



International Journal of Advance Research, IJOAR .org
Volume 2, Issue 4, April 2014, Online: ISSN 2320-9151

THE STUDY OF THE STRENGTH OF RELIGION TO EVOKE SUICIDAL IDEATION RESEMBLING TO ALTRUISTIC SUICIDE

Dr Naveed Shibli Ph.D.

Editor Daily Easy English Millat Town Faisalabad Pakistan

Abstract

Religion posses the strength in the form of faith values and religiosity to generate intentions resembling suicidal ideations resembling feelings of altruistic suicide that is opposite to the established primary human survival needs reflects the present study that was conducted on a sample of 200 subjects belonging to two modern religions founded in subcontinent in nineteenth and fifteenth century respectively named Ahmadiyya and Sikhism and the followers of two old religion Christianity and Islam. 50 subjects from each religion irrespective of age education profession gender and other such demographic features selected randomly from the prominent worship places of the selected four religions from Punjab Pakistan and were asked two questions with four options

1- Does he/she love God? Yes/ No/ May be/ can not yet decide

2- Does he / she prepare to die for the cause of God? Yes/ No/ May be/ can not yet decide

100% respondents responded in affirmative and there was not a single participant who chose other than yes option in both the questions.

Key words:

Religion, strength, suicidal intentions

Introduction

Religion is an important topic in psychological literature to Sigmund Freud religion is an illusion (Freud 1928) however William James (James 1958) considers religion as an essential social commodity necessary for various social/ personal human functions. Carl Jung (1875–1961) in (Jung) considered religious symbolism important and related the question of God with agnosticism'. Allport (1957) described that the belief in God reflects our tendency to strive for superiority and perfection moreover he also made a distinction between mature and immature religion. Erick Eriksson (Erikson1958) considers religion positive for the personality development.

There are various other social views about religion those comment about religion. Secular view Gill (2001) holds that science and technology very soon shall surpass the religion. The communist's view about religion is very different according to this view religion is like opium that exploiters use to exploit the suppressed class Carl Marx in (Raines 2002)

The field of transpersonal psychology studies religion and spirituality, similarity in these topics is that both try to understand Absolute (God) and discuss supernatural dities or after life (Lajoie and Shapiro 1992) Religious values concepts and beliefs (Schwitzgebel2006) are related to faith that reflects the psychological state of 'trust, hope and belief in which an individual holds a proposition or premise to be true ' in the goodness or trustworthiness, of a person, concept or entity'.

'Suicidal ideation is a common medical term encompassing thoughts about suicide Although most people those undergo suicidal ideation do not commit suicide (Gliatto et al 1999) 'In a study conducted in Finland, 22% of the suicides examined had discussed suicidal intent with a health care professional in their last office visit' (Halgin, et al 2006)

Émile Durkheim in (Deniz) talking about altruistic suicide reflects that such suicides in tribal culture was considered as a social duty that was or is carried out for the best interest of society or for the sake of some ritual, however , another study reflects that such trends are decreasing day by day (Blake 1978) Tribal societies as well as modern cultures and religion all contian different rituals like 'Jewish Bar Mitzvah, Catholic Eucharist, and Muslim Salat and Hajj' (Rappaport1990). 'Scheff in (Vilchinsky & Kravetz 2005). suggests that ritual provides catharsis and emotional purging.

Hypothesis

- 1- Religion posses the potential to generate suicidal ideation and to evoke atruistic suicidal thoughts among normal followers of different religion
- 2- The capacity of religion to generate suicidal ideation and to evoke atruistic suicidal thoughts is equal in old Arab and new subcontinent religions

Method and Procedure

Four religions Christianity and Islam with Arab origin as old religions, whereas Ahmadiyya and Sikhism form subcontinent as modern religions were selected for the study because the followers of these religions are available in Punjab Pakistan.

Christianity is a monotheistic religion The earliest recorded use of the term "Christianity" is available by Ignatius of Antioch, around 100 AD in. (Elwell/Comfort). based on the life and teachings of Jesus as presented in canonical gospels and other New Testament writings. (Briggs and Charles 1913) Adherents of the Christian faith are known as Christians. Christians commonly refer to Jesus as Christ or Messiah (Orthodox 2005)

Islam is the monotheistic religion articulated by the Qur'an, a text considered by its adherents to be the verbatim word of God and by the teachings and normative example (called the Sunnah and composed of Hadith) of Muhammad, considered by Muslims to be the last prophet of God. (Lane 2007) The Kaaba, in Mecca, Saudi Arabia, is the center of Islam. Muslims from all over the world gather there to pray in unity (Omar)

Ahmadiyya religion was founded 'in India in 19th century by Mirza Ghulam Ahmad (1835–1908) (Naqvii 2008). 'He claimed that he was the Muslim Mujaddid (divine reformer) as well as promised Messiah and Mahdi' (Hoque 2004). Against Quranic view he argued that Krishna brought the law of Hinduism and Buddha the law of Buddhism from God contrary

He recognized Guru Nanak as a holy Muslim. (Ian) In 1974 Pakistan's parliament adopted a law declaring Ahmadis and its founder to be non-Muslims' (An act 1974)

Sikhism was founded in fifteenth century in Punjab, India that was based on the teachings of Guru Nanak and ten successive Sikh Gurus (Singh 2006). The principal beliefs of Sikhism are faith and justice, in Waheguru—represented by one God. Sikhism advocates the pursuit of salvation through disciplined, personal meditation on the name and message of God (Adherents.com 2007) Indian Punjab is the only state in India with a majority Sikh population.

A questionnaire consisting of two questions with four options each was formed to assess the suicidal ideations and feelings of altruistic suicide if present within the subjects belonging to different religions. The questions in the questionnaire were as follows

- 1-Does he/she love God? Yes/ No/ May be/ can not yet decide
- 2-Does he / she prepare to die for the cause of God? Yes/ No/ May be/ can not yet decide

After the selection of religion the questions were administered to the randomly selected subjects from their respective worship places for all the four religions from Faisalabad division and Shiekupura division (Nankana). The selection of the subjects was made on

the bases of first come first serve bases irrespective of the gender age class education profession religious orientation etc.

Results and discussion

The results prove both the hypothesis significantly that

Religion posses the potential to generate suicidal ideation and to evoke atruistic suicidal thoughts among normal followers of different religion 100% in question no 2

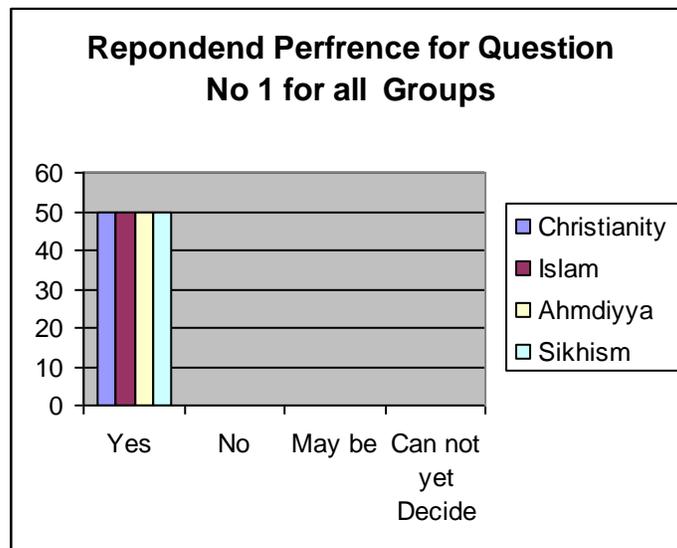
The capacity of religion to generate suicidal ideation and to evoke atruistic suicidal thoughts is equal in old Arab and new subcontinent religions 100% in question no 2

Totle no of subject = 200

No of subject from each religion = 50

Question No 01 Does he/she love God? Yes/ No/ May be/ can not yet decide

S.No	Religion	Yes	No	May be	can not yet decide	Percentage %
1	Christianity	50	Nil	Nil	Nil	100%
2	Islam	50	Nil	Nil	Nil	100%
3	Ahmdiyya	50	Nil	Nil	Nil	100%
4	Sikhism	50	Nil	Nil	Nil	100%

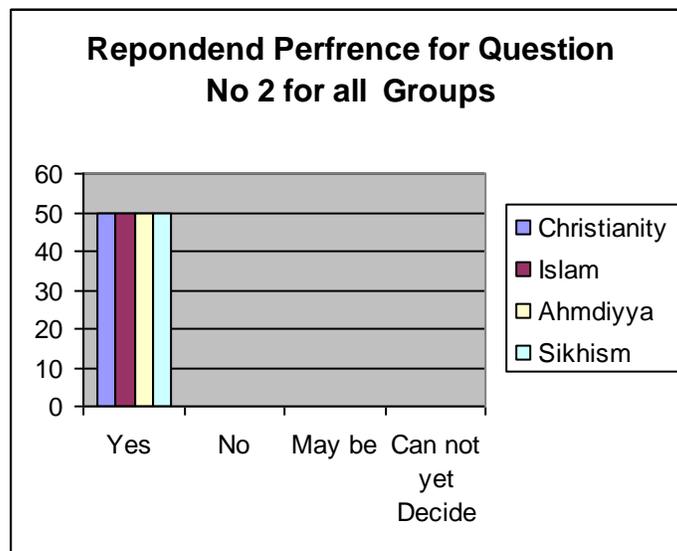


No of subject = 200

No of subject from each religion = 50

Question No 02 Does he / she prepare to die for the cause of God? Yes/ No/ May be/ can not yet decide

S.No	Religion	Yes	No	May be	can not yet decide	Percentage %
1	Christianity	50	Nil	Nil	Nil	100%
2	Islam	50	Nil	Nil	Nil	100%
3	Ahmdiyya	50	Nil	Nil	Nil	100%
4	Sikhism	50	Nil	Nil	Nil	100%



The study reflects the potential of religion as an agent to generate suicidal ideation in the form of altruistic suicide among the followers of modern religions as well as the old religions.

Such capability of religion reflects the great strength of religion in human life

The study proves that it is not a particular religion that evokes suicidal thoughts.

The significant results in the study reflect that religion can be manipulated to elicit suicidal intentions.

There is a similarity among different religions of the world so far the outlook of the followers is concerned towards Absolute question no 1 100%

References

Adherents.com. "Religions by adherents" (PHP).
http://adherents.com/misc/rel_by_adh_CSM.html. Retrieved 2007-02-09.

Allport, G.W. & Ross, J.M., Personal Religious Orientation and Prejudice, *Journal of Personality and Social Psychology*, 1967

"An Act to amend the Constitution (2nd Amendment) ACT, 1974. An Act to amend the Constitution of the Islamic Republic of Pakistan". *Gazette of Pakistan*. 21 September 1974.

Blake, JA (Spring 1978). "Death by hand grenade: altruistic suicide in combat". *Suicide & life-threatening behavior* 1 (8): 46–59. PMID 675772

Briggs, Charles A. *The fundamental Christian faith: the origin, history and interpretation of the Apostles' and Nicene creeds*. C. Scribner's sons, 1913. Books.Google.com

Deniz Yüksekler, Lecture on Emile Durkheim, <http://home.ku.edu.tr/~dyukseker/lecture-durkheim2-05.doc>

Erikson, E., *Young man Luther: A Study in Psychoanalysis and History*, New York, W. W. Norton, 1958

Freud, S., *The future of an illusion*, translated by W.D. Robson-Scott, New York, Liveright, 1928.

Gill, R. (2001). "The future of religious participation and belief in Britain and beyond". In R. K. Fenn. *The Blackwell companion to the sociology of religion*. Oxford: Blackwell. pp. 279–291. ISBN 978-0-631-21241-6

Gliatto, Michael F.; Rai, Anil K. (March 1999). "Evaluation and Treatment of Patients with Suicidal Ideation". *American Family Physician* 59 (6). PMID 10193592. <http://www.aafp.org/afp/990315ap/1500.html>. Retrieved 2007-01-08

Halgin, Richard P.; Susan Whitbourne (2006). *Abnormal psychology : clinical perspectives on psychological disorders*. Boston : McGraw-Hill. pp. 267–272. ISBN 0-07-322872-9.

Hoque, Ridwanul (March 21, 2004). "On right to freedom of religion and the plight of Ahmadiyahs". *The Daily Star*.

Ian Adamson. Ahmad the Guided One. Islam International Publications Ltd. pp. 207–208. ISBN 1853725978.
<http://www.alislam.org/library/books/guidedone/index.htm?page=208#top>

James, W., *The Varieties of Religious Experience*, Cambridge, Ma., Harvard University, 1985. (Founder of psychology of religion) 'James distinguished between institutional religion and personal religion

Jung, 'On the Nature of the Psyche', C.W.8, Aphorisms 362, 420.

Lajoie, D. H. & Shapiro, S. I. (1992). Definitions of transpersonal psychology: The first twenty-three years. *Journal of Transpersonal Psychology*, Vol. 24.

"Lane's lexicon" (PDF).
<http://www.studyquran.org/LaneLexicon/Volume4/00000137.pdf>. Retrieved 2007-07-03.

Naqvi, Jawed (September 1, 2008). "Religious violence hastens India's leap into deeper obscurantism". *Dawn*. <http://archives.dawn.com/archives/151960>. Retrieved December 23, 2009

Omar, Abdul Mannan (2003). *Dictionary of the Holy Qur'an*. NOOR Foundation International Inc.. p. 267. ISBN 0963206796

Orthodox and Wesleyan Scriptural Books.google.com. 2005-12. ISBN 9780881413014.
<http://books.google.com/books?id=q-vhwjamOioC&pg=PA23&dq=anagnoskomena#v=onepage&q=anagnoskomena&f=true>. Retrieved 2010-11-19
Ignatius of Antioch, Elwell/Comfort. *Tyndale Bible Dictionary*, pp. 266, 828

Rappaport, R. (1990). *Ritual and religion in the making of humanity..* Cambridge: Cambridge University Press.. p. 24. ISBN 0-521-22873-5.
<http://www.amazon.com/Religion-Humanity-Cambridge-Cultural-Anthropology/dp/0521296900>. Retrieved 25 April 2010.

Raines, John. 2002. "Introduction". *Marx on Religion (Marx, Karl)*. Philadelphia: Temple University Press. Page 05-06.

Schwitzgebel, Eric (2006), "Belief", in Zalta, Edward, *The Stanford Encyclopedia of Philosophy*, Stanford, CA: The Metaphysics Research Lab,
<http://plato.stanford.edu/entries/belief/>, retrieved 2008-09-19

Singh, Khushwant (2006). *The Illustrated History of the Sikhs*. India: Oxford University Press. p. 15. ISBN 978-0-19-567747-8

Vilchinsky, N, & Kravetz, S. (2005). "How are religious belief and behavior good for you? An investigation of mediators relating religion to mental health in a sample of

Israeli Jewish students". Journal for the scientific study of religion (Journal for the Scientific Study of Religion.) 44 (4): 459–471..