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PSYCHOTHERAPEUTIC GROUPS IN DIALOGUE WITH RELIGIOUS DIVERSITY AND THE CULTURE OF PEACE

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Abstract: This work presents psychological group therapy in dialogue with religious diversity and a culture of peace in a psychological group therapy environment. Its general objective is to investigate interactive actions between members of group psychotherapy in coexistence. It is necessary to raise awareness of harmony in search of peace, that is, socialization among individuals in group therapy. The theoretical foundation involves a bibliographic research based on authors such as Ribeiro (2017), Silveira (2020), Usoki (2007), who give us the basis for our writings. We used observational and descriptive field research as our methodology. In psychotherapeutic groups, as a result, we realized that the presence of religious diversity requires constant vigilance by the coordinators responsible for the groups to maintain interreligious dialogue and a culture of peace among its participants. **Keywords:** Psychotherapeutic groups, religious diversity, culture of peace.

INTRODUCTION

The work on psychotherapeutic groups in dialogue with religious cultural diversity and the culture of peace presents a challenge for the success of psychological activities. We believe that a healthy and friendly coexistence between people is essential in religious cultural differences. Citizenship education favors us to learn how to live together, in understanding the different differences of each human being. "We consider culture a heritage of humanity that transmits knowledge, as well as preserves the memory and values of generations to generations [...]" (HOLMES, 2016. p. 48).

The idea of conducting research on these relevant topics arose from the challenges faced by people with their different religious beliefs, traditions and personal values. As researchers, we find it necessary to acquire knowledge

for an understanding of cultural diversity, interreligious dialogue and a culture of peace.

It is not easy to build, in groups of people who undergo their psychological treatments, a culture of peace, respecting the freedom of religious beliefs of each member participating in psychological therapy. Interreligious dialogue needs to be present in the fight against religious intolerance and prejudice. "Intolerance is at the root of the great world tragedies. It was she who destroyed pre-Columbian cultures and promoted the Inquisition and the witch hunt. (GUIMARÃES, 2004. p. 28).

To maintain friendly interpersonal relationships is not an easy role, but we cannot let religious prejudices and intolerances grow in any existing social environment in our world and especially in our field of study with a group of people in group therapy, to avoid any kind of deep psychological marks. "The expression 'religious intolerance' has been used to describe a set of ideologies and attitudes that are offensive to religious beliefs, rituals and practices considered non-hegemonic". (NOGUEIRA, 2020. p. 39).

It is worth remembering that religious persecution has always existed in history, and still exists today, in coexistence in society. The awareness of the presence of religious diversity and the understanding of its meaning contribute to the construction of personal values and respect for differences and differences. "It is possible to say that human history is full of religious confrontations. However, if there are clashes, it is necessary to admit that religious organizations 'participate in the historical flows that shape peoples, territories and political powers'". (PASSOS, 2007. p. 98).

The culture of peace ensures the fight for the fulfillment and promotion of human rights with social inclusion among human beings and the rights guaranteed by our

Federal Constitution, through the principles of integrality, equity and universality.

According to UNESCO (2000), the culture of peace is based on eight pillars: 1. Education for a culture of peace, 2. Tolerance and Solidarity, 3. Democratic participation, 4. Flow of information, 5. Disarmament, 6. Human rights, 7. Sustainable development, 8. Gender equality.

We understand that great are the difficulties encountered in the construction of interreligious dialogue and the culture of peace in the so-called “therapeutic groups”, with their varied religious cultural traditions.

The research presents, as an object of study, the investigation into the understanding of interactions and divergences of intolerances and conflicts in psychology group therapy, in view of the coexistence between people participating in the therapeutic process, at the Nossa Senhora da Vitória Municipal Polyclinic, in Goiana-PE. The study will not measure the existence of the transcendent.

In the focus of our research work, we present the following question: Can the construction of interreligious dialogue, in these psychotherapeutic groups, bring ease of understanding among its participating members? How to clarify the respect for religious diversity present in psychological group therapy groups? How can we work with people who participate in psychological group therapy to understand deeper levels of a culture of peace?

The general objective of this study was to investigate the dynamics of interactive actions between participants of group psychotherapy for a coexistence in respect for the other, enabling interreligious dialogue and a culture of peace. “We need to discipline our thoughts, our words and our actions, reflect on what we consider values and regain a sense of humanity, honoring our condition as human beings”. (VON, 2013. p. 21).

The values of the culture of peace must be embedded in the internal mental qualities of human beings, fighting the gaze of indifference, intolerance, selfishness and prejudice, in their various fields of coexistence with humanity. Solidarity and kindness are what we aim to find in people, especially in therapeutic psychology groups.

THEORETICAL FOUNDATION

This study required a bibliographic research, in search of authors who ponder about religious diversity, interreligious dialogue, culture of peace, intolerance, group psychology, spirituality, psychology of religion, among others. “Freedom of belief has its main characteristic the fact that it is internal to the person. It is ontologically inalienable, as it concerns the faith, values and principles that guide a person’s life, as they are rooted in their way of thinking”. (RIBEIRO, 2002, p. 36)

In the research in evidence, psychotherapeutic groups are formed by men and women aged 18 and over, who seek psychological help in their various situations of psychic discomfort, and thus, attend psychological therapy, whether individual or group, to provide psychological well-being with yourself. “The therapy group is like a family in many ways: there are authority/parental figures, sibling/sister figures, deep personal revelations, strong emotions, and a deep intimacy, as well as hostile and competitive feelings.” (YALLOM, 2006. p. 33-34).

In the author’s quote above, there is a description of the representative figures of the majority of the participants of the groups, in their identifications, moved by the internal psychological desire manifested by the family feelings, in positive ways, as a group of brothers, and guided by a “mother”.

Physical and mental well-being has always been one of the great concerns of human

beings and, to achieve it, man has sought the most diverse forms, such as daily work, religious worship, magic, dance, sport, family life – activities that have given you the refreshment you need to be able to feel whole with yourself. (RIBEIRO, 2017. p. 36).

Individual well-being provides behavioral changes. Participants in group therapy set out in search of personal satisfaction based on the positions of each one, the exchange of experiences enriches personal strengths. It is important that during the therapeutic process there is a dialogue between the participants.

“Education for peace understands conflicts as absolutely fundamental elements to the process of a culture of peace, because, from them, new forms of perception, listening and dialogue with the other (people or groups) are created, favoring participatory democratic aspects”. (SALLES FILHO, 2019. p. 310).

The environmental context of psychological therapy at various times provides occasions for the manifestation of their personal talents, which are generally praised and valued by the other members of the group. “The psychology of religion was undoubtedly one of the embryos from which modern psychology itself was born. Some great works by the pioneers of psychology were devoted to expressly religious themes. (USARKI, 2007. p.137).

The scientific studies of religion are of interest to psychology, in constant growth, in our academies, in the importance of a scientific approach to the phenomenology of religion. We want to remember the religious cultural diversity found in therapeutic psychology groups, respecting freedom of expression through education, cooperation and interreligious dialogue and the culture of peace. “Education is a continuous process, which lasts throughout life; It doesn’t start or end at school. Therefore, education for tolerance must extend to everyone and be practiced everywhere: home, school, work,

places of entertainment and the means of communication”. (VON, 2013. p. 40).

Education that generates opportunities for knowledge of different cultures/religious beliefs can be one of the effective means in favor of preventing intolerance among individuals participating in group psychology therapy. With tolerance, peace will reign in psychotherapeutic encounters with regard to teaching that people have rights and freedom of choice.

METHODOLOGY

The bibliographic research was based on texts and books by authors who clarify the religious cultural diversity in psychotherapeutic groups in the construction of interreligious dialogue and the culture of peace. Our study was a field study, participant observational and descriptive.

Observation is a data collection technique, which uses the senses to obtain certain aspects of reality. It does not consist only of seeing and hearing, but also of examining facts or phenomena that one wishes to study. It is a basic element of scientific investigation, used in field research. It helps the researcher to identify and obtain evidence that leads him to achieve the proposed objectives; plays an important role in observational processes, in the context of discovery, and forces the researcher into a more direct contact with reality”. (LAKATOS; MARCONI, 2019. p. 335).

The research was developed at the Policlínica Municipal Nossa Senhora da Vitória, with people who participated in psychological therapy of older age, over 18 years old, men and women, literate and non-literate.

The research approach was qualitative and data analysis was demonstrated through representative graphics.

RESULTS AND DISCUSSION

The work showed that religious diversity is very present in group therapy groups and that interreligious dialogue and the culture of peace must be constantly monitored among the participants of the therapeutic groups. We believe that thinking about an interreligious dialogue and a culture of peace is built through practices of respect for differences and differences.

We emphasize that the invitation to participate in the research was fully accepted by the people who integrated the psychological groups. They were made up of engaging, participatory and receptive people, with great frequency in the weekly therapeutic sessions.

In article 1 of the Declaration of Human Rights – UN – 1948, it establishes: “All people are born free and equal in dignity and rights. They are endowed with reason and conscience and must act towards one another in a spirit of fraternity”.

It is important to give people freedom of choice, beyond the school floor, in education and peace, in cultivating love and tolerance, recognizing our limits and faults. We need to transform religious conflicts into harmony and conciliation also for the people who do psychological group therapy.

We all need respect to be respected, love to know how to truly love and, with that, promote a culture of peace.

FINAL CONSIDERATIONS

Human values act directly or indirectly in people's lives and in the world. Even in the face of conflicts, intolerances and religious prejudices existing in therapeutic psychology groups, we must resort to overcoming disagreements and intrigues in the constant struggle for dialogue and peace and the rescue of good coexistence, in the belief of interreligious dialogue and the culture of peace.

Religious freedom is a right of every citizen, guaranteed and guaranteed by law in our Brazilian Federal Constitution.

The educational field and the wealth of knowledge in the dimension will be able to open paths for changes and new perspectives, allowing reflections for coexistence and values for our humanity.

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