaticism by adopting five alternatives (absolutely agree, agree, neutral, do not agree, do not agree absolutely). The scale, the initial form of which consists of 32 items has been applied to (442) male and female students of the University of Baghdad. Item analysis has been carried out by the use of item discrimination and by the two Extreme groups. All the items, but one, have been significant. When each item correlation degree was calculated, another item appeared to be insignificant. Thus, the scale became to be consisted of (30) items. To verify the validity of the scale, the factor analysis approach has been adopted. It showed that (28) items emerged with a single item; two items have been excluded as they did not show enough emergence. Scale reliability has been produced by two ways: the approach of test-retest reliability where reliability coefficient has been (0.77), and the method of internal consistency, where Alpha Coefficient has been (0.87).

2.3 Emotional Catharsis Program

Emotional catharsis program has been built depending on the previous literature review and in accordance with the Psychoanalysis Theory, employing this method strategies, including explanation, interpretation, careful listening, clarifying the emotional cases, expression encouragement, free association, question posing, and homework assignments. The program consisted of 8 eight sessions, including the opening and final sessions. The titles of the sessions have been: Thoughts and feelings associated with negative emotions, reduction of anger behavior, confronting psycho-pressure, emotional balance, for a violence-free life, religious support, and getting rid of religious fanaticism and attempts to harm the Other. The program was presented to a group of the faculty to produce its face validity. Thus, the program became ready to be applied to the experimental sample.

2.4 Experimental Design

The two independent group design(Myers, 1987,p.126). has been employed in this study which includes a single variable, emotional catharsis program, which will be applied to the experimental group. The control group will remain on the waiting list in order to identify the effect of the independent variable on the dependent variable, the religious fanaticism.

2.5 Procedures

As we applied the religious fanaticism scale as a pre-test to the (220) university students sample, it showed that (20) students have scored high degree on the religious fanaticism scale. Their marks surpassed the cut point adopted by the scale, which is

the hypothetical (theoretical) average degree the value of which is (84). The (20) students divided randomly into the study two groups (the experimental and control groups), each of (10) students ($n=5$ M) and ($n=5$ F). All the relevant variables have been controlled, such as age, from 19 to 23 years, average of which is (21 years); gender variable has been equal, i. e. half of which has been male, and half female. As for the educational variable, all the participants were university students of the same level. The two groups have been equalized by the dependent variable, the religious fanaticism, by the use of (Mann- Whitney U- test) of the middle-size samples(Howell,1987,p.564) to examine the significance of the differences between the experimental and control groups in the religious fanaticism. It showed that the value of U is (29.5) which is higher than the (23) table value when ($n_1=10$), ($n_2=10$) and significance value of (0.05). That is, the two groups have been equal concerning religious fanaticism. Eight sessions have been held for the experimental group, twice (45m) sessions a week. When the program ended, religious fanaticism scale has been applied (the post-test) to the individuals of the two groups in order to identify the difference between them regarding the dependent variable.

2.6 Statistical Analysis

In order to analyze the results of the present study, we adopted various statistical means, including the t-Test for one sample and t-Test for two samples to measure the religious fanaticism and to identify the differences between males and females(Winer,1971,p.21). Mann- Whitney U- test for two independent samples and middle size samples(Howell,1987,p.564). has been employed to test the null hypotheses and to find out the differences between the experimental and control groups concerning religious fanaticism.

3. Results

Al-Alousi 2014 scale to measure religious fanaticism among university students has been applied to a (220) student sample in the University of Baghdad - College of Arts. The results have been as follows:

3.1 Measurement of Religious Fanaticism

The statistical analysis of the t-Test for one group pointed that the t-calculated value is (24.8932) which is higher than the (1.96) table value at the significance level of ($p>0.05$).

Table (1)
The t-Test for a single group to test the sample mean and
The hypothetical mean of the religious fanaticism scale

Number	Mathematical mean	Standard Deviation.	Hypothetical mean	Calculated t-Test value	t-value Table	Degree of Freedom	Significance level
220	72.47	6.870	84	24.8932	1.96	219	0.05

This means that the study sample is not characterized by religious fanaticism as the mean is less than the theoretical (hypothetical) mean. (20) Participants scored marks which surpassed the theoretical mean which necessitated the application of emotional catharsis to them.

3.2 Measurement of the Differences in the Religious Fanaticism between Males and Females

The statistical analysis of the t-Test for two independent groups pointed that the t-calculated value is (0.238) which is lower than the (1.96) table value at the significance level of ($p>0.05$).

Table (2)

The t-Test for two independent groups to test the differences
Between males and females

Gender	Number	Mathematical mean	Standard Deviation.	Calculated t-Test value	Table t-value	Degree of Freedom	Significance level
Male	110	73.93	14.048	0.238	1.96	218	0.05
Female	110	70.22	12.608				

This means that there is no difference between males and females regarding religious fanaticism.

3.3 Test of the Present Study Null Hypothesis Validity

The validity of the following null hypothesis :

((There is no statistically significant difference between the experimental group which has been subject to the emotional catharsis program to reduce religious fanaticism and the control group which has not been subject to the program in the post-test)), has been examined by Mann-Whitney U Test for the middle size groups(Howell,1987,p.564). It showed that there are statistical significant differences between the experimental and control groups at the significance level ($P>0.05$) as the calculated value of U has been (17) compared to the (23) table value. It showed that this value is less than the table one which means the rejection of the null hypotheses and the acceptance of the alternative hypothesis which points to differences between the two groups in favor of the experimental group. This means the effect of the emotional catharsis program in the reduction of the religious fanaticism.

Table (3)

Mann- Whitney U Test for the middle size groups to examine the difference significance between the experimental and control groups in the religious fanaticism

Variable	Experimental Condition	Number of individuals	Sum of Ranks	U value	
				Calculated	Table
Religious Fanaticism	Experimental Group	10	72	17	23
	Control Group	10	138		

3. Discussion

The results of the current study support the contents of Freud Psychoanalysis Theory through the application of the emotional catharsis to reduce the negative emotions the religious fanaticism people have. Just like the reduction of many negative emotions,

such as aggression. Verona & Sullivan, 2008 study points to the role of emotional catharsis in the reduction of some aggression-related behaviors. Bushman, 2002 study also points to its importance in reducing anger and aggression.

Freud believed that repressed negative emotions could build up inside an individual and cause psychological symptoms, such as hysteria (nervous out-bursts) (Bushman, 2002, p. 724).

The spiritual meaning of catharsis is very much the same: discharging anything harmful from one's mind and heart, so that one can become pure. The ritual of fanaticism usually implies that a person had been engaged in some prohibited actions or sins. Catharsis helped him return to the previous status—before the violation of generally accepted rules and norms. In various religious practices, the action of purification is fulfilled with the help of water, blood, fire, change of clothes, earth, and sacrifice. Rituals are often considered as part of one's healing from devastating effect of guilt. Further, the key mission of mysticism is to understand the return to or unification of one's soul with God.

The ritual of baptism (purifying a person with water) in Christianity has catharsis meaning of revival. Confession has the same underlying assumption, and it is similar to the concept of catharsis treatment introduced by Freud and Breuer because confession involves the recall, revealing and release of forbidden thoughts, actions, and repressed emotions.

Spiritual and cultural rituals have been known throughout the history to help people process collective stress situations, such as death or separation, or major life changing events like rites of passages, weddings, and such. Traditional societies have ceremonies of mourning, funeral rites, and curing rituals, which most often include cathartic activities, such as, crying, weeping, drumming, or ecstatic dance (Szczeklik, 2005, in Powell Esta).

Accordingly, the emotional catharsis is a process of purification and discharge of the psycho-emotional charges. The therapist, in this case, has to explain and interpret the psycho-emotions and how to get rid of their harmful behavioral impacts, just like the negative emotions which result from the religious fanaticism. All religions have various religious, moral, and humanitarian calls to the refinement of spirit; control its evils, bad motives, destructive and negative emotions, such as, hatred, selfishness, jealousy, envy, and scornful look to the others which result from religious fanaticism. There are also emphasis on patience, self-discipline, mercy, bonus, etc, all of which raise man, his life, and emotions up, to sublimating brilliant and useful ranks in life. These do not contradict the necessities of the proper and suitable expression of emotions, feelings, and consciousness; rather they integrate them to achieve the psychological and emotional health which everybody seeks.

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دور برنامج بالتفريغ الانفعالي في خفض التعصب الديني

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مستخلص الدراسة:

تختبر الدراسة الحالية صحة الفرضية الصفريّة التي أشارت الى ان ((ليس هناك فرق دال بين المجموعة التجريبية والمجموعة الضابطة في خفض التعصب الديني)) ، وقد طبقت هذه الدراسة على عينة من طلبة جامعة بغداد بعمر (١٩-٢٣) سنة لقياس التعصب الديني لديهم وكشف الفرق بين الذكور والاناث في ذلك ، وتعرف مدى فاعلية برنامج التفريغ الانفعالي في خفض التعصب الديني لدى الطلبة الذين سجلوا درجات مرتفعة على المقياس من خلال تطبيقه على عينة مكونة من (٢٢٠) طالب من الذكور والاناث ، وقد ظهر أن هناك (٢٠) منهم قد تجاوزت درجاتهم نقطة القطع على المقياس ، استوجب تطبيق برنامج التفريغ الانفعالي عليهم المكون من (٨) جلسات تستغرق كل واحدة منها (٤٥) دقيقة ولمدة أربعة أسابيع بمعدل جلستين اسبوعيا ، وقد اعتمدت نظرية التحليل النفسي لفرويد اطارا نظريا في بناء البرنامج والمقياس وتفسير النتائج ، وقد اظهرت النتائج باستعمال اختبار مان وتني رفض الفرضية الصفريّة وقبول الفرضية البديلة ، أي أن هناك فرق بين المجموعة التجريبية والضابطة في خفض التعصب الديني ولصالح المجموعة التجريبية ، ولهذا فإن برنامج التفريغ الانفعالي يساعد في خفض التعصب الديني لدى طلبة الجامعة.