

PARENTAL ABUSE EXPERIENCES AND THEIR RELATIONSHIP TO MORAL SELF-IMAGE

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Abstract

The current research aims to identify:

- 1- Experiences of parental abuse among adolescents according to the variables of age and gender.
- 2- The moral self-image of adolescents according to the variables of age and gender.
- 3- Correlational relationship between parental abuse experiences and the moral self-image of adolescents.

To achieve the objectives of the current research, the researcher adopted the Parental Abuse Experiences Scale (Abdulaziz, 1993). The scale in its final form consisted of (46) items after extracting the discriminatory power and completing the conditions of honesty and stability, as the stability was extracted by the Facronbach method, and its value reached (0.97). The researcher built the moral self-image scale, which in its final form consisted of (42) items, and the stability was adopted by the Facronbach method (0.94).

The current research sample included preparatory school students (males - females) aged (16, 17, 18) years in Baghdad governorate for the academic year (2020-2021), and their number is (500) male and female students. After verifying the psychometric properties of both scales and employing the appropriate statistical methods, through the statistical bag (spss), the current research reached the following results:

1- Experiences of parental abuse among adolescents according to two variables:

A - There are no experiences of parental abuse among adolescents according to the age variable.

B - There are no experiences of parental abuse among adolescents according to the gender variable.

2- The moral self-image of adolescents according to the two variables:

A - There is a moral self-image among adolescents according to the age variable.

The moral self-image of adolescents exists according to the gender variable.

1- The correlative relationship between parental abuse experiences and the moral self-image of adolescents.

It was found from the results that the correlation is not statistically significant between the experiences of parental abuse and moral self-image.

In light of the results of the research, the researcher developed a number of recommendations and suggestions that enrich the current study.

Keywords: Parental abuse experiences- moral self-image – adolescents

Introduction:

The problem of child abuse, neglect and failure to meet their basic physical, psychological and social needs is one of the ancient and modern problems that many societies suffer from and continue to suffer from. However, this problem was not as clear or recognized in the past as it is now. The statistics of the World Health Organization indicate that the most common causes of child deaths due to abuse are head injuries, followed by abdominal injuries, then suffocation cases. The most common type is neglect. It is responsible for 63% of confirmed deaths. Where 20% is physical abuse and 10% psychological abuse is proven from the United States of America, which indicates the extent of this phenomenon and conducts specialized studies and research to identify its causes, factors associated with it and its effects in order to find appropriate solutions to deal with it (Mohammed, 2013).

In the early stages of his life, the child is closely linked to his parents, feeling that they are the only refuge for him from any danger that threatens him. And when the child feels protected, safe and cared for with them, he is ready to face the challenges of development. His relationship with his family members is consolidated, which makes him feel happy, and this contributes to the growth of his personality on the path of balance in dealing with the rest of his life stages, but sometimes things do not go positively, as the child may be exposed to danger, harm, and abuse of various kinds. This happens a lot to children in most societies of the world, as children are exposed to all kinds of torture, neglect of parents, humiliation and deprivation, which negatively affects their satisfaction of their basic needs, both physically and psychologically. Whereas a child who is constantly neglected, ostracized and punished, and does not receive any kind of encouragement, is more likely to have a negative image of himself and his parents. He falls into many psychological, behavioral and social disorders, so he revolts against his parents and takes revenge on his society, especially in the stage of puberty and adolescence, which is a very sensitive stage that begins with puberty and ends with completion of adulthood. It is a stage that includes a lot of physiological changes (signs of puberty) and psychological (such as fear, anxiety, future hopes, and trying to

prove oneself). Where the adolescent needs special care from his parents to overcome this critical stage (Fadhal, 2017).

The United Nations report indicated that there are three million five hundred thousand Iraqi children (3,500,000) who are subjected to violations and abuse due to these wars, and the suffering resulting from these wars. Children have been subjected to physical abuse and neglect of all kinds (health, family, emotional). Child labor, which has become the new scourge, is caused by destitution and poverty, which prompted children to work in various professions and trades in order to secure a livelihood for them and their families, which negatively affected their academic level (United Nations, 2003).

Morality is a characteristic of the individual, and is not merely a result of moral reasoning (Blasi, 1993, Solomon, 1992). Ethics is the essence of the person, as the moral self-image refers to the way an individual feels about himself, which includes commitment, attachment, deep fear, personal characteristics, way of thinking and feeling, regulating behavior and private thoughts of individuals (Baumeister, 1987:163-176).

Individuals have a self-image centered around the moral traits they possess. This self-image which we call "moral self-image" is an assessment of the relationship between one's morality and the ideal moral self-image at all times. This image is based on traits of caring, compassion, help, hard work, friendliness, justice, generosity, honesty, and the feature of "hard work" which is particularly interesting, because some cultures, especially those based on professional ethics, associate hard work and laziness closely with morals. Whereas other cultures, which focus on leisure, do not, especially those that focus on leisure (<https://www.rug.nl> Jordan, 2016).

The moral self-image is the reason why individuals act in consistent moral ways that correspond to compensatory ways. and then develop methods to help promote consistent ethical behavior. So that people often follow a moral act with an immoral act and immoral action with moral behaviour. It is changes in an individual's self-image that explain these compensatory effects. When individuals do something ethical, their moral self-image is enhanced, allowing them to fulfill their moral endeavours. When individuals do something immoral, their moral self-image is threatened and then they need to do something moral to restore their moral self-image (20: Jordan et al, 2015).

(Lapsley& Narvaez, 2009) points out that the moral self-image is a complex mixture of moral structures and processes that are defined by the self by moral beliefs, attitudes, and behaviors that influence the emotional and cognitive organizational capacities necessary for morality (Lapsley& Narvaez, 2009, P.10).

People often engage in immoral acts on a daily basis far more than they care to admit (Shalvi et al, 2011). At the same time, they strive to maintain a positive self-concept on both the private and

public levels. People like to consider themselves moral beings (Dunning, 2007; Steele, 1988) and take steps to maintain this belief when they act immorally (Mazar et al, 2008:633-644).

From here emerges the problem of the current research, which is determined by answering the question posed by the researcher in knowing what is the type of relationship between the experiences of parental abuse and the moral self-image?

Research Objectives:

- 1- Recognizing the experiences of parental abuse among adolescents according to the two variables:
A- Age (18,17,16) years B- Gender (male-female)
- 2- The moral self-image of adolescents according to two variables:
A- Age (18,17,16) years B- Gender (male-female)
- 3- Correlational relationship between parental abuse experiences and the moral self-image of adolescents.

Define terms:

- First: Parental abuse experiences:

- Bandura (Bandura, 1973):

It is a pattern of upbringing based on rejection, lack of acceptance and neglect, and it is a behavior that aims to control through physical or verbal force in the dealings of parents with children. So that it departs from its evaluative framework to become a coercive behavior that leaves its consequences on the behavior of children, including aspects of physical, psychological and educational neglect, and it is an inevitable and intentional imitation of the method of treatment and education that parents adopt in raising their children.

- Moral self-image: Bandura (2001)

It is the set of norms that are formed in the individual through the mutual interactions between the norms of the human personality and social systems. It supports the development of the moral self through knowledge of the standards of good and evil, right and wrong, which help to regulate the moral behavior of the individual.

Bandura Social Learning Theory:

This theory indicates that human behavior grows and is shaped by observation and modeling and that most of an individual's behavior is learned or acquired through observation. This theory shows that learning by observation and reinforcement contributes to child abuse behavior, as the abuser

has a willingness to abuse through imitation or as a result of the child's exposure to abuse within the family. Children who have witnessed or experienced abuse and violence in their family or community in general tend to abuse in adulthood. It can be said that a person learns and acquires many behavioral responses either by experiencing them directly or by observing others. Hence, experiencing abuse and violence in childhood increases the rate of abuse in an individual in adulthood, and this is known as the hypothesis of transmission of abuse across generations, so that abuse becomes a means of solving problems (Qarna, 2019).

Attention: A person cannot learn unless he gives an impression. When a child is mistreated through beatings or by watching his father abusing his mother and brothers, he pays great attention to this situation.

Recall: It includes that the observer is exposed not only to the behavior that was observed, but works to retrieve and remember this behavior from time to time in the future. This depends on the child's ability to interpret and process information in a way that makes it easy for him to remember it, and here imagination plays a big role.

Behavior production: where the child is mentally and physically able to produce behaviour. An example of this is that a child who is emotionally and physically abused abuses his brothers as happened to him or as he witnessed his family members, especially his parents who do this.

Motivation: The issue here is that the child performs the behavior if he has the motivation and the reason for doing so. Reinforcement by punishment or reward is important in this process (Abdul-Adhim, 2008).

Where they see that learning can occur without training or direct influence, but rather through learning through observation. A father who uses a strict approach to his children adopts the model of strength. In the event that one of his children imitates this behavior, the father's approval will be obtained as a result of his imitating his behavior. The violent behavior is learned here, and the parents also represent important role models for the children through their behavior towards each other and also through the way in which they interact with their children so that the aggressive behavior of parents tends towards their children in the form of physical punishment, as example, or as a model for them to solve the problem. The way of reprimanding in several different forms, such as hitting or slapping (Qatir, 2019).

Where the aggressive behavior of parents towards children tends in the form of corporal punishment as an example or a model for them to solve the problem by reprimanding in several different forms such as hitting or slapping. Before them (Qatir, 2019).

We see that forms of abuse and aggression are behavioral methods that an individual learns by noticing a bad model that reinforces his behavior. Modifying these methods or directing behavior depends on the environment. According to this concept, it is not possible to rely entirely on the personality traits of the abuser or the characteristics of children. Rather, the surrounding environment must be taken into account when explaining the abuse of the child. For example, when a child is subjected to abuse at an early age, he may make him learn this behavior and see it as a functional behavior that achieves certain goals, so he practices it with his children, meaning that he did not find appropriate guidance about the harm of this behavior and therefore he believes in its safety and acceptance by society (Al-Anani et al., 2012).

Social learning theory sees moral development as a process of accumulating acquired social and moral information and norms. Among the scholars of this theory are Bandura, Berkowitz (1964), Hoffman (1970), and Maccoby (1968) who hold that the acquisition of moral behavior and moral values is not fundamentally different from the acquisition of any type of behavior (Bo Hamama, 1988).

The social learning theory looks at moral development from the standpoint of moral behavior, with the individual's behavior being subject to change and modification through the learning process. Therefore, moral development takes place through this process (learning) and is subject to its laws (Qanawi, 1987: 68) represented by association, reinforcement, modeling, imitation and other methods of learning (Fathi, 1983: 17). Therefore, most studies and research conducted according to this perspective focused on moral behavior and not on moral thinking, reasoning or judgment (Greif, 1981: 223).

The proponents of this theory, especially Dollard and Miller, give great importance to reinforcement in the learning process. In their view, behavior is reinforced or changed depending on the type of reinforcement used (reward or punishment). The behavior that ends in reward tends to be repeated again in situations similar to the one in which the behavior was rewarded. Also, behavior that ends in punishment tends to stop and refrain from occurring (Touq, 1980).

As for (Bandura) and (Wolters), although they agree on the principle of reinforcement and its impact on strengthening behavior, they affirm that reinforcement alone is not sufficient to explain how some behavior patterns that suddenly appear in the individual in circumstances in which the individual cannot assume These behavioral patterns were formed gradually through reinforcement. Bandura and Walter postulate that learning by model can explain the occurrence of learning in these

situations, and point out that the principles of learning by imitation of the model can apply equally to learning all kinds of behavior, including moral behavior (Bandura & Walter, 1969).

For those who hold this theory, modeling is of particular importance in learning moral behavior. In their view, the individual learns a lot through what he sees as living models, especially if the behavior of these models is associated with enhanced results. The individual watching a model rewarded or punished for performing a behavior creates an expectation for this observer that his behavior similar to the behavior of the model will bring him similar results if he imitates it and thus avoids painful consequences such as dissatisfaction or blame of the group. Thus, the owners of this theory see that socially undesirable moral behavior is learned through direct experience, or as a result of exposure to negative or inappropriate models (Bandura, 1963).

And that the concept of fairness or justice can be interpreted as reactions to previous reinforcement, an attempt to gain acceptance or reinforcement, or an attempt to avoid the punishment that accompanies unjust behaviour. Accordingly, notions of justice or other moral views can be changed through reward, punishment, or imitation. Skinner believes that reinforcement can be distributed fairly in order to create in the individual a sense of justice, or at least create in him a sense of the need for justice. As for congenital behavior in general, it can be subjected to behavior modification processes until we get a socially civilized person (Al-Fariji, 2009).

If the child sees one of the important models in his life (such as parents, or teachers) violating the forbidden rules, this will generate a willingness to violate these rules. In the opinion of the owners of this theory, the individual learns a lot through what he sees of living models, especially if the behavior of these models is associated with enhanced results. From this we infer what will be generated by the individual from the expectation that simulating the model will bring him similar results (Watfa, 1999).

Bandura posits that people are capable of self-regulation and that they are active creators of their environments rather than just people with negative reactions to their environments. (Bandura, 1986).

Bandura proceeds from this point of view from several assumptions:

- 1- People have strong coding abilities, which make them able to create internal models of experience and develop creative and test actions for these actions, and it is shown by predicting outcomes and communicating complex ideas and experiences to others.
- 2- Most behaviors are purposive or goal oriented and are guided by prior thinking by anticipation, forecasting and planning. This ability to behave depends on the ability to encode, that is, the

material to be learned must be coded and stored at least for the time required for the response to occur.

3- People are self-reflective and are able to analyze and evaluate their own ideas and experiences. These activities mark the beginning of a phase of self-control over thinking and behaviour.

4- People are able to organize themselves by establishing direct control over their own behavior and by selecting or changing environmental conditions that in turn affect their behaviour. Individuals adopt personal standards in their behavior and evaluate their behavior according to these standards and thus create their own incentives that drive and lead their behavior.

5- Environmental events and internal personal factors such as knowledge, emotions, biological changes and behavior are considered as interacting influences among themselves. Thus, individuals respond cognitively and effectively to environmental events, but most importantly, through knowledge, they exercise control over their own behavior, which affects not only the environment, but also cognitive, emotional and biological states, and this is what Bandura calls reciprocal determinism. Cognitive processes have a major role in behavior, as "Bandura" believes that the major function of ideas is to enable the individual to predict events and develop methods that help him to control what affects his life. (Al-Alusi, 2001).

6- Reinforcement must be consistent or consistent with the cognitive trend. That is, "Bandura" does not understand reinforcement in the form presented by "Skinner", as he made it a direct bilateral relationship between reinforcement and behavior and automatically, but rather understands reinforcement in that it is affected by intermediate cognitive processes before it transforms or affects behavior.

7- Our behavior is largely organized on the basis of expected results in light of our observations or observations of what others are doing, and our behavior is not necessarily shaped on the basis of what we get from our own reinforcements, according to Skinner and extremist behaviorists.

8- The human ability to respond to a changing environment, through our observations or observations of what others are doing from the actions of others (Maddux, 1993).

According to Bandura, "the positive self-concept is a tendency of the individual to judge himself in a good way. The negative self-concept is the individual's tendency to criticize and belittle himself and his value."

And "Bandura" differs from "Rogers" in that he sees that the self-image alone is insufficient to explain the different behaviors of individuals in different situations. And that the individual's self-concept varies in degree from one field to another (for example, the academic field, the social field, innovative efforts).

He sees the need to study these aspects separately (Abd al-Rahman, 1998: 637).

And Bandura links between the acquisition of behavior in general and the assumption of social responsibilities in particular, not through reinforcement only, but also learning through modeling in the performance of behavior and social tasks (Haider, 1998).

And "Bandura" sees that standards are acquired by which people support themselves or punish themselves in different ways, one of these ways is through the process of differential or selective reinforcement. People usually learn to rate their behavior based on how others respond to that behavior (Al-Jizani, 2005).

The social learning theorists also emphasized the lack of stability of moral behavior in the child, for example, he may cheat in one situation and refrain from cheating in another. They found that there is a difference between moral competence and moral performance. Moral competence means the ability to perform moral behavior and is the product of the child's abilities, knowledge, skills and awareness of moral rules. Whereas, moral performance is determined by motivation, reward, and incentives that make him act in an ethical manner (Hajj Amin, 1999).

Method

1- Population of the Research:

In order to determine the research community, and after obtaining official approvals, Annex (2.1), it became clear that the number of students of the three grades (fourth preparatory, fifth preparatory, and sixth preparatory) corresponding to the ages of the current research sample (16, 17, 18) years is (8149 male and female students, amounting to (4537) male and (3612) female students, distributed over six general directorates of education in the governorate of Baghdad, three of which are on the Karkh side and the other three on the Rusafa side, where the current research community consists of middle school students for the academic year (2020). -2021) in the city of Baghdad.

2- Research sample:

A. School sample:

They were selected from the schools of the current research community using the stratified random method, at a rate of (1-2) schools from each Directorate General of Education. The number of schools in the research sample reached (11) preparatory schools, including (6) for boys and (5) for girls, as shown in Table (3).

B. Student sample:

(50) male and female students were randomly selected from each school according to location, gender and age, except for two schools chosen from the first school (33) and the second school

(17), thus the number of the sample members became (500) male and female students, with (250) male and (250) female students.

Research Tools:

To achieve the requirements of the current research, there must be a tool to measure the two variables included in the research, namely (experiences of parental abuse and moral self-image).

Therefore, the Parental Abuse Experiences Scale was adopted and the Moral Self-Image Scale was built, as follows:

Parental Abuse Experience Scale:

In order to measure the variable of parental abuse experiences, the scale of parental abuse experiences was adopted by Hamed Abdel Aziz in 1993, which consists of (48) items distributed into three areas of abuse as follows:

- 1- Physical abuse: it includes (16) paragraphs.
- 2- Verbal abuse: it includes (19) paragraphs.
- 3- Abuse by neglect: it includes (13) paragraphs.

Moral Self-Image Scale: For the purpose of achieving the research objectives, the researcher built a scale (Ethical Self-Image) for the lack of ready-made scales for the study problem that fit the research sample and achieve its objectives.

The psychometric properties of the two scales were extracted from validity and reliability. The reliability of Cronbach's alpha for the parental abuse experiences scale was (0.97), which is a high coefficient of stability, while the Cronbach's alpha reliability coefficient for the parental abuse experiences scale reached (0.94).

Results:

The first objective: To identify the experiences of parental abuse among adolescents according to the variables of age and gender:

A- Identifying the experiences of parental abuse among adolescents according to the age variable (18, 17, 16) years:

To identify the parental abuse experiences according to the age variable (18, 17, 16) years, the arithmetic mean and standard deviation of the scores of the sample members were calculated in the parental abuse experiences test for each of the ages included in the research, in order to compare them with the hypothetical mean of the test of (138). The t-test for one sample was used to identify the significance of the difference between the arithmetic averages with the hypothetical mean. The

tabular T-value was (1.96), at the significance level (0.05), and the degree of freedom (499), and the results are shown in Table (1).

Table (1)The results of the T-test to identify the experiences of parental abuse according to the variable of age

Age	Number	Arithmetic mean	standard deviation	hypothetical mean	Calculated T-value	Tabular T-value	freedom degree	Significance level
16	166	69.28	28.77	138	-30.78	1.96	499	Significant
17	168	76.14	31.95	138	-25.10	1.96	499	Significant
18	166	78.54	37.15	138	-20.62	1.96	499	Significant

Tabular T-value (1.96), at the level of significance (0.05), and at the degree of freedom (499).

It is clear from Table (1) the following: The individuals from the current research sample of adolescents aged (18, 17, 16) years do not have parental abuse experiences.

1- The calculated t-value of the scores of the sample members at the age of (16) years, amounting to (-30.78), is greater than the tabular t-value of (1.96), which indicates the existence of statistically significant differences between the arithmetic mean of the scores of the sample of this age and the hypothetical average of the test. This indicates that the adolescents of the sample, aged (16) years, do not have experiences of parental abuse.

2- The calculated t-values for the scores of the sample members in ages (17) and (18) reached (-25.10) (-20.62), respectively, which is greater than the tabular t-value of (1.96), at the significance level (0.05), and with a degree of freedom (499). Which indicates that there are statistically significant differences between the arithmetic averages of the scores of the sample of these ages and the hypothetical averages of the test. This indicates that the adolescents of the sample, aged (17) (18) years, do not have experiences of parental abuse.

B- Identifying the experiences of parental abuse among adolescents according to the gender variable (male-female):

The arithmetic mean and standard deviation of adolescents' scores in the parental abuse experiences test were calculated for each of the ages included in the research according to the gender variable (male - female), to compare it with the hypothetical mean of the test of (138). One sample t-test was

used to find out the significance of the difference between the arithmetic averages and the hypothetical mean. The tabular t-value was (1.96), at the level of significance (0.05), and at the degree of freedom (499). The results are shown in Table (16).

Table (2)The results of the T-test to identify the experiences of parental abuse according to the gender variable at each of the ages covered in the research

Age	Social Gender	Number	Arithmetic mean	standard deviation	hypothetical mean	T value	
						calculated	tabular
16	males	82	76.60	29.43	138	-18.89	1.96
	females	84	62.14	26.37	138	-26.36	1.96
17	males	84	86.56	32.81	138	-14.37	1.96
	females	84	65.71	27.51	138	-24.08	1.96
18	males	84	91.10	41.44	138	-10.38	1.96
	females	82	65.67	26.84	138	-24.40	1.96

Tabular T-value (1.96), at the level of significance (0.05), and at the degree of freedom (499)

It is clear from Table (2) that:

1- The calculated t-value for the scores of the male sample members at the age of (16) years, reaching (18.89-) is greater than the tabular t-value of (1.96). This indicates that there are statistically significant differences between the arithmetic mean of the scores of the male sample at the age of (16) years, and the hypothetical average of the test, and this indicates that males at the age of (16) years, do not have experiences of parental abuse.

2- The calculated t-value for the scores of the female sample members at the age of (16) years, amounting to (-26.36), is greater than the tabular t-value of (1.96). Which indicates that there are statistically significant differences between the arithmetic mean of the scores of the male sample at the age of (16) years, and the hypothetical average of the test, and this indicates that females at the age of (16) years, do not have experiences of parental abuse.

3- The calculated T-values for the scores of the male sample members in the ages (17) (18) years, amounting to (14.37-) (10.38), respectively, which is greater than the tabular T-value of (1.96), at the level of significance (0.05), and a degree of freedom (499), which indicates that there are statistically significant differences between the arithmetic averages of the scores of the male sample in ages (17) (18) years, and the hypothetical averages of the test, and this indicates that males at the ages (17) (18) years, do not have Parental abuse experiences.

4- The calculated T-values for the scores of the female sample members in the ages (17) (18) years, amounting to (-24.08) reached (-24.40), respectively, which is greater than the tabular T-value of (1.96), at the level of significance (0.05), and a degree of freedom (499). Which indicates that there are statistically significant differences between the arithmetic averages of the scores of the female sample at the ages of (17) (18) years, and the hypothetical averages of the test. This indicates that females in the ages (17) (18) years, do not have experiences of parental abuse.

The second objective: to identify the moral self-image of adolescents according to the variables of age and gender.

A- Identifying the moral self-image of adolescents according to the age variable (18, 17, 16) years: To identify the moral self-image according to the age variable (18, 17, 16) years, the arithmetic mean and standard deviation of the scores of the sample members in the moral self-image test were calculated for each of the ages included in the research, in order to compare them with the hypothetical average of the test. The t-test for one sample was used to identify the significance of the difference between the arithmetic averages with the hypothetical average, and the results are shown in Table (3).

Table (3)The results of the T-test to identify the moral self-image according to the age variable

Age	Number	Arithmetic mean	standard deviation	hypothetical mean	Calculated T-value	Table T-value	freedom degree	Significance level
16	166	151.83	27.16	123	13.67	1.96	499	Significant
17	168	155.81	31.00	123	13.72	1.96	499	Significant
18	166	149.14	31.85	123	10.58	1.96	499	Significant

The tabular T-value (1.96) at the significance level (0.05) and the degree of freedom (499).

It is clear from Table (3) that:

1- The calculated t-value for the scores of the sample members at the age of (16) years, amounting to (13.67), is greater than the tabular t-value of (1.96). Which indicates that there are statistically

significant differences between the arithmetic mean of the scores of this age sample and the hypothetical mean of the test. This indicates that the adolescents of the sample, aged (16) years, have a moral self-image.

The calculated t-values for the scores of the sample members in ages (17) (18) reached (13.72) (10.58), respectively, which is greater than the tabular t-value of (1.96), at a significance level of (0.05), and at a degree of freedom (499). This indicates that there are statistically significant differences between the arithmetic averages of the scores of the male sample at the ages of (17) (18) years, and the hypothetical averages of the test. This indicates that the adolescents of the sample, in the ages (17) (18) years, have a moral self-image.

Identifying the moral self-image of adolescents according to the gender variable (male-female):

The arithmetic mean and standard deviation of adolescents' scores in the moral self-image test were calculated for each of the ages covered in the research according to the gender variable (male-female), to compare it with the hypothetical mean of the test. One sample t-test was used to identify the significance of the difference between the arithmetic averages and the hypothetical average, and the results are shown in Table (21).

Table (4)The results of the T-test to identify the moral self-image according to the gender variable at each of the ages covered in the research

Age	Social gender	Number	Arithmetic mean	standard deviation	hypothetical mean	T Value	
						calculated	tabular
16	males	82	149.48	25.70	123	9.33	1.96
	females	84	154.12	28.48	123	10.02	1.96
17	males	84	152.60	28.07	123	9.66	1.96
	females	84	159.02	33.53	123	9.85	1.96
18	males	84	145.67	35.44	123	5.86	1.96
	females	82	152.71	27.47	123	9.79	1.96

Tabular T-value (1.96) at the significance level (0.05) and at the degree of freedom (499)

It is clear from Table (4) that:

- 1) The calculated t-value for the scores of the male sample members at the age of (16) years (9.33) is greater than the tabular t-value of (1.96). Which indicates that there are statistically significant

differences between the arithmetic mean of the scores of the male sample at the age of 16 years and the hypothetical mean of the test. This indicates that 16-year-old males possess a moral self-image.

2) The calculated t-value of the scores of the female sample members at the age of (16) years (10.02) is greater than the tabular t-value (1.96). Which indicates that there are statistically significant differences between the arithmetic mean of the scores of the male sample at the age of 16 years and the hypothetical mean of the test. This indicates that 16-year-old females possess a moral self-image.

3) The calculated t-values for the scores of the male sample members in ages (17) (18) reached (9.66) (5.86), respectively, which is greater than the tabular t-value of (1.96) at the significance level (0.05) and at a degree of freedom (499). . This indicates that there are statistically significant differences between the arithmetic averages of the scores of the male sample in the ages (17) (18) years and the hypothesis averages of the test. This indicates that males in the ages (17) (18) years have a moral self-image.

2- The calculated t-values for the scores of the female sample members in ages (17) (18) years, amounting to (9.85) (9.79), respectively, which is greater than the tabular t-value of (1.96), at the significance level (0.05), and with a degree of freedom (499). Which indicates that there are statistically significant differences between the arithmetic averages of the scores of the female sample in ages (17) (18) years and the hypothesis averages of the test. This indicates that females in the ages (17) (18) years, have a moral self-image.

The third objective: To identify the correlation between parental abuse experiences and the moral self-image of adolescents.

To achieve this goal, the Pearson correlation coefficient was used to calculate the correlation coefficient between the total scores obtained by the sample members on the scale of parental abuse experiences and moral self-image. It was found from the results that the correlation is not statistically significant between the experiences of parental abuse and the moral self-image. The calculated correlation value of (-0.07) was lower compared with the value of the tabular Pearson correlation coefficient of (0.088) at the level (0.05) and the degree of freedom (498).

Table (5)The relationship between parental abuse experiences and moral self-image

number of sample members	value of the calculated correlation coefficient	value of the tabular correlation coefficient	freedom degree	Significance level	result
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500	-0.07	0.088	498	0.05	Not Significant t
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General Discussion:

First Objective: A- This result has been interpreted according to Bandura's adopted theory that there are no abusive models of fathers in our eastern societies, so that children imitate them. Therefore, there is control over the children's personality, as well as depends on the culture of the parents in the upbringing of the children.

B - This result was interpreted according to the adopted Bandura's theory, where the parents represent the important models that are the main source of the child's behavior and in which the cornerstones are: the father and the mother in forming their personality. Present. Where she emphasized that the Iraqi society and through modeling that parents deal with adolescents in a more positive manner and there is no abuse in dealing with children. This result agreed with the study (Ahmed and others, 1999) and the study (Ashy, 2003), as well as the study (Zermani, 2012) and the study (Hamada, 2010), which indicated that there are no experiences of parental abuse among adolescents.

Second Objective: A- This result was explained by the fact that adolescents in adolescence tend to adopt schemes and self-images for a set of values, concepts and moral controls to organize their relationships with their social environment, in order to achieve independence, freedom and self-assertion, and at the same time comply with the orders and requirements of the parents that aim to prepare them according to the rules The Islamic Religion. Which urges the need to show good morals to achieve psychological and social adjustment. This result agreed with the study of Hardy et al. (Hardy, etal, 2010) and the study (Santrock, 2003).

B- This result was interpreted according to the adopted Bandura's theory of the moral self-image. The members of the study sample are adolescents who enjoy awareness and awareness of the things around them by thinking about them and generating new ideas and multiple alternatives, and freed from restrictions and cases of repression, frustration and fear of failure. Where people must have an internal control of their moral behavior, which qualifies them to be more capable, responsible, consistent and clear at this stage. And strengthening the ability to act to reach desirable and sound moral goals, and to have the courage to face difficulties, adversities and challenges in a manner that

is also ethical. This reinforces people's orientation towards better performance of duties, a condition similar to the voluntary orientation of service in a sincere and proper manner. Support is in a secure manner for other people, struggle and sacrifice in order to accomplish special missions and missions, and to respect the symbols and principles of the group.

This result was interpreted according to Bandura's theory that the process of acquiring and modifying responses resulting from learning experiences from parents or other models, where Bandura believes that moral actions constitute the reciprocal interactions between human personal standards and social systems that support behavior, including the rejection of cruelty and compassion. The moral self-image is an integral part of social epistemology. Individuals rely on developing a moral self-image through standards of good and evil that serve as guides and deterrents for moral behavior and as reactions to prior reinforcement, to gain acceptance or reinforcement, or as an attempt to avoid the punishment that accompanies immoral or unjust behavior. Accordingly, other moral opinions can be changed by reward, imitation, or punishment. This finding is consistent with a study (2008 Jordan & Monin) whose results indicated that people strive to maintain their positive self-concept. Through the use of strongly motivational tendencies in the field of moral self. And a study (Sheikh, 1985), which concluded that adolescents enjoy moral judgment.

Third Objective: This result was interpreted according to the adopted Bandura theory that the exposure of children in their childhood to beatings, insults, insults, ridicule and the lack of respect for them by their parents makes them feel that their parents do not accept them. They feel negativity, lack of inner peace and dissatisfaction, which leads to a loss of self-confidence and a lack of sense of belonging to family and others. This, in turn, leaves negative effects on children that appear in different age stages, because the child stores all the experiences he goes through in childhood to appear in other stages. Parental abuse experiences are among the negative experiences that lead to severe damage in childhood, but extend their effects to appear in the adolescence stage, affecting the teenager and his relationship with others and affecting the formation of his personality. These effects make the teenager feel that he does not belong to the family, and therefore he has a tendency not to feel the development of the moral self-image. Negative models that pass through a child's life and help shape his personality have negative effects in childhood as well as in adolescence, and this is what Bandura's theory confirmed.

Recommendations:

✦ Through the foregoing results, the researcher presents the following recommendations to the Ministry of Education and the specialized media in Baghdad Governorate:

✦ Allocating television programs aimed at introducing the Iraqi family to proper parenting methods and the dangers of child abuse in all its physical and verbal forms, and neglect to limit the spread of child abuse.

✦ Supporting the establishment of centers and associations in all regions of the country, especially for psychological and social counseling and family counseling, in order to assist families in all matters relating to the family, including how to prevent and prevent abuse.

Suggestions:

✦ Examine the psychological effects of parental abuse.

✦ Proposing treatment programs to take care of cases of adolescents subjected to parental abuse.

✦ Examining the causes of patriarchal abuse in Iraqi society.

✦ Studying the relationship between moral self-image and self-efficacy.

✦ A study of the relationship between moral self-image and the tendency toward perfection.

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