

# Religious Extremism and the Image of God: Algebra and Psychoanalysis

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**Abstract-** To effectively resist religious extremism, it is important to know how the image of God in the view of those supporting radical organizations differs from the ideas of ordinary people. Psychognosis of the people imprisoned for staging (preparation) of acts of terror, does not resolve this task in full and does not give an opportunity to carry on timely monitoring of risk groups. Such work implies survey of the members of nationalist public organizations of the Southern Urals (18 people). The respondents did the Lüscher color test for Self, the Enemy, and Deus. The test results were processed using abstract algebra tools. It is shown that the subjects with extremist mindsets reduce the distance between the evaluation of self and Deus, at the same time increasing the distance to the image of Deus. The indirect answers method can be also used in the practice of family consulting, aid to children who suffered violence, in the personnel control system and sports psychotherapy.

**Keywords-** *Religious Extremism, Psychology of Terrorism, Beslan, Self, God, Deus, Enemy, Projective Tests, Neuroreaching, Metric Spaces, Abstract Algebra*

## I. INTRODUCTION

Religious intolerance, ability to compassionate and forgive is the subject of not only philosophic discussions, but an urgent problem in the practice of psychological consulting [1, 2]. In our troubled time, when religious feelings became the basic object of manipulation aimed at recruitment into terrorist organization, the issue becomes especially urgent [3]. The psychology of extremists is studied with the help of interviews and international tests (16PF Kettel, MMPI, etc.). The disadvantage is that the arrested subjects are not identical to free ones, they are in another emotional state, and there is not guarantee they are sincere. In addition, we lose the phases of development of the spiritual and informational world of the people from the phase of disappointment, social depression to extremism. Terrorism is the end of development. This is retreat from God (Allah) which is subjectively perceived as coming to Him.

If we know how an extremist (nationalist) imagines God, or a cultural historic image (Trotsky, Mussolini, Bandera), we can understand him, prejudice him on the good and disintegrate the system of dysfunctional mindset, that is, apply the methods of cognitive psychotherapy and neuro preaching. If we still cannot enter the world of his values and rules of thinking we are doomed to have a conflict. And the most terrible is being dragged into a war of confessions (civilizations).

The first approach implies two stages: spiritual psychodiagnostics and neuro preaching. At the first stage, we study the idea of Self, Deus and the image of Enemy: S-, D, E-conception (Self, Deus, Enemy). We suggest answering the question of an international physiological test not only for self (classical approach), but for the Deus (as if He answered) and the Enemy. That is post-non-classical psychology. We get the "spiritual triangle" and eyewitness the difference between the information worlds of the people divided by friend/foe archetype. The task of the second stage is to suggest a new strategy of humanistic vaccination.

## II. METHOD

The survey covered 18 volunteers representing nationalist public organizations, including those from youth "militants" of the Southern Urals [4] who stand for self-determination down to separation from Russia, claiming that "the people have the right to insurgency".

Under the M. Lüscher test, the respondents replied for themselves (Self-conception), Deus (Deus-conception), and Enemy (Enemy-conception). Then one can identify the degree of identification of self with Deus and remoteness of Deus from enemy. The distance between the rows of color choices in different metrics or the rank correlation coefficient, the difference of positions of certain colors.

In this work, we applied the special relational algebra algorithm (© 2001, G. Aminev, E. Aminev). A special program calculated a chain of mapping degrees [5]:  $\alpha$ ,  $\alpha^2$ ,  $\alpha^3$  etc., where  $\alpha$  is the representation of main M. Lüscher "Self→Deus" colors. The representation of  $\alpha$  fixes by what

position each color is displaced when moving from the row representing the image of Self to the row corresponding to selection for Deus. For example, if the red color displaced from the 1<sup>st</sup> position to the 3<sup>rd</sup> one, and the blue one - from the 3<sup>rd</sup> to the 4<sup>th</sup>, after first application of representation of  $\alpha$  we shift to the row corresponding to Deus and the red color will be on the 3<sup>rd</sup> position. After application of the same representation to the newly received row, the red color which is now in the 3<sup>rd</sup> position will move to the 4<sup>th</sup> position. Consistently applying the representation of  $\alpha$ , we do a full circle and turn out to be where we were. The number of steps is what will be the measure of deviation of Self-conception from Deus-conception. Similarly, we calculate the degrees  $\beta$ ,  $\beta^2$ ,  $\beta^3$  etc., and  $\gamma$ ,  $\gamma^2$ ,  $\gamma^3$  etc., corresponding to representations "Self→Enemy" and "Deus→Enemy".

Accordingly, the program finds the degree  $N_{(D \rightarrow S)}$ , where the image of Deus (D-conception) returns to Self-conception or  $N_\alpha = N_{(D \rightarrow S)} + 1$ , where Self returns to itself:  $S\alpha^N = S$ . Similarly, we determine the degrees of representations of  $\beta$  and  $\gamma$  returning Self to Self through Enemy (E→S) and the image of God through the image of God (D→E). We get the sides of the "spiritual triangle":  $L_{DS}$ ,  $L_{ES}$ ,  $L_{ED}$ .

Additionally, the respondents answer the questionnaire of the level of compassion with terrorists who participated in the Beslan school hostage. We correlate the parameters of "spiritual triangles" in the group of Islamic young people who compassionate the terrorists (1, 2 points) with a similar image in the reference group (who do not share the mindset of extremists, 0 points).

### III. RESULTS

Table 1 represents the parameters of the sides of the triangle "Self - Deus - Enemy" related to typical representatives in the groups of people compassionating with and condemning terrorists in the period of Beslan events.

TABLE I. DISTANCES BETWEEN THE IMAGES OF SELF, GOD AND ENEMY IN POLAR GROUPS

Groups by relation to extremism	Deus-Self	Enemy-Self	Enemy-Deus
Activists of nationalist groups, compassion with terrorists, 2 points.	3	8	10
Reference group - 0 points of support, condemnation of terrorism.	12	6	6

Note. The image is determined by choosing colors by Lüscher for each object, the distance - by the number of representations from one layout to another.

It is quite clear how closely the leader of extremists identifies himself with the interests of God (Allah). He noticeably separates his God from the image of Enemy. I -

concept of extremists is reflected on self-thought the image of Deus with the help of just three transformations of subconscious field of color preferences:

$$S_{extr} \alpha^3 = S_{extr} \quad (1)$$

S-concept of an ordinary subject condemning extremism (reference group) is reflected on self through D-conception (Deus) through a chain of twelve transformations:

$$S_{norm} \alpha^{12} = S_{norm} \quad (2)$$

The characteristic feature is tolerance: both Deus and Self are equidistant from the image of Enemy (6 transformation stages each). The behaviour during extremist is regulated as if Self of an extremist had the "authority" to represent the interests of God the Almighty on Earth. That includes disposing of his own life and the lives of others. The task of neuro preaching is to help realize that is misbelief.

Such results of testing the subjects with extremists mindsets corresponds to the regressive (child-like) model of God (Allah), and, according to S. Freud, the narcissistic personality disorder. The ordinary subjects are much more humble in self-assessment: their distance from I-conception to the Deus-conception is four times bigger.

### IV. DISCUSSION

The monitoring of the image of God by indirect testing methods helps diagnose the risk groups of "religious extremism" and adjust the tactics of psychological correction. The indicators of destructive changes are the measure of remoteness of one's own image of the respondents from the subconscious representations of the God and the enemy (Friend/Foe/Deus Archetypes).

To evaluate the differences between the images in psychology they traditionally use different spatial metrics, while the potential of the general algebra remains unclaimed. The calculation of the degrees of representations of choices of Lüscher color cards Self→Deus→Self, Self→Enemy→Self, Deus→Enemy→Deus logically differentiates the subjects with extremist mindsets from regular believers. Radical young people more identify themselves with God, which serves for it as an underlying message to act in the name of God, to dispose of one's own and other people's life. In light of that, it is strategically important to form in the collective consciousness in the regions a mature image of God (Allah). That should be one of the state projects to preserve stability.

The indirect answers method can be also used in the practice of family consulting, aid to children who suffered violence, in the personnel control system and sports psychotherapy. In every instance, a separate triangle of objects is selected: "Self - Spouse - Rival", "Self - Deus - Relatives", "Self - Client - Company", "Self - Champion - Enemy". Each separate image and the distance between images helps complement the correlation of self-assessment and perception of others.

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