

The Role of Passion in Objectifying Marital Relationships

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Abstract

The research aims to measure the level of passion and objectification among the sample members, as well as to identify differences between the sexes and find the relationship between the two variables. Using statistical tools and appropriate tools, it was found that the sample members enjoy passion and objectification, but in favor of females, with a correlation between the two variables, and this indicates that there is a great role for passion in building family relationships. The researcher selects a sample of 400 professors, 200 males and 200 females, all of whom are married and work at the university as professors, Statistical packages: SPSS-- T-test -- Pearson correlation-- standard deviation-SMA.

Keywords: Role, Passion, Objectifying, Marital Relationships

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دور الشغف في تشييد العلاقات الزوجية

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المستخلص

هدف البحث إلى قياس مستوى الشغف والتشبيد لدى أفراد العينة، وكذلك التعرف على الفروق بين الجنسين وإيجاد العلاقة بين المتغيرين. وباستخدام الأدوات الإحصائية والأدوات المناسبة، تبين أن أفراد العينة يتمتعون بالشغف والتشبيد، ولكن لصالح الإناث، مع وجود علاقة ارتباطية بين المتغيرين، وهذا يدل على أن هناك دوراً كبيراً للشغف في بناء العلاقات الأسرية. اختار الباحث عينة مكونة من 400 أستاذ، 200 ذكر و 200 أنثى، جميعهم متزوجون ويعملون في الجامعة كأساتذة، الحزم الإحصائية – spss : اختبار – T ارتباط بيرسون – الانحراف المعياري – SMA

الكلمات المفتاحية: الدور، الشغف، التشبيد، العلاقات الزوجية

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An introduction

Passion is a powerful emotion that inspires us to do great things, and pursuing passion or doing things we are not passionate about bringing emotional satisfaction (Moore, 2020). But bad days and difficult times can disrupt this passion (Doty, 2007). One of the challenges of living together is doing our part to maintain a fresh and dynamic relationship. One of the complications that many psychologists notice in today's relationships is that after a period of time the relationship between the spouses becomes a brotherly relationship, which increases the risk of

the spouses becoming addicted to their bad habits. Many men forget how to flirt with their wives (FL, 2008). A man who treats his wife as he did during his engagement is the one who can keep his wife in love for the rest of his life. Happiness, desire, and interest are a list of things that arise spontaneously in a relationship. Rather, you must plant and work hard to even bear fruit. This requires skill, ability and knowledge. In order to improve and develop these skills, both parties must commit to each other, learn from each other, and know how to please each other (Doty, 2010).

In their study, Vallerand & Houliort distinguished between people with harmonious passion and those with obsessive passion. They compared two types of emotional indicators, which are emotional self-happiness and social self-happiness. The results showed that people with harmonious passion have the highest level of happiness in the previous two types of psychological emotional indicators, if compared to people with obsessive passion or people who do not have passion while doing their work (Vallerand, 2003, p. 255).

Another study conducted by Chen et al, 2022 indicates that self-objectification is linked to image manipulation, exploitation of feelings, and deception via the internet. In their study, they use measures of self-objectification and the behaviors of publishing personal photos via regular cameras. However, it has not been strongly confirmed that there is a strong connection between Self-objectification and self-presentation behaviors (Chen et al, 2022, p. 3)

Unger and Crawford (1996) shed light on the nature of the media's differences in their perception of men and women. The study found that the presence of men and their heads is considered one of the parts on which self-objectification is focused more than other parts, while women's bodies or parts of their bodies are more exposed to self-objectification. Repeatedly, these factors are expressed as "body bias." The longitudinal studies that were conducted to examine the effects of sexually objectifying media, presented and found that women are exposed to use in films and magazines of a sexual nature more than men in the first and second years of the study, in addition to an increase in self-objectification and surveillance for the body, according to the findings of the study (Aubrey, 2006: p, 368).

Before the transformation of relationships into things and tools in the material sense, in the social sense, the transformation of relationships between people resembles the relationships between things and people's treatment of each other as abstract things. In the broadest sense, the term "objectification" means treating a person as a commodity, regardless of his or her personality or dignity. Man turns into a thing and a commodity that can be bought and sold, and human relations become based on the trade of profit and the consumption of values (Al-Moussawi, 2016) For this reason, there is a large number of divorces in Iraqi society after 2003. Objectification could be one of the reasons, but no one knows the reasons. Perhaps the direct and sudden openness after 2003, on social media that was blocked before 2003.

Objectives

- 1- Measuring the level of passion for married couples.
- 2- Identify the significance of the differences in passion according to gender variable (males - females).
- 3- Measuring the level of self-objectification for married couples.
- 4- Identifying the differences in self-objectification according to the gender variable (males - females).
- 5- Identifying the relationship between passion and objectification among married couples.

Search limits: Baghdad University, Year, 2023-2024.

Terminology:

Objectification:

In general, reification means the transformation of

what is not a thing into something, and this means that the qualities that apply to things are applied to it, which changes its nature, and thus its essence, without which it does not exist. If this essence changes, its qualities change and it leaves the world other than things to belong to a world of things.

Self-objectification

Frederickson, et, al, 1998 define self-objectification as self-perception that includes the initial view of the self and dealing with it as something that is easy to display and use for material or sexual purposes (Frederickson, et, al, 1998, p. 271)

Vallerand (2010), define passion as a strong desire towards a specific activity that makes people love it, find it important, and invest their effort, energy, and time in an organized way (Vallerand, 2010, p. 98)

Previous literature:

We often ignore the power of passion and its importance to our overall mental health. Passion is a powerful emotion that motivates us to achieve goals, develop relationships, and inspire. It gives us direction, focus and enthusiasm for life. It helps move us forward in the pursuit of our dreams. With passion comes enthusiasm and optimism, and both sides of your soul help boost our mental health (Khawaja, 2000).

Passion can be defined as a strong desire for our own vitality, where a person invests his time and belief in the importance of this activity or his love, and the importance of passion in a person practicing certain activities. It works to form the basic features of his personality in one way or another. It is worth noting that the passion for

certain types of activities does not stop at the limits of practicing these activities, but rather becomes an inherent part of human identity and a means of defining oneself.(NSCDC,2005)

Have you ever remembered something that you were deeply interested in at some point in your life? Perhaps you went through a few days when you did not feel enthusiastic about this thing that you loved before, and perhaps that short period turned into two weeks, or even two months, and with the passage of time, you began to feel guilty about the disappearance of your interest in this matter, and perhaps you even became frustrated and doubted about what had happened. I wondered if this was normal.

If you have had this experience, here is the answer: This phenomenon is known as loss of passion; it is a situation or several situations in which a person no longer feels the same level of enthusiasm or excitement about something he used to be passionate about. Passion is one of the names for love in the Arabic language, and one of its meanings is intense attachment, and this phenomenon can occur in any aspect of life, whether on the professional level, or with regard to favorite activities and hobbies, or on the social or personal level.

When a person suffers from a loss of passion for a thing or activity, he may feel bored with it or lethargic while practicing it. He may even stop trying to achieve it or may completely break up with it of his own volition. People with a loss of passion usually find it difficult to find motivation. Or are inspired to engage in these activities again, and they stop pursuing their interests that were once an integral part of their personalities.

The reasons for losing passion can be varied and

different from one person to another. This may be the result of fatigue, stress, or changes in the lifestyle, which may naturally result in changes in priorities or circumstances. Loss of passion can also result from a lack of the spirit of challenge, or an absence of growth at a certain level, or simply a shift in interests or values.

The study of Vallerand, (2008) confirmed the interactive relationship between harmonious and possessive emotion and interest in aggressive behavior. The results showed that people with possessive emotion have high levels of violence on the scale of aggressive behavior, and the majority of harmonious emotion (Vallerand & Donahue, 2008, p. 377)

A study by Frederick et al., 2006, indicates that during a study to determine the relationship between body image and body satisfaction in sample of 52,677 men and women, researchers examined the relationship between body satisfaction and age, as well as height, gender, and body mass index, and found that body satisfaction is the main factor. This is considered in great agreement with creationism theory. (Fredric et al., 2006, p 413)

A study by Altabe, 1998, indicates that American and Asian women are the least likely to appreciate their external appearance. When comparing white American women with African American women and Hispanic American women, the study shows that Asian American women are more satisfied with the physical characteristics that distinguish women. White American women, such as noses and skin color, and Asian Americans are less exposed to societal pressures than white American women. In addition to fully accepting their bodies, and Asian Americans show higher levels of

alcohol symptoms compared to white Americans, so taking the relationship between these variables into consideration is very important when study of relationships with self-esteem. (Okazaki, 1997, p52).

Main types of passion:

Psychologists study passion through a dual model that divides passion into two basic types, which are as follows:

1- Harmonious Passion which is formed when a person chooses for his life to do hard work while focusing on other aspects of his life or on other activities that he must do.

2- Obsessive Passion which occurs when a person is unable to prevent himself from doing the activities he loves, and thus indulges in them to the extent that it affects his life (Al-Behairy, 2011).

Obsessive signs of loss of passion

Signs of loss of passion vary from person to person, and here are some common signs that you may be suffering from this problem:

- Lack of enthusiasm: You may feel a lack of enthusiasm or a weakness in your motivation towards practicing or accessing things that previously interested you, and you find it difficult to be interested in new opportunities or experiences that may come your way.
- Boredom: You may feel bored or apathetic, even when engaging in activities that were previously fun and interesting to you.
- Procrastination: You may find yourself postponing tasks or projects that previously made you feel happy, or you may feel that you are struggling to finish them.

- Nervous or frustrated: You may feel easily annoyed or discouraged, or begin to get bothered by things that did not bother you before.
- A feeling of lack of accomplishment: You may feel empty inside or dissatisfied with yourself, or as if you are missing something very important.
- Lack of focus: You may feel unsure of what you want or where you are headed, and find yourself trying hard to find a sense of purpose or meaning in some activities.
- Introversion: You may prefer to withdraw from social activities or relationships that were important to you, and tend to spend more time alone.

However, it should be noted that these signs can also be symptoms of other psychological or physical problems, such as psychological burnout or depression, so they should not be underestimated, and if they continue and/or become an obstacle or a source of anxiety, consult a specialist to determine whether they are actually signs. Indicative of loss of passion or a more serious disorder.

Reasons for losing passion

Just as the symptoms are many, there are many possible reasons for loss of passion, here are some (14) of them:

- Burnout: No matter how much you care about something, when you work too hard, for too long, or without enough support, your feelings may turn against, and all of this leads to feeling exhausted, frustrated, and losing interest in the things you used to enjoy.

- Stress: Chronic fatigue can lead to feelings of physical and emotional exhaustion, making it difficult for you to feel pleasure while practicing your favorite activities.
- Life changes: Some difficult events that may affect the course of life, such as separation from a partner, unemployment, or moving to an unfamiliar place, can result in a change in priorities or interests, which may lead to a loss of passion for things that were previously important to you. .
- Lack of challenge: If you no longer experience challenges, also known as stimulation, during your previously favorite activities, you may begin to get bored with them or lose interest in them.
- Health disorders: Physical or mental health problems can affect energy levels, mood, and desire to exercise, which may ultimately lead to a loss of passion.
- Negative experiences: If you get results that are less than your expectations or experience unpleasant events related to an activity you used to enjoy, this may indirectly cause a loss of passion.
- Change in convictions: As our personalities grow and develop, and we acquire new values and beliefs, our priorities may change with them, leading to a loss of passion for things that were previously important to us.

However, it is necessary to remember that loss of passion is a normal and common condition among people, which means that it may happen to anyone, and loss of passion does not necessarily mean that there is any problem that requires concern, and it does not require you to seek treatment unless it is a medical condition such as depression (FL ,2008).

Objectification

The first pivotal issue that a person struggles for in this era is his humanity and his existential position in the shadows of modernity, which robs him of his essence and remanufactures it in a way that suits it, not what suits him.

Dr. Heba Raouf Ezzat believes that the central value of the human being made Al-Messiri consider the human being a standard for measuring the progress claimed by modern civilization. This has been going on since the Renaissance, in which the human movement contributed strongly, to the era of modernity and beyond. Renaissance thinkers made man the standard of true knowledge, the center of thought, and the goal of action. Then, soon enough, the humanist movement deviated from its path as a result of its mistaken understanding of man (Calogero, 2005).

We live in a world that turns us into material objects and spaces that do not exceed the world of the five senses. According to Al-Mesiri, the most accurate description of these transformations is the term “objectification.”

This is how Western-style modernity began with the claim of exalting human status. It placed man at the center of the universe and adopted absolute moral systems that emanate from man as a distinct and different being from (nature/matter), prior to it and having his own normativity, reference, and human purpose independent of it (Moore,2020).

But this human vision developed through the materialistic system that equates man with nature, and through the increasing rates of secularization and procedural rationalization according to the concept of “Max Weber,” the separation of science and technology from value, and the separation of

many areas of human activity - economics, politics, philosophy, science - from normativity. And human teleology until man lost his centrality and priority over (nature/matter) and turned into an indivisible part of it, and he also became matter without reference, purpose, or humanity (Vallerand, 2010).

So we live in a world that transforms us into material objects and spaces that do not exceed the world of the five senses. According to Al-Mesiri, the most accurate description of these transformations is the term “objectification.” That is: for man to be transformed into a thing, where quantitative formulas and rational, instrumental procedures are applied to man until man and the world of things and commodities are equal; The human reference falls and (nature/material) or (the market/factory) becomes the only final reference. Man's humanity is lost, and mechanisms of objectification, stereotyping, and deconstruction work in him (Doty, 2007).

Away from the narrative of oppression in which any talk about women is classified in its context; This general objectification of man has cast a heavy shadow over her, on the same level as her objectifying himself and taking her as a tool for it, especially in a country that is witnessing intellectual transitions and the import of foreign theories that do not suit its deep social structure and ancient civilization, and within which there are revolutionary tremors that seek- in what it seeks - to address women as responsible citizens committed to the social contract within the framework of a culture that does not contradict its society. And his true and authentic values, in an effort to find a way between total absence and distorted, reduced existence.

Despite the value and religious specificity of Anadan, this did not prevent the decline of the Arab woman's body into the valley of objectification and thus it was taken as a commodity for advertising promotion and television attraction (NSCDC, 2005).

Objectification of the body

The body is our gateway, through which we realize our identity and complicate our relationship. The spirit absent from us and giving life to us was not a problem that baffled philosophers. Rather, the tangible and visible body was the subject of a problem among philosophers. Starting from those who saw it rotting in front of the pure spirit that preserves the body's purity, to Nietzsche, who wanted to restore the body's significant prestige as a means of engaging in earthly life (Abu Zaid, 2017).

In his re-evaluation of the body, Nietzsche emphasized the importance of the body, and in "The Genealogy of Morals" he criticized the values that gave priority to the mind over the body, which in his view caused the human race a feeling of guilt and suffering that generated a feeling of resentment. Based on this, he believes that the mind is not of a different substance than the body. The body is a great tool of thinking.

Between vulgarity and sanctification, the body remains a tangible sign of human existence despite the view on it that is subject to philosophical transformations and social differences governed by the culture of the societal environment.

With us, the body was often surrounded by caution in revealing it and caution in dealing with it, in addition to the privacy that religious, moral and social values gave it in the end. However, all of

this did not prevent the Arab woman's body from descending into the valley of objectification and thus making it a commodity for advertising promotion and television attraction through acting and singing, which The woman's body was exported as a façade for material gain and polarization, and this export contributed profoundly to influencing the bonds of society and building families in it, and extended to make the view of objectification with which women appear in advertising interfaces affect any ordinary woman. After its negative impact on the perception of the people of this society. Our society is subject to intellectual convulsions through which women try to reposition themselves in the appropriate societal place that is compatible with authentic values and the necessary transformations (Moradi, 2008).

Thought and politics:

We have shown that our society is subject to intellectual convulsions through which women try to reposition themselves in the appropriate societal place which is compatible with authentic values and the necessary transformations, seeking to impose themselves as a (human being/part) of society, integrated with it and not distinguished from it, and as a responsible person committed to a social contract. He distances himself from demanding distorted rights, or recounting the sorrows of oppression and enslavement of the opposite sex. The road may become long and difficult before the hammer that falls on the imprinted image before the revolution and unreal intellectual openness in order to demolish it (Al-Behairy, 2009).

Especially, since that image is treated by its supporters and those seeking to demolish it in an

incorrect manner alike, a method that reinforces the fact that woman is a thing, a commodity, a joke card, and a political decoration that is brought in to push the accusation. The accusation of undermining women's rights, isolation, and the obligation of backbiting, is the same among those who demand rights that consolidate commodification at all levels, and those who are granted hidden rights (Doty,2007).

Women may be objectified politically; where it promotes the idea of openness and granting rights, and perhaps the idea of a politically imposed women's quota is a clear example, and a visible result of a hidden subconscious (Dorland, 2006).

Even in Islamic institutions, they seek to include women, not because of their competence, but because conferences and forums should not be without a woman, so that their image will shine and attract approval (Dehomme, 2015).

According to observations of young people involved in working with Islamic institutions, during the preparation for intellectual and political forums, in which figures are issued to speak or join delegations, the constant question is directed to those in charge of preparing these forums: Suggest a woman for us to participate! No: Give us a competent person; This is because press conferences, intellectual forums, and festivals should not be devoid of a woman who is veiled by Islamists or not veiled by others, so that their image will shine, attract satisfaction, and give a positive general and global impression (Bruck,2003).

This is behavior that is nothing more than commodification, with the apparent mercy on the outside and hidden humiliation on the part. With their fight against the advertising and television

commodification of women, they have fallen into a predicament of commodification no less severe than the first, and the boy may slip for fear of making a mistake, and this may become a natural result of dealing with the issue with a reaction that seeks only until he proves to the other that he is the grantor of rights and status, they began to present women not for competence and knowledge, but for the necessity of having a woman in front of the cameras and screens, in the ministries, and in the ranks of the first leadership, so the description of women comes first and the description of competence comes second, and this in itself is clear commodification (Tylka,2010).

Drowning more in this controversial quagmire, we have recently witnessed activities carried out by Islamists, in which a woman without a veil comes forward as the moderator of a festival and the director of a symposium or dialogue. In an attempt to prove the case for acceptance and integration of the violator, and to send a message to others that we have become more open and outgoing (Erlbaum Vallerand, 2010).

And from under the rubble of all this, the woman walks alongside diogenes in broad daylight, searching for the human being inside her and for a way to put her in her place, and for elites whom she respects for her competencies and advancement of her thought, and she searches for her because she is the focus of what is sought, not to polish an image or push an accusation or promote someone who wears the garment of thought and has been stripped bare. Within him is every will to respect man for his humanity (Tylka,2010).

Objectification and self-objectification are two

different topics, but they are closely related. Objectification looks at how society views people (women, in this case) as bodies to be used for someone else's pleasure. This is evident in advertisements in which a woman's body is shown, not her face. These messages set an unrealistic standard for women's bodies, dehumanize them and turn them into objects of visual pleasure, making them self-objectified. Women begin to internalize the message that they are not human entities, but objects of beauty, pleasure, and amusement for men, and begin to view themselves and their bodies as such (Al-Moussawi, 2016).

Perpetual self-objectification can be described as a circular ring. Objectification leads to self-objectification, which perpetuates the objectification, or leads to its continuation, and this vicious cycle continues. Media and social relations play into this cycle as well. The media is everywhere, plastering images of perfectly beautiful women on billboards, in music videos, and on the covers of periodicals. These ideals push people to view things around them through an unrealistic lens, believing that they should look and act in ways similar to how women are portrayed in the media, perpetuating a vicious cycle of self-objectification. Social interactions influence this cycle as well, as the way people relate to each other unconsciously reinforces this process of objectification. This type of talk is known as appearance related communication. There are two types of communication with appearances that have an impact on self-objectification: overestimation of weight and overestimation of age (Doty, 2017).

Theories of marital relations:

1- Control theory

According to William Glasser, (1979), couples begin their life together with love, but notice that the initial intimacy gradually fades. Over time, many couples' lives grow apart; but the majority continue their life together in a monotonous and boring tune and resort to overeating, drugs or illicit relationships to endure this life. The most important motivation for married men and women who are drawn to promiscuity is to re-experience personal and sexual intimacy. Something they no longer find in their life together. Therefore, the appeal of illicit relationships is because neither party is nitpicking, blaming, glorifying, or threatening, but if there were no blame and other destructive habits in the marital relationship, this relationship would never have started from the beginning at all (Abu Zaid, 2017).

2- Interdependence theory

Interconnection theory is based on this assumption: When each couple faces a new situation that gives them the possibility of another choice, do they preserve or end their marital life? According to this theory, people measure the positive and negative points of their current relationship based on two criteria. The first is to compare the current marital relationship with your previous expectations and perceptions of marriage and the second is to compare the marital relationship with the relationship with another person. The conclusion and perception that a person compares the two is closely related to the process of betrayal (Dehomme, 2015).

Interdependence describes a situation in which two parties are equally dependent on each other. Interdependence occurs when Mary is as dependent on John as John is on her. In unilateral dependence, one party is harmed, because the less

dependent person can act as he wants without taking into account the interest of the other party. In a state of interdependence, there is a balance of power, fewer opportunities for profit and exploitation, and more harmonious interactions (Thompson & Goodvin, 2005)

Research Methodology:

Research population: Teachers at the University of Baghdad, numbering (6532). The researcher chose the sample from married teachers at the University of Baghdad.

Sample: The researcher chose a sample of 400 professors, 200 males and 200 females, all of whom are married and work at the university as professors.

Measures:

- 1- Passion scale: The researcher adopted the passion scale prepared by researcher Roaa Malik Hussein Al-Yasiri (2022), which consists of (30) items in its final form,. The scale has (5) alternatives, which are (always, often, sometimes, rarely, never), and the degrees of correction are (1,2,3,4,5). The psychometric properties of the scale have been extracted, such as validity and reliability.
- 2- Self-objectification scale: which was prepared by researcher Dahesh (2021) in his study titled (Self-objectification and its relationship to

emotional intelligence among university students). After the researcher reviewed the scale, he found that it was suitable for the current research because the environment was similar and modern, and had a sufficient amount of psychometric properties (validity-reliability) .This is what encouraged the researcher to rely on it, as its reliability by test –retest method reached (0.75) and Cronbach's alpha (0.84) and it consists of (27) items. The subject answers through five alternatives, which are (always, often, sometimes, rarely, never). When corrected, the form gives scores (1, 2, 3, 4, 5) respectively for all items that measure self-objectification, as for items that do not measure self-objectification give the opposite (Dahash, 2021, pp. 62-63).

Statistical methods:

(Statistical packages: spss -- T-test -- Pearson orrelation-standard deviation-SMA)

Results and discussion

The first goal is to identify the level of passion of married couples.

The research sample was to measure passion for married couples, and after application, the researchers extracted the results, and using a single-sample t-test, the results were as follows. Table (1) shows that.

Table (1) Descriptive values of the passion scale.

Variable	Sample	Mean	standard deviation	Calculated t-test value	Table t-test value	
Passion	400	54.0748	24.05487	21.634	1.96	significant

The table (1) above shows that the mean value is (54.0748) with a standard deviation of (24.05487), and the calculated T value of (21.634) is greater than the tabulated value of (1.96) at a significance level of (0.05) and a degree of freedom (398).

The second goal: to identify the significance of the differences in passion according to the gender variable (males - females).

The results of the statistical analysis showed that the mean value of the sample of (200) males on the passion scale reached (129,746) degrees, with a standard deviation of (9.815) degrees, while the mean value of the scores of the (200) female

sample on the same scale reached (121,612) degrees, with a standard deviation of (5,215) degrees. When conducting the T-test for two independent samples, it was found that the calculated T-value reached (4,397). degree, meaning that there are statistically significant differences in passion according to the gender variable because the calculated T-value is greater than the value tabulated at the level of (0.05), which indicates that females enjoy more passion than males and that the difference was in favor of females because their mean is higher than males, and Table (2) shows that.

Table (2) T-test of the differences in passion according to the gender

Gender	Sample	Mean	standard deviation	Calculated t-test value	Table t-test value	level of significance
Male	200	139,746	9,815	5,297	1.96	(0,05)
Female	200	121,612	5,215			

Perhaps one of the main reasons for this result is the psychological structure and characteristics that females have in facing such situations, unlike males, and this is what makes females have more passion than males who have the ability to endure in facing situations.

The third goal: measuring the level of objectification of married couples

After applying the tool and extracting the results on the research sample, and using a one-sample t-test, the results were as follows. Table (3) shows that.

Table (3) Descriptive Values of the self-objectification scale.

Variable	Sample	Mean	standard deviation	Calculated t-test value	Table t-test value	
self-objectification	400	320,544	754,176	11.437	1.96	significant

The results of the research showed that objectification is present among the sample members and is widespread.

Fourth objective: Identify differences in self-objectification according to the gender variable

(males - females).

The results of the statistical analysis showed that the mean value of the sample of males was (200) professors on the self-objectification scale reached (281,365) degrees, with a standard deviation of

(229.7) degrees, while the mean value of the scores of the female sample of (200) students on the same scale reached (283,343) degrees, with a standard deviation of (7,134). degree, and when conducting the T-test for two independent samples, it was found that the calculated T-value reached (3,811) degrees, meaning that there are statistically significant differences in self-objectification

according to the gender variable because the calculated T-value is greater than the tabulated value at a significance level of (0.05), which It indicates that self-objectification has a greater impact on females than on males, and that the difference was in favor of females because their arithmetic mean is higher than males, and Table (4) shows that.

Table (4) T-test of the differences in self-objectification according to the gender

Gender	Sample	Mean	standard deviation	Calculated t-test value	Table t-test value	level of significance
Male	200	281,365	7.229	2,801	1.96	(0,05)
Female	200	283,343	7,134			

Fifth goal: Identify the relationship between passion and objectification among married

couples, Table (5) shows that

Table (5) The relationship between passion and objectification.

Variable	Sample	correlation coefficient	Calculated t-test value	Table t-test value	significant
Passion & Objectification	400	0,892	31,193	1.96	(0.05)

The results show that there is a correlation between objectification and passion through the calculated T-value greater than the tabulated one at the significance level of 0.05. This indicates that passion has a major role in building marital relationships.

Conclusion

The reasons for losing passion can be varied and different from one person to another. This may be the result of fatigue, stress, or changes in the lifestyle, which may naturally result in changes in priorities or circumstances. Loss of passion can also result from a lack of the spirit of challenge. Or

the absence of growth at a certain level, or simply a shift in interests or values. This is what previous studies stated, such as the study (Vallerand, 2008) and the study (Frederick.et.al, 2006).

When a person suffers from a loss of passion for a thing or activity, he may feel bored with it or lethargic while practicing it. He may even stop trying to achieve it or may completely break up with it of his own volition. People with a loss of passion usually find it difficult to find motivation. Or they are inspired to engage in these activities again, and they stop pursuing their interests that were once an integral part of their personalities. As in the study (Altabe, 1998), another study

conducted by (Chen et al, 2022) and Unger & Crawford (Unger & Crawford, 1996).

People often interpret their hobbies and interests as something fun to do in their free time; some even consider their hobby a secondary source of money, meaning that it may become a secondary profession.

A hobby can also be a kind of escape from reality, a distraction from some problems, and even a release of pent-up energy for others.

But more importantly, a hobby is essentially a creative endeavor, and an outlet for a person to express himself and explore himself. Simply put, it can be said that practicing a hobby means enjoying certain things, feeling passionate about them, and perhaps, so to speak, you can also fall in love with your passion.

Sometimes, due to, or perhaps thanks to, circumstances and developments, dreams may die, as do emotions. As one famous person said: "That thing that filled me with excitement and passion has become a burden on me. It is time to find a new dream."

However, a lack of motivation is not necessarily a sign of a lost dream, or a lack of determination and loyalty. Do not worry, losing passion for something you have dreamed of is actually more common than you think, and perhaps it is an incentive to find a new dream. Perhaps this was your destiny. All this time.

Do not despair, do not exaggerate things, and consider the loss of passion an opportunity to renew aspects of your personality that have become inappropriate for who you are now, and to experience a new joy in life.

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