

The development of moral pride (authentic and hubristic) in adolescence and adulthood.

Assist. Prof. Dr. Fouad Ali Farhan¹

¹al-Iraqia University/College of Education

Instructor Dr. Ali Essa Adham²

²Imam al-Kadhim College for Islamic Sciences

Abstract:

The current research aims to identify:

Firstly. Moral pride in adolescents and adults, according to the following changes: a. Boasting type (authentic / top). B. Early adolescence (12-14) years, late adolescence (15-18) years, and early adulthood (19-30) years. C. Sex (male / female).

Second. Significance of differences in moral pride among adolescents and adults, according to the following changes:

a. Boasting type (authentic / top). b. Early adolescence (12-14) years, late adolescence (15-18) years, early adulthood (19-30) years. C. Sex (male / female).

To achieve the goals of the current research, the researchers adjusted the "moral bragging" scale by drawing on the scales of previous studies (Tangney & Dearing 2002), Tracy & Robbins (2004) and Heart & Matsuba (2007). The scale consists of ten positions, and with each position there are (6) items to measure the original bragging, and (5) paragraphs to measure the superior pride. Its standard characteristics were verified, and after applying it to the research sample of (180) examined, distributed over three age groups: early adolescence (12-14) years, late adolescence (15-18) years, and early adulthood (19-30) years At the rate of (60) individuals for each age group covered equally by the research between males and females, and after statistically processing data, the results resulted in the following: 1. Among adolescents and adults in the ages (12-14) years, (15-18) years (19) -30) A year of original and superior and moral pride. 2. The original moral pride of adolescents and

adults takes an evolutionary path with age and for the benefit of older age. 3. Age and gender variables interact with the appearance of authentic moral pride only in adolescence and adulthood. 4. The supreme moral pride of adolescents and adults does not take an evolutionary path with age.

Chapter One: Introducing the research:

Research problem:

The emotion of bragging was carried out at first sight with negative considerations almost identical throughout all stages of human history, as Dante counted bragging from the most dangerous of the seven deadly sins and advanced on envy and hatred, and despite the large negative appearance of boasting, there are deeper analyzes in the psychological literature that reveal Confusion in this negative effect, where it is undeniable that the distinction between two manifestations of pride is authentic and superior pride (Tracy & Robins, 2004: 15).

Morf & Rhodewalt (2001) aimed to find out whether bragging is psychologically healthy (authentic bragging) or narcissistic (arrogant bragging)? Is it (guilty, sinful and wrong)? The study found that the original bragging is related to the profile of positive personality and pro-society behaviors while the condescending bragging is associated with the profile of the most negative personality and anti-social behaviors, since the original bragging is positively linked to social desirability and the five major characteristics (extroversion, acceptability, vitality of conscience, emotional balance and openness to experience) while Negatively with the pro-social features (explicit and implicit self-esteem) and a positive correlation (narcissism and a tendency to shame) and that the manifestation of pride is in the emotional axis of the distinction between narcissism and self-esteem (Morf & Rhodewalt, 2001: 12).

Ashton & Tracy (2012) also indicated that there is a correlation between boasting and intolerance and the study showed that boasting has an effect on intolerance and sharp or light evaluation of bias against stigmatized groups depending on the appearance of boasting it experiences, and three experiments found that spontaneous boasting It is associated with arrogance and self-glorification and promotes intolerance and discrimination, while authentic boasting is associated with self-confidence and achievement, and promotes the most positive attitudes towards external groups and

stigmatized individuals, and this study predicts that arrogant pride is the cause of intolerance and discrimination (Ashton & Tracy, 2012: 11).

And the study of Abdul Hamid (2010) pointed out that the people who are characterized by the arrogant pride are those who place themselves in the sky and feel their imaginative importance, amplified by their ability to delude others to look at them only, with the loss of reality with the intention of dominating others, they are the only ones who are associated with images (fantasies) of ideal qualities Great success and strength, and they are ready to take advantage of others to achieve their goals, convinced that they have a privilege and expect others to consider this, characterized by a lack of emotion, arrogant attitudes, an arrogant act, and their inability to sympathize or understand others (Abdel Hamid, 2010: 3).

And based on the results of Tracy's theory, two aspects of boasting can be distinguished: original boasting or beta (I am proud of what I did) which can result from unstable internal attribution and which can be controlled (I won because I have exercised), while exuberant boasting or alpha (I am proud of what I am I) which can result from a stable, uncontrolled inner attribution (win and win because I am always great) (Lewis, 2000: 623). Based on the foregoing, the current research problem is determined in answering the following two questions: Do adolescents and adolescents possess authentic moral pride or superiority? Does the original and exorbitant moral pride take a progressive or continuous evolutionary path?

research importance:

Despite the importance of moral pride for social behavior, he received little attention in social, psychological and personal literature, as the concept of boasting was largely neglected by psychologists. As most of the emotional researchers from psychologists either removed the boasting from the lists (the main emotions) or were included but did not devote their attention to a large research to reveal the evolutionary path of boasting and personal experience and epistemological precedents and non-verbal expression and actual inclinations or self-related. Pride is one of the emotions of self-awareness, and it is like the emotions of shame and guilt, whose experience requires self-evaluation and the ability to self-awareness (I am for self-evaluation) and self-representations (I myself have been raised) (Tracy & Robins, 2004: 15). In the past decade, however, the psychological search for boasting has grown and became

prominent by Tracy (2004). The results of her new theory show that bragging is a psychologically important emotion and is an evolving adaptive emotion.

Pride is an important emotion and plays a role in many areas of psychological functions and in particular the promotion of feelings of pride in socially supportive behaviors such as altruism, and adaptive behaviors, such as achievement (Hart & Matsuba, 2007: 114). Boasting is one of the emotions of self-awareness, which raises many things that have to do with achievements in both daily events and life changes. Individuals experience boasting when they direct their internal attention and make a self-assessment, and as a positive reaction, boasting takes place when these self-assessments lead to positive views of the self. And when individuals realize that the present self representations are commensurate with their goals, their identity, and the type of person they want to be, as individuals experience boasting after obtaining a good degree, and children experience it after their success in a new task, and adolescents after finding a friend or partner, and feel. Adults are proud as a response, when he gets promoted at work, and pride appears in provoking several basic human endeavors, such as the desire to accomplish, gain strength, status, and a sense of well-being about the individual and his social group, and to raise successful and well-behaved children (Tracy et al, 2010: 2).

And the feelings of pride that constitute proud individuals are associated with increasing levels of status and social acceptance, for example (I feel proud, I must be adept at the thing that makes others respect me), which in turn allows individuals to take advantage of the higher status of their success, in addition to that the function of boasting is to enhance socially motivated behaviors, which are stimulated by emotion, stimulate the individual to strive to be (a good person) or to treat others well, because doing so makes him proud of himself. He obtains the psychological strength from the emotion of boasting that causes him to act in altruistic ways, and individuals who perform such socially valued acts have social status and acceptance of the group as a reward for them (Hardy & Van, 2006: 32).

And the study of Leary et al. (1995) indicated that authentic pride can perform important adaptive functions, as expressions of pride connect the individual's success to others and thus enhance the social standing of the individual as the person's experience of pride enhances the behaviors that generate feelings of pride, ostentation

and respect. The self also delivers the individual as deserving of a better position, and thus boasting works to preserve and enhance the social status of the individual and acceptance of the group and helps in removing the individual's rejection and this indicates the importance of authentic boasting in social life (Leary, et al, 1995: 68).

Also, genuine pride enhances positive behaviors in the field of achievement and contributes to pro-society investments and develops the inherent and rooted sense of self-esteem, mental health relationship, social behavior and job relationships, and this link reflects genuine self-esteem versus narcissism (Tracy, et al, 2009: 636).

A study by Krettenauer et al. (2010) indicated that the expected negative emotions (feelings of guilt) in violation of an ethical standard are the strongest predictors of ethical decision-making in the (hostile) contexts of society while the expected positive emotions, for example (bragging), are the strongest In predicting ethical decision-making in positive social situations (Krettenauer, et al, 2010: 370).

research aims:

This research aims to identify:

Firstly. Moral pride in adolescents and adults, according to the following changes:

a. Boasting type (authentic / top).

B. Early adolescence (12-14) years, late adolescence (15-18) years, and early adulthood (19-30) years.

C. Sex (male / female).

Second. Significance of differences in moral pride among adolescents and adults, according to the following changes:

a. Boasting type (authentic / top).

B. Early adolescence (12-14) years, late adolescence (15-18) years, and early adulthood (19-30) years.

C. Sex (male / female).

search limits:

The current research is determined by adolescents and adults in the age groups: early adolescence (12-14) years, late adolescence (15-18) years, and early adulthood (19-30) years. Those who are in middle schools, middle schools, secondary schools, and the Iraqi University, and for morning study located in Baghdad Governorate, and for both sexes for the academic year (2019/2020).

Defining terms:

First: Development: Known by each of:

Piaget (Paiget, 1986): is the balance that ranges from weak to stronger (Piaget, 1986: 20).

Hassan (1989): It is a continuous and interrelated set of changes that occur in the various aspects of the human personality over time (Hassan, 1989: 15).

Abu Ghazal (2008): It is the set of successive changes that proceed with an integrated system and appear in the formative and functional side of the organism (Abu Ghazal, 2008: 19).

The researchers adopted the definition of Hassan (1989) as a theoretical definition as it fits with the research procedures that the researchers intend to undertake.

The researchers define procedural development as progressive changes in the degrees that occur in adolescent and adult responses to a measure of moral pride in the (inherent / superior) aspect of the age stages covered by the research.

Second: Moral Pride: It was defined by:

Rousseau, 1984: It is only a relative, artificial emotion generated in society that pushes everyone to give themselves more importance than anyone (Rousseau, 1984: 167).

Hart & Matsuba (2007): It is an important emotion that plays a normative or critical role in many areas of psychological functions and in particular the promotion of feelings of pride in socially supportive behaviors, such as altruism and adaptive behaviors, such as achievement (Hart & Matsuba, 2007). : 114).

Tracy & Matsumoto (2008): It is an ethical behavior that includes positive social behavior - represents the individual's desire to help others, and resistance - which represents resistance to the temptation to do wrong, interfering with bystanders - includes preventing others from immoral action. It consists of two forms: the first is the original boasting: which focuses on work and its positive results, and the second is the spontaneous boasting: which focuses on the performance of the individual that reflects his greater ability compared to others (Tracy & Matsumoto, 2008: 105).

The researchers adopted the definition of Tracy and Matsumoto (2008) as a theoretical definition. As for the procedural definition, it is the degree to which adolescents and adults obtain from their answer to the paragraphs of the original and boasting stands that are prepared for this purpose.

Third: Adolescence: It is the age group between (12-18) years. This period is divided into two age stages: early adolescence (12-14 years) and late (15-18) years (Hurlock, 1980: 112).

Fourth: The adult stage: It is the stage of complete development or adulthood, which is the stage in which physical maturity is completed, and it is divided into three age stages, which are the early adulthood stage and extend from (19-30) years, and the middle adulthood stage (30-65) years. , And late adulthood (65 and over) years (Starr & Goldstein, 2003: 70).

In the current research, only the early adulthood phase of adulthood will be satisfied.

Chapter Two: Theoretical framework and previous studies:

The current chapter includes two axes: the first presents a set of theoretical opinions and ideas that explained moral pride, while the second chapter presents some of the previous studies related to the topic of research.

The first axis: theoretical framework

The excitement of boasting seems to have permanently prevailed throughout history, and although it has been a core topic in philosophical and religious discussions for thousands of years, it has been largely neglected by psychologists. Boasting is traditionally seen as belonging to a subcategory of emotions separate from so-called

primary emotions (such as: joy, sadness, fear ...) that are believed to have a biological and global basis.

Although Darwin (1872) included boasting in his classical work on the expression of emotions and defended the expression of distinct non-verbal boasting, most emotional researchers either overlooked bragging from the lists of "basic" emotions or included it in a way that did not devote much research interest. Boasting is a "self-conscious" emotion, as self-conscious emotions (such as: shame, guilt, and boasting) play a major role in stimulating and organizing people's thoughts, feelings, and behaviors (Campos, 1995; Fischer & Tangney, 1995) where self-conscious emotions drive people. To work hard in the areas of achievement and tasks (Stipek, 1995; Weiner, 1985).

Experiencing these emotions requires self-evaluation, and hence the ability to self-awareness (allowing the CEO "I" to self-assess) and self-representation ("I" self to be evaluated). These studies tend to follow a social and functional approach to boasting, and then deal with it after evolutionary adjustment, and like all emotions of self-awareness, boasting has evolved to specifically serve social functions (Tracy & Robins, 2004). Where James (1890) assumed that conscious mental life "emerged by natural selection because it gave our species certain advantages, and therefore reproductive advantages" (Flanagan, 1991: 52). If this assumption is correct, it must apply to many of these mental phenomena that emanate from or depend on the self, including emotions of self-awareness such as bragging. However, a growing body of psychological research has emerged as a boast in the past decade. The new theory and results indicate that bragging is a psychologically important emotion and adapts to development.

Tracy & Robins, 2004

Many researchers addressed the two-dimensional nature of the ostentation of bragging by assuming two distinct components to it: "authentic bragging" and "superior bragging." Results from many research have supported this two-sided assumption as follows: First: When research participants are asked to think about words and their inclusion in boasting, they constantly generate two very different categories of concepts, which empirically form two separate groups of semantic meaning. They are the group (Authentic Boasting) which includes words like "accomplished" and "confident", and it fits in with the conceptual, pro-society, concept-oriented approach

to achievement. A group (spontaneous bragging) that includes words like "arrogant" and "conceited", and is proportional to the perception of self-amplification. Second: When participants are asked to assess their personal feelings during a true bragging experience, the participants' ratings are always relatively independent factors that parallel these two semantic groups. Third: When they are asked to assess their general tendency to feel that each group of emotional states associated with boasting (i.e. boasting as a feature), participant assessments again constitute the same factor. Further analysis has shown that the two factors of pride are not man-made in the tendency of the participants to group them: good versus bad or effective versus ineffective or characteristic versus condition (Tracy & Robins, 2007d: 92).

A distinction can be made between the manifestations of bragging from studies and research that examined the structural structure of bragging and which were based on several foundations. On the basis of attributing the causes of bragging, Tracy & Robins (2007d) indicated in their study of the bragging function that individuals show bragging when they experience success, and that they attribute their success to their ability and in this case, the observers assess their bragging (as my transcendent), and on the contrary Observers value their boasting as (authentic) boasting if they attribute their success to their effort. If the reasons for success appear to be objective and not subjective, the observers tend to view boasting as original, regardless of whether the success is due to ability or effort. This result indicates that the two aspects of boasting do not differ slightly on the basis of attribution, but the intermediate social norms play a role in attribution (Tracy & Robins, 2007: 166).

At the level of both the trait and the state, one side boasts a positive personal appearance and pro-social behaviors, while the other side is associated with a negative appearance and anti-social behaviors. Specifically, authentic boasting is generally positively associated with the socially desirable and adaptive "Big Five" attributes of being diastolic, complacent, living conscientious, emotional stability, openness to experience, while condescending boasting is always negatively related to the attributes of consensus and pro-society conscience. In addition, authentic boasting is positively associated with both explicit and implicit self-esteem, and condescending boasting negatively correlates with explicit and implicit self-esteem, but positively correlates with narcissism and shame. Indeed, it seems that the two aspects of pride lie in the essence of emotion to distinguish between narcissism and self-esteem, and may

explain that the research that indicates these two forms of self-positive leads to very different results. Specifically, haunted bragging may be what underlies aggression, narcissism, hostility, interpersonal conflict, and other self-destructive behaviors. Conversely, inherent bragging may be reinforced by positive behaviors in achievement and contribute to pro-community investments and the development of a true and rooted sense of self-worth.

In contrast, true bragging may be reinforced by positive behaviors in achievement and contribute to pro-community investments and the development of a true and rooted sense of self-worth. In fact, at the attribute level, the two sides exhibited varying relationships with mental health-related combinations, social behavior, and relationship work - and this difference roughly reflects the difference between external associations of true self-esteem versus narcissism (Tracy, et al., 2009). Specifically, individuals with inherent bragging tend to be low in depression, anxiety, social phobia, aggression, hostility, and sensitivity to rejection; an increase in complacency, bilateral adaptation, social support, and the secure attachment of relationship partners. On the other hand, individuals with chronic superiority bragging are likely to experience anxiety, engaging in aggression, hostility, and another set of antisocial behaviors (such as drug use and petty crimes) and a tendency to be low in bilateral adaptation and social support. These results together indicate that true bragging is the emotional side in favor of social achievement and oriented towards achievement, while condescending bragging is the most aggressive aspect of society, which is associated with the narcissistic self-amplification and may be, in part, a defensive response to the underlying feelings of shame.

Finally, one of the most important questions for analyzing the lowest level of any phenomenon is the cause; what is the immediate and direct cause of the mental process? (For example, why do people feel bragging?), Rather than daily, realistic processes that tend to provoke a specific mental event. Agitation researchers have shown that specific emotions cause uniquely, that is, extract and distinguish them from each other, not on the basis of distinct events, but because of the ways in which those events are interpreted or evaluated. Thus the event itself can provoke two very different emotions, depending on how it is evaluated. Pride is aroused, in particular, when individuals evaluate a positive event related to their identity (i.e. their most important self-representation) and their goals related to their identity (i.e. their ideal

self-representation), and as it causes internally - i.e., due to the self (Ellsworth, & Smith, 1988). Authentic and supreme pride is distinguished by later traits; authentic pride appears to be caused by its ratio to unstable, specific, and controllable internal causes, such as effort ("I won because I have trained"), while supreme pride is caused by traits attributable to internal, stable, and universal causes Uncontrollable, such as the ability "I won because I am great." (Tracy & Robins 2004). One study supporting these associations found that individuals who were told to attribute a hypothetical success experience (i.e. positive, identity-related, and identity-identical) event To their hard work (unstable, specific attribution) they expect to feel anxious Thoroughbred pride in response, while those who attribute the same success to their stable ability and which are expected to experience relatively higher levels of exuberant pride. Consequently, pride and boasting are closely related to attributes of effort, hard work, and specific accomplishments, while arrogant pride is closely related to attribution to Global Positive Talent, Capabilities and Attributes (Verbeke, et al. 2004).

Tangney theory et al. (2007):

The theory focused on one of the most important family of conscious emotions that have long been neglected and that is the bragging, which both Mascolo & Fischer (1995) define: as an emotion "resulting from assessments that a person is responsible for a result of social value or for being a person of value Social "(Mascolo & Fischer, 1995, 66). In their view, bragging enhances people's self-esteem, and perhaps most importantly, encourages behavior that matches in the future with social norms of value or merit (Barrett 1995). Most theoretical and experimental research emphasizes achievement-oriented bragging (Tracy & Robins 2004b). Although bragging may often arise in response to academic, professional or athletic achievement, experiences of self-awareness of bragging in moral contexts may be an important component of our emotional, ethical system. To meet or exceed ethical standards (and to prevent impulses from behaving in an unethical manner) may serve important motivational functions, reward and reinforce an individual's commitment to ethics of independence, society, and religion.

In a similar way to distinguish between self and behavior of feeling and between guilt and shame, it may be useful to distinguish between two types of pride. Likewise

(Tangney 1990) distinguished between alpha (self-boasting) and beta (boasting) behavior, and Lewis. M (1992) distinguished between arrogance (amplitude of boasting) and true boasting (referring to experienced people). For distinguished action or behavior). Lewis believes that arrogance is largely incapable of adapting, noting that arrogant individuals (with arrogant pride) tend to distort and invent positions of self-enhancement, which can lead to problems in interpersonal relationships (Tracy & Robins. 2004). Distinguish between superiority and more accomplishments. (Tracy & Robins, 2006), drawing on multiple approaches, also provided convincing empirical evidence for these two aspects of bragging. Little empirical research has been done on individual differences in the ability to show pride itself (or pride in behavior). The question here is: How do individual differences in authentic or exuberant bragging relate to the ability to self-organize or choose the moral path in life.

One possibility is that authentic and arrogant bragging represents the other side of guilt and shame, one is adaptive "modern" moral impulses and the other, bad twin (Tangney et al, 2007). Supernational pride is seen as congruence with characteristics such as exaggerated emotions of supremacy as a result of suppressing emotional stigma and inability, as well as unrealistic assessments, while authentic boasting characterizes confidence and self-worth with effort-based evaluations rather than ability: 506) Tangney, et al, 2007). But in one way or another, emotions mainly involve people's reactions to their characteristics or behavior. We feel proud of our positive characteristics or actions, for example when things are good, we may feel a set of positive feelings - joy, happiness, or contentment. Likewise, when bad things happen, many negative emotions can be felt, for example sadness, disappointment, frustration, or anger, but feelings of shame and guilt usually arise from the recognition of negative attributes or behaviors (Tangney, Dearing, 2002: 312-315) .

Holbrook et al. (2015):

Holbrooke and others argue that moral pride is not a monolithic structure, but rather consists of two distinct aspects. As each aspect of pride (authentic and superior) has a distinct and largely differentiated set of personality. It seems reasonable to conclude that the two sides of moral pride reflect a fundamental aspect of a person's emotional experience. Although Holbrooke and his colleagues focus on the association between AP and HP, none of their findings contradict scientists' view that authentic boasting is

largely pro-societal and psychologically adaptive, while condescending boasting is largely countermeasures. To the community and does not have the ability to psychological adjustment. Despite what was indicated by the results of several studies that were previously found the link between AP and HP, Holbrooke and his colleagues insisted on distinguishing between the two sides; the AP tends to deduce through successes attributed to unstable and controllable causes, Whereas, HP tends to be inspired by successes that are due to stable and uncontrollable causes (Lewis, 2000: 122).

The evolutionary perspective of moral pride:

The search for bragging at the (genetic) level is somewhat limited, but there are a number of studies that have given special attention to understanding bragging in children, so a preliminary picture of the path of emotional growth emerged.

And like all conscious emotions in particular, boasting appears first in the stages of development from the basic emotions such as fear and joy within the limits of (3 years) of age, compared with the first nine months of the child's life for some basic emotions. This conclusion appears to be based on studies that give young children a difficult task that they can accomplish (i.e., put them in a bragging position), and compare their behavioral and verbal responses after successful versus failed, or after successful completion, easily completed in difficult circumstances (Stipek, et al. 1992: 57). Behavioral elements of expression and verbal indications of pride tend to appear in behavioral situations by children who have reached (2.5 to 3) years of age, and not by younger children, nor in situations that stimulate shyness (i.e. failure) or conditions of success Easy. The ability to understand bragging appears somewhat after experience. The first form of understanding that arises is the ability to recognize the term non-verbal boasting, which appears for the first time when children reach the age of (4) years (Tracy, et al. 2005). At the same age as they began to show subtle distinction to most other expressions, such as amazement and sadness. By contrast, the ability to understand the situations and contexts in which boasting arouses is evolving to a large degree later. Numerous studies have shown that children (7) years find it difficult to understand that bragging must be attributed to individuals whose success is due to internal factors (such as effort / ability) and not to external factors (such as luck) however, by the age of (9 or 10) years, children can make the

appropriate relative differences, and they become more prone to splurge only for individuals who are the cause of their success. (Graham & Weiner, 1986) At the age of three, children begin to demonstrate self-awareness (for example, a mirror of self-recognition, self-referral, and imitation (Karmel & Hart, 1996) and begin to display behavioral responses to boasting of success, but they cannot yet understand pride in others. It seems that developing a full understanding of the attitudes and characteristics that evoke pride and distinguish them from happiness coincides with the achievement of a universal sense of self and self-esteem (Harter, 1983).

The second axis: previous studies:

Study: Carver, et al. (Carver, 2010):

(Authentic and topical bragging: differential relationships with aspects of goal organization, influence, and self-control):

(Authentic and Hubristic Pride: Differential Relations to Aspects of Goal Regulation, Affect, and Self-Control)

The study aimed at investigating the relationships of feature-like tendencies towards authentic and bragging pride with goal-oriented tendencies, emotional tendencies, and impulsive characteristics. The sample size reached (936) university students, and the study used the Tracy & Robins (2004) scale to measure the original boasting and the top-notch boasting that consists of (14) items. The study also used a set of other measures to measure other variables. The results of the study showed the following 1- There are two types of bragging that are associated with distinct features of the goals tendency, emotional tendencies, and self-control. 2- The original bragging is related to self-control, while the pride boasting was related to impulsion and aggression. 3- Authentic boasting is associated with adaptive achievement and goal sharing, while condescending boasting is associated with external values of general norms and social domination.

Tobias, Victoria & Victoria (2015) study:

(Moral Identity Development and Positive Moral Emotions: Differences Involving Authentic and Hubristic Pride)

This study aimed at examining the relationship between moral identity and two aspects of positive moral emotions (authentic and exaggerated moral boasting). The sample reached (216) Canadian teenagers and adults by (107) females and (99) males. The study found that both aspects of moral pride (Thoroughbred and transcendental) define two distinct aspects of positive moral emotions, which are linked differently to moral identity and moral motivation as well as positive social behavior and anti-social behavior. The internal moral identity and the internal moral motives were positively associated with the original pride, while the superior pride reflected a moral identity that was primarily concerned with showing morality to others. Authentic pride positively foretold ethical behavior. No age-related differences were found with regard to moral identity and original and exalted pride.

Liu & Li Yuan, 2016:

(Authentic and supernatural pride as assessed by oneself, friends and strangers)

(Authentic and Hubristic Pride as Assessed by Self, Friends, and Strangers)

The study aimed at examining the relationship between self-assessments and the others' classifications of (original and topical) bragging. The study sample reached (110) participants and obtained their self-assessments and ratings by two friends and three strangers in a circular design. In addition, the social status of the participants was self-reported and their leadership style (dominance versus prestige) was assessed by friends and strangers. The results revealed that a friend's self-agreement is higher than a friend's stranger agreement on authentic boasting and a friend-stranger agreement on another person's (friend and stranger) agreement on condescending pride, indicating that authentic boasting is noticed by close friends as well as the individual himself, but the condescending pride is only visible to others. In line with this, there was also some evidence that bragging in general was closely related to social status and dominant leadership style.

<https://journals.sagepub.com/doi/abs/10.1177/1948550616649240?journalCode=sppa>

(Baron et al., 2018)):

(Moral reactions and their relationship to positive social and anti-social behavior in school-age children):

(MORAL EMOTIONS ASSOCIATED WITH PROSOCIAL AND ANTISOCIAL BEHAVIOR IN SCHOOL-AGED CHILDREN)

This study aimed to explore the main effects and interactive effects of empathy, feelings of guilt, shame, and moral pride (inherent and exorbitant) on positive and antisocial social behavior in children. The research sample reached (351) children between the ages of 10 to 14 years, who were chosen from four schools in the Basque Country (Spain). Multiple hierarchical regression models were used in statistical analyzes. RESULTS: Positive social behavior was discovered through a common reaction between empathy and moral pride, with guilt, and to a lesser or lesser degree, through shame. Regarding antisocial behavior, children with a strong tendency to guilt recorded a decrease in antisocial behavior, regardless of their levels of sympathy. However, a combination of lower sympathy and lower levels of guilt were associated with the highest levels of antisocial behavior. Regarding shame, these feelings were moderately linked to anti-social behavior.

Swaomer et al. (Sławomir et al, 2019)):

(Boasting as a case and a feature: Adapting the measure of authentic and topical boasting in the Polish environment):

(Pride as a state and as a trait: Polish adaptation of the authentic and hubristic pride scales)

The study aimed to prepare the Polish version of the authentic and topical measures of boasting. And to check the psychometric properties: consistency, internal and external honesty. The sample of the study was (210) participants between the ages of 20 and 56. The following tests were performed: The Authentic and Supremacy Boost, the Rosenberg Self-Estimation Scale and the Moral Passion Scale. The Polish adaptation of the measure of authentic and supreme pride has proven to be consistent in its measure of authentic and supreme pride. Furthermore, analyzes of the factors implemented under different methodologies confirmed the validity of the construction

for the two-dimensional dimensions. The boasting model and relationships with other psychological variables support this distinction. The results indicate the genuineness of authentic and topical measures of pride to study the manifestations of pride in Polish society.

Chapter Three: Research Methodology and Procedures:

First: Research Methodology:

The descriptive research approach was followed as an appropriate method to achieve the goals of the current research, and to complete the research procedures, the researchers followed the development studies approach, which is a method to address the problems of development. Short and studying (Katame and Barhoum, 1989: 156).

Second: Research procedures:

1. Research community:

The current research community consists of adolescent students in the following age groups: Early adolescence (12-14) years, which corresponds to the first, second and third grades, and the late adolescence (15-18) years, which corresponds to the fourth, fifth, and sixth preparatory grades, who are present in the schools of Baghdad City Next to it (Al-Karkh and Al-Rusafa) in its six directorates, and the early adulthood phase (19-30), which includes the first, second, third and fourth stages of the college at the Iraqi University for the academic year 2019/2020 and for the morning time only, and the total community number (82722) * (41465) males, And (41257) females, distributed according to the age groups specified in the research The current rate of (26440) early adolescence, and (34134) late adolescence, and (22 148) to the stage of early adulthood, and Table 1 illustrates this:

Table (1)

Research population for adolescents and adults, by school level, age, gender, education directorates, and university

total		y (30-19)		y (18-15)		y (14-12)		Age by stage and gender	
Total m	Total m	University stage		middle School		Intermediate stage		Directorate of Education	
		f	m	f	m	f	m	The Iraqi University	
2527	2718	/	/	1216	1428	1311	1290	Al-Karkh / 1	
12823	14186	/	/	7111	9090	5712	5096	Al-Karkh / 2	
7670	8627	/	/	4042	5180	3628	3447	Al-Karkh / 3	
4348	3435	/	/	2128	1689	2220	1746	Rusafa / 1	
951	779	/	/	382	371	569	408	Rusafa / 2	
813	1697	/	/	481	1016	332	681	Rusafa / 3	
5585	4725	5585	4725	/	/	/	/	scientific	Iraq
6540	5298	6540	5298	/	/	/	/	Humanitarian	
41257	41465	12125	10023	15360	18774	13772	12668	Total	
82722		22148		34134		26440		total summation	

2. The research sample:

The current sample of research was chosen by the stratified random method, in which society divides into categories, each category includes homogeneous vocabulary, and from among each category the required vocabulary is withdrawn (Al-Asadi, 2008: 96). The research sample reached (180) respondents by (60) respondents for each age group Specific, equitable between male and female, and Table (2) illustrates this.

Table (2)

Sample of research by stage, age and gender

total	Preparing students according to the academic levels						Stage
	y (30-19)		y (18-15)		y14-12)		
	f	m	f	m	f	m	
60	-	-	-	-	30	30	Medium
60	-	-	30	30	-	-	Prep
60	30	30	-	-	-	-	College
180	30	30	30	30	30	30	Total

3. The research tool: -

To complement the research procedures, and after reviewing many previous studies and literature related to the subject of the research, the researchers adjusted the "moral bragging" scale based on the measures of previous studies such as Tangney & Dearing (2002), and Tracy & Robbins (2004). , Hart & Matsuba (2007).

The scale consists of ten scenarios for visualizing ethical behavior (two scenarios represent positive ethical behavior, four scenarios representing resistance to temptation, and four other scenarios that represent pedestrian intervention). After each scenario, respondents are asked to answer eleven paragraphs (six of which represent authentic boasting, and five paragraphs represent supreme boasting). The six paragraphs of original bragging in each scenario represent the reasons for decision making as follows: - positive effects or results for others - evaluation of the work as good or right - moral luck (to be there at the right time) - making the right decision - standards of behavior - an opportunity to do good Or right. The five paragraphs of superiority bragging in each scenario of logic of decision-making are as follows: - Being wiser or more valuable than others - Leaving good impressions of others - Being superior / distinctive - Being commendable - Non-normative behavior -

Personal consistency of ethical behavior. In front of each paragraph are three alternatives (yes, perhaps, no) and their weights (3, 2, 1).

3-1-2: Logical analysis of scale paragraphs:

The logical analysis of the scale is an inevitable procedure to identify the integrity of the scale and its paragraphs on the surface in terms of matching the external appearance of the paragraph of its content. To verify this measure, the measure of moral pride was presented, in its primary form, to a group of (6) experts specialized in educational and psychological sciences (6) arbitrators (), and asked them to arbitrate the scale and express their opinions and observations on its paragraphs and alternatives and the extent of its appropriateness in measuring the studied variable and the age groups in question. . In light of the arbitrators' opinions and observations, the validity of all the paragraphs of the scale, its clarity and its ability to measure according to the specified age groups, with slight observations in the formulation of some of the paragraphs were taken.

3-1-3: Statistical analysis of scale paragraphs:

This procedure is necessary and essential, as the adoption of paragraphs with good standard characteristics makes the scale more accurate in measuring what was prepared for it, and for that, the researchers conducted a procedure that distinguished and validated the paragraph as follows:

a. Distinguishing power: -

To find the discriminatory ability of each item of the moral boasting scale, the researchers followed the method of the two extremist groups by calculating the total score for each individual of the sample on both sides of the scale (the original and the top), then arranging the grades ascending or descending and then adopting a ratio (27%) to represent each of The upper and lower groups, which are the best ratios in identifying two opposing groups in the measured feature, and accordingly the number of individuals in each of the upper and lower groups (49) was adolescents and adults out of all members of the sample of (180) individuals, then analyzed each paragraph using the T-test To my sample Two independent studies to test the significance of the differences between the two groups for each paragraph, and the calculated value is an indication of discrimination after its comparison with the theoretical value of (1,96) at

the level of significance (0.05) and a degree of freedom (96). According to this method, it was found that three of the paragraphs of the original moral pride were Its calculated value is smaller than the tabular value, thereby raising the standard of moral pride. And that two of the items of superior moral pride, the calculated value was less than the tabular value and it was also raised from the measure of superior moral pride, and Table (3) shows that.

B. Validity of paragraphs: -

The researchers have achieved this kind of honesty through the index of the relation of the degree of the paragraph to the total degree of the scale (authentic moral pride, and the superior moral pride). Pearson, who showed that all measure paragraphs are statistically significant (honest) at the level of significance (0.05) and table (4) shows that

Table 3

The calculated T value to find the significance of the differences between the mean scores of the upper and lower groups for the original and superiority boasting scale.

Value t calculate	Dawn set		High set		No. item	Boasting type
	standard deviation	SMA	standard deviation	SMA		
4.653	0.8165	2.4286	0.14286	2.9796	1	Authentic moral pride
3.741	0.57143	2.0816	0.61583	2.5306	2	
6.534	0.65335	1.898	0.54788	2.6939	3	
4.515	0.6455	2.4286	0.39983	2.9184	4	
2.652	0.57735	2.5714	0.52164	2.7551	5	
2.58	0.74688	2.3265	0.8165	2.2857	6	
0.848	0.65335	2.102	0.77097	2.2245	7	
6.127	0.43448	2.2449	0.4555	2.7959	8	
8.505	0.72139	1.9796	0.27664	2.9184	9	
5.038	0.63954	2.3878	0.30584	2.898	10	
3.834	0.64747	2.449	0.43935	2.8776	11	

4.359	0.65335	2.102	0.5969	2.6531	12
2.463	0.80337	1.9796	0.83707	2.3878	13
7.346	0.45644	2.2857	0.3312	2.8776	14
7.031	0.77482	2.0612	0.30584	2.898	15
4.862	0.71488	2.2245	0.40721	2.7959	16
4.558	0.75537	2.3673	0.30584	2.898	17
5.972	0.66112	1.9796	0.4738	2.6735	18
3.857	0.71011	2.4694	0.39983	2.9184	19
6.385	0.73482	1.9592	0.51093	2.7755	20
4.599	0.73076	2.3878	0.3438	2.9184	21
5.33	0.63954	2.3878	0.27664	2.9184	22
3.105	0.77701	1.9796	0.5744	2.4082	23
5.314	0.71488	2.2245	0.37344	2.8367	24
3.857	0.76654	2.4694	0.27664	2.9184	25
4.844	0.5662	2.3673	0.37344	2.8367	26
5.172	0.80812	1.8163	0.57956	2.551	27
5.088	0.56092	2.3469	0.37344	2.8367	28
4.667	0.64747	2.449	0.27664	2.9184	29
7.548	0.59619	2.2449	0.24223	2.9388	30
1.484	0.7296	2.2653	0.7671	2.4898	31
3.451	0.49229	2.6122	0.30584	2.898	32
1.829	0.56016	2.7551	0.27664	2.9184	33
1.345	0.50254	2.551	0.54788	2.6939	34
4.037	0.67888	2.551	0.19991	2.9592	35
2.817	0.64944	2.4898	0.4862	2.8163	36
2.728	0.68945	2.0612	0.71309	2.3061	37
3.293	0.68883	2.3265	0.59619	2.7551	38
2.644	0.66304	2.3469	0.55482	2.6735	39
2.644	0.63084	2.3469	0.59118	2.6735	40
3.367	0.6455	2.5714	0.53133	2.7347	41
2.708	0.84817	2.2245	0.68076	2.4898	42
4.849	0.77041	2.102	0.49056	2.7347	43

4.403	0.55482	2.3265	0.49915	2.7959	44		
4.086	0.61583	2.4694	0.3312	2.8776	45		
3.151	0.6455	2.4286	0.49915	2.7959	46		
6.055	0.61237	2.2857	0.39983	2.9184	47		
6.042	0.70651	2.2041	0.3312	2.8776	48		
5.64	0.63954	2.3878	0.24223	2.9388	49		
6.218	0.63554	2.3673	0.19991	2.9592	50		
5.495	1.1635	1.9796	0.27664	2.9184	51		
6.593	0.94761	1.3469	0.60959	2.4082	52		
7.141	0.96495	1.8367	0.3312	2.8776	53		
4.989	0.95654	2.0408	0.4555	2.7959	54		
2.386	0.61237	2.7143	0.24223	2.9388	55		
4.086	0.61583	2.4694	0.3312	2.8776	56		
7.199	0.70651	2.2041	0.19991	2.9592	57		
2.27	0.77097	2.2245	0.64747	2.551	58		
4.508	0.73076	2.3878	0.30584	2.898	59		
3.345	0.64286	2.4082	0.42157	2.7755	60		
5.196	0.70228	1.9184	0.5744	2.5918	1		Exalted moral pride
5.803	0.72257	1.7551	0.7047	2.5918	2		
8.756	0.68945	2.0612	0.19991	2.9592	3		
7.448	0.6876	1.8367	0.52164	2.7551	4		
7.37	0.75761	1.7347	0.54006	2.7143	5		
7.902	0.74574	1.8367	0.40721	2.7959	6		
7.854	0.57735	2	0.47201	2.8367	7		
8.674	0.64021	1.9184	0.37344	2.8367	8		
4.674	0.6876	2.1633	0.45644	2.7143	9		
5.028	0.70228	1.9184	0.57735	2.5714	10		
6.549	0.78463	1.7347	0.62543	2.6735	11		
8.845	0.70651	1.7959	0.39123	2.8163	12		
6.042	0.70651	2.2041	0.3312	2.8776	13		
6.701	0.59619	1.7551	0.57956	2.551	14		
6.825	0.70651	1.7959	0.48708	2.6327	15		

5.43	0.6455	2	0.61928	2.6939	16
8.605	0.5662	1.6327	0.5369	2.5918	17
5.622	0.70651	1.7959	0.58102	2.5306	18
11.153	0.58175	1.5102	0.52164	2.7551	19
6.1	0.72551	1.8776	0.55482	2.6735	20
3.893	0.66112	2.0204	0.58175	2.5102	21
9.13	0.66112	2.0204	0.24223	2.9388	22
6.265	0.62881	1.9796	0.59619	2.7551	23
7.339	0.62133	1.7755	0.56092	2.6531	24
3.08	0.73482	1.9592	0.63954	2.3878	25
12.791	0.57661	1.7959	0.24223	2.9388	26
5.749	0.54006	1.5714	0.71309	2.3061	27
3.696	0.58685	2.2245	0.56092	2.6531	28
7.76	0.68512	1.7755	0.46566	2.6939	29
5.628	0.57143	1.9184	0.57735	2.5714	30
6.59	0.64021	2.0816	0.40721	2.7959	31
9.216	0.74574	1.8367	0.30584	2.898	32
1.575	0.70167	2.3878	0.5744	2.5918	33
2.612	0.74173	2.3061	0.56092	2.6531	34
7.813	0.62881	2.0204	0.37344	2.8367	35
7.873	0.73598	1.7143	0.46566	2.6939	36
8.574	0.59974	1.8776	0.42157	2.7755	37
7.132	0.64021	2.0816	0.37344	2.8367	
4.87	0.8289	1.9796	0.55482	2.6735	39
4.96	0.82324	1.7755	0.58175	2.4898	40
5.84	0.81545	1.9592	0.44607	2.7347	41
7.734	0.80337	1.9796	0.27664	2.9184	42
3.99	0.9304	2.2653	0.37344	2.8367	43
1.675	0.8289	2.0204	0.73598	2.2857	44
8.177	0.77041	1.898	0.3312	2.8776	45
4.846	0.66112	2.0204	0.63084	2.6531	46

5.786	0.677	2.1429	0.40721	2.7959	47	
4.731	0.654	2.2245	0.43448	2.7551	48	
2.739	0.69742	2.1837	0.5744	2.4082	49	
4.355	0.82324	2.2245	0.40721	2.7959	50	

Table (4)

Parameter correlation coefficients with the overall score of the original and orthogonal boasting scale *

Paragraph correlation coefficient with the overall degree of exalted moral pride	s	Paragraph correlation coefficient with the overall degree of original moral pride	s
0.706	1	0.340	1
0.710	2	0.388	2
0.331	3	0.483	3
0.453	4	0.423	4
0.258	5	0.461	5
0.550	6	0.401	6
0.196	7	0.474	7
0.615	8	0.275	8
0.643	9	0.517	9
0.543	10	0.531	10
0.526	11	0.556	11
0.428	12	0.505	12
0.450	13	0.486	13
0.287	14	0.439	14
0.721	15	0.349	15
0.229	16	0.353	16
0.460	17	0.356	17
0.639	18	0.451	18
0.527	19	0.264	19
0.714	20	0.402	20

0.620	21	0,707	21
0.280	22	0,702	22
0.262	23	0,494	23
0.778	24	0,725	24
0.636	25	0,699	25
0.700	26	0,522	26
0.620	27	0,409	27
0.523	28	0,644	28
0.383	29	0,662	29
0.567	30	0,621	30
0.404	31	0,635	31
0.226	32	0,655	32
0.715	33	0,697	33
0.400	34	0,184	34
0.440	35	0,205	35
0.235	36	0,390	36
0.216	37	0,299	37
0.286	38	0,589	38
0.230	39	0,304	39
0.562	40	0,184	40
0.339	41	0,238	41
0.310	42	0,308	42
0.693	43	0,623	43
0,538	44	0,181	44
0,653	45	0,190	45
0,418	46	0,188	46
0,744	47	0,183	47
0,796	48	0,515	48
		0,639	49
		0,373	50
		0,627	51
		0,559	52

		0,583	53
		0,313	54
		0,459	55
		0,565	56
		0,670	57

* The critical value of the Pearson correlation coefficient at the significance level (0.05) and the degree of freedom (178) = (0.82)

T. The relationship of the degree of original moral pride with the degree of prestigious moral pride:

This type of honesty was found by extracting the correlation between individuals' scores on the original bragging field and their scores on the spontaneous bragging field. The correlation coefficient value between the two domains using Pearson correlation coefficient was (0.17), which is smaller than the tabular T value of (1.97) The level of significance (0.05) and the degree of freedom (178), and this applies to the viewpoint of the theory adopted, which indicated that the two fields are independent.

2: The standard characteristics of the standards of authentic moral pride, and exuberant moral pride:

3-2-1: Honesty: -

The researchers found two indicators of honesty as follows:

a. Apparent honesty: The researchers achieved this kind of honesty by presenting the test items to a group of arbitrators specialized in psychological sciences to judge the validity of the scale in its ability to measure the studied variable and the amount of its representation of the content to be measured, and in light of the opinions of the arbitrators and their observations, all the paragraphs of the scale were accepted according to an agreement 100%.

B. Sincerity of construction: the two researchers investigated this type of honesty through the procedures for distinguishing paragraphs, the relationship of the paragraph to the total sum of the scale (inherent bragging and superior pride), and the relationship of the field to the other domain.

2-3-2: Reliability:

The stability of the scale was verified in two ways: the retest and the alpha-Kronbach laboratories, as follows:

a. Test method - retest:

This method refers to the stability of the responses of individuals over time, meaning that whenever the choice is applied, it gives close results. The researchers have achieved stability in this way by applying the measures of authentic moral pride, and the pride of moral pride on a sample of (60) adolescents and adults of both sexes and by (20) respondents for each specific age group, then re-applied to them after about two weeks, and after completion From the application, the stability of the scale was calculated by finding the Pearson correlation coefficient between the two application scales, and Table (5) shows that:

B. Alpha Cronback method for internal consistency: -

This method deals with the responses of the individual sample on each of the paragraphs of the scale to identify the consistency and consistency of these answers across the whole paragraphs of the scale and to verify the stability of the scale in this way, the alpha-kronbak equation relied on the degrees of the members of the stability sample (mentioned male) in the first application, Table (5) illustrates this:

Table (5)

Evaluate the stability coefficients using the two replay and Alpha Cronbach methods

Stability type		Boasting type
Alpha Kronbach	exam repetition	
0.72	0,83	Moral boast
0.76	0,79	Thoroughbred

Final description of scale:

The scale consists of ten scenarios for visualizing ethical behavior (two scenarios represent positive ethical behavior, four scenarios represent resistance to temptation, and four scenarios represent passive intervention). After each scenario, respondents

are asked to answer eleven paragraphs (six of which measure authentic moral pride, and five paragraphs measure exalted moral pride). And that the original moral pride, and the arrogant moral pride are dealt with independently, thus the highest degree that the respondent can get on the paragraphs of the original moral pride is (171) and the lowest degree (57) and the hypothetical average (114). And the highest degree that the respondent can obtain on paragraphs The moral exalted pride is (144), the lowest degree (48), and the hypothetical average (96). In front of each paragraph are three alternatives (yes, perhaps, no) and their weights (3, 2, 1).

3-4: Statistical means:

To achieve the goals of the current research and to reach its results, the researcher used a set of appropriate statistical means through the use of the Statistical Bag for Social Sciences (SPSS) as follows:

1. Pearson Correlation Coefficient: To achieve the following:

Find the correlation between the vertebra score and the overall scale of the scale.

Find the correlation between the field score in the other domain.

Find the stability method by re-testing the scale.

2. The Fakronback equation to find consistency with internal consistency.

3. T-test for two independent samples to extract distinction using the two extremes groups.

4. T-test for one sample to identify the authentic and exalted moral boasting.

5. Analysis of bilateral variance to identify the significance of the differences in the original and exalted moral pride, according to the age and gender variables and the interaction between them.

6. Fischer equation to track differences between averages.

Chapter Four: Presenting and discussing the results:

The current chapter includes a presentation of the results according to the objectives of the research, its interpretation and discussion, as well as coming up with a set of conclusions, recommendations and proposals, as follows:

The first goal: moral pride in adolescents and adults, according to the following changes:

a. The type of moral boasting (authentic boasting / top boasting).

To achieve the first goal and after collecting the data obtained from applying the measure of moral pride in its two sides (original bragging, and arrogant pride) on adolescents and adults (male and female), statistical treatments indicate that the arithmetic mean of the original moral pride (152,05), and the arithmetic mean of arrogant moral pride (116,56), while the theoretical mean for the original bragging (114) and the theoretical mean for the superior bragging (96), and when comparing the arithmetic mean with the theoretical mean by T-test for one sample, it was found that the calculated T value of the original moral bragging (41,77) and the T-value As a matter of superior pride (17,48) is greater than the theoretical T value of (1.96) at the degree of freedom (179) and the level of significance (0.05), and this means that there is a difference in the original and exemplary moral pride and in favor of the sample in the sense that they have an authentic and arrogant pride and the table (6) This explains:

Table (6)

Mathematical Averages for Adolescents and Adults' Scores and Standard Deviations on Authentic and Superior Moral Pride and T-Test T Sample Values for One Sample

indication	Value t		Hypothetical mean	standard deviation	SMA	Kind of moral pride
	table	calculate				
sign	1,96	41,77	114	12,22	152,05	Authentic bragging
		17,48	96	15,78	116,56	Pride-bragging

B. Age: early adolescence (12-14) years, late (15-18) years, early adulthood (19-30) years:

The use of the T-test for one sample showed that the differences between the calculated and theoretical mean in the original and topical moral bragging among adolescents and adults in the age groups (12-14) years, (15-18) years, (19-30) years are statistically significant, since the values were The calculated T number is greater than the tabular T value (²) in all ages, Table (7), and the graphs (1, 2) show that:

Table (7)

Mathematical Averages for Adolescents and Adults' Scores and Standard Deviations on Authentic and Superior Moral Pride and T-Test T Sample Values for One Sample

indication calculate	Value t		Hypothetical mean	standard deviation	SMA	age categories	Kind of moral pride
	table	calculate					
sign		22,99	114	11,001	146,66	y (14-12)	Authentic moral pride
sign		14,017		10,149	132,36	y (18-15)	
sign		10,87		9,760	127,70	y (30-19)	
sign		6,45	96	13,15	106,96	y (14-12)	Exalted moral pride
sign		11,04		16,11	111,73	y (18-15)	
sign		7,56		14,38	116,50	y (30-19)	

(²) Table value (1.684) at (0.05) degrees of freedom (39).

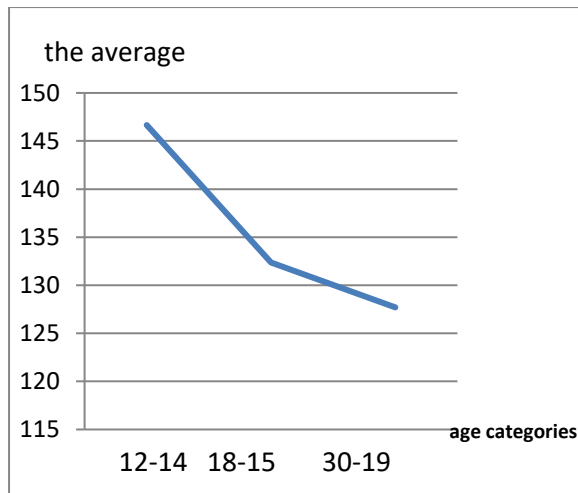


Figure 1

Authentic moral pride by age

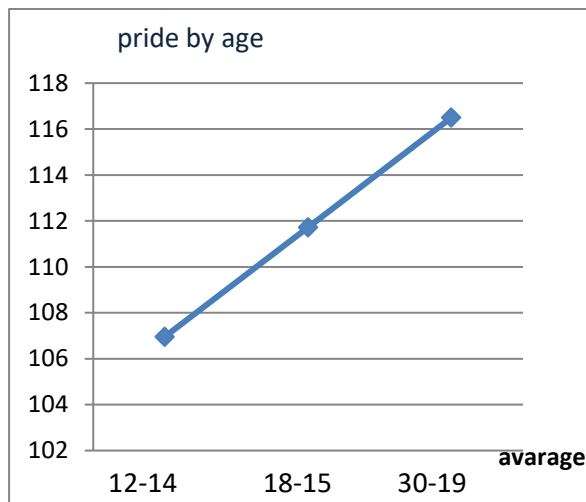


Figure 2

Exalted moral pride by age

T. Gender (male / female)

The use of the T-test for one sample showed that the differences between the calculated averages and the theoretical mean for the degrees of all males on the paragraphs of the original moral pride and the superior moral pride are statistically significant, as the calculated T values were greater than the tabular T value (³). The differences between the calculated averages and the theoretical mean for the female

grades were all statistically significant as well, and Table (8) and the graphs (3 and 3) illustrate this:

Table (8)

Average scores of adolescents and adults on authentic and exalted moral bragging and their standard deviations and T-values according to the gender variable

indication	Value t		Hypothetical mean	standard deviation	SMA	sex	age categories	Kind of moral pride
	table	calculate						
sign		15,42	114	11,45	146,26	m	y (14-12)	Authentic moral pride Exalted moral pride
sign		16,91		10,70	147,06	f		
sign		11,52		9,85	134,73	m	y (18-15)	
sign		8,72		10,04	130,00	f		
sign		10,41		8,93	131,00	m	y (30-19)	
sign		5,95		9,56	124,40	f		
sign		5,65		13,69	110,133	m	y (14-12)	Kind of moral pride
sign		3,56		11,98	103,80	f		
sign		4,29		16,58	109,00	m	y (18-15)	
sign		6,55		15,41	114,46	f		
sign		7,43		15,62	117,20	m	y (30-19)	
sign		8,17		13,26	115,80	f		

⁽³⁾ Table value (2.758) at (0.05) degrees of freedom (29).

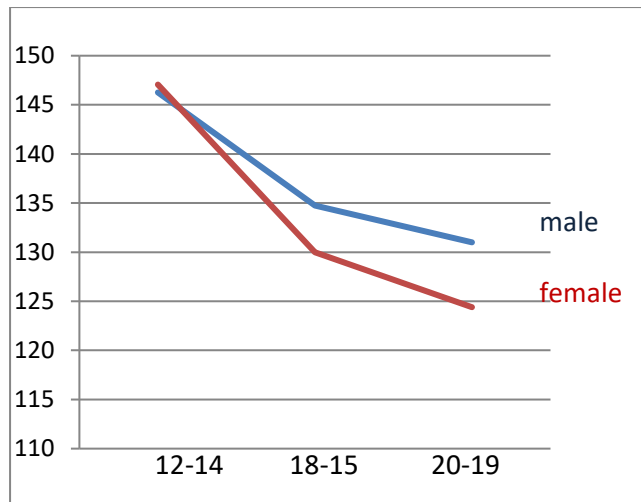


Figure 3

Authentic moral pride by gender

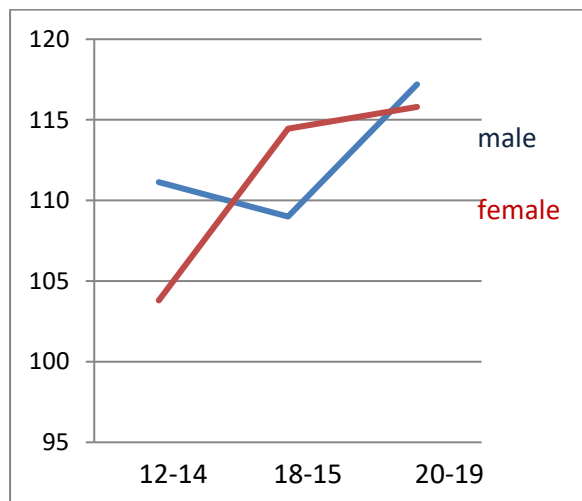


Figure 4

Exalted moral pride by gender

The second objective: the significance of the differences in the original moral pride among adolescents and adults, according to age, gender, and the interaction between them:

Binary variance analysis was used in a reaction to find the differences between age and sex and the interaction between them in the original moral bragging, and the results showed that there are differences in the age variable, as the calculated percentage percentage is (6,293) greater than the attentive F ratio (5,83) at the level of

significance (0, 05) Two degrees of freedom (2, 174). There is an interaction between these two variables, and there are no differences attributed to the gender variable, as the calculated Faya values were less than the tabular F value (⁴), and Table (9) illustrates this.

Table 9

Results of a binary variance analysis of the original moral bragging of the age and gender variables and their interaction

indication	Ratio f	Average squares	Degree of free	Sum of squares	Source of the dirt
sign	0,201	2945,572	2	5891,144	Age
Not sign	6,293	93,889	1	93,889	Sex
sign	5,831	2729,572	2	5459,144	Age x gender
		468,100	174	81449,400	The error
			180	3248780,00	The all

(⁴) The table value (5.83) at the level (0.05) with a degree of freedom (2, 1).

To find out the significance of the differences in favor of any age, a Chevy test was used for the dimensional comparisons. The following results appeared, and Table (10) shows that:

Table (10)

Chevy values for dimensional comparisons of differences between ages

y (30-18)	y (18-15)	y (14-12)	ages
-	4,61	-	y (14-12)
-	-	9,15	y18-15)
-	9,15	13,766	y (30-19)

It is clear from the above table that there are statistically significant differences according to age and in favor of the oldest age.

Second. Significance of differences in adrenal and moral pride in adolescents and adults, according to age, gender and interaction between them:

The use of a binary variance analysis with a reaction to extract the significance of differences in the superficial moral bragging showed that there are no significant differences in it according to the age and gender variables, in addition to that there is no interaction between these two variables in adolescents and adults, as the calculated Faya values were less than the F static value (⁵), Table (11) illustrates this:

Table (11)

Results of a binary variance analysis of the superficial moral pride of the age and gender variables and their interaction

indication	Ratio f	Average squares	Degree of free	Sum of squares	Source of the dirt
Not sign	0.308	68.039	2	135.078	Age
Not sign	0.368	81.339	1	71.329	Sex
Not sign	1.916	635.106	2	1290.211	Age x gender
		211.230	174	38494.033	The error
			180	362497.000	The all

(⁵) The table value (5.83) at the level (0.05) with a degree of freedom (2, 1).

Interpretation and discussion of results:

The results showed that adolescents and adults in the age groups: ((12-14) years, (15-18) years, and (19-30) years) possess higher levels of authentic and reasoning moral pride, and this result is consistent with the study of Liu and Li Yuan (2016), and the study of Sawmair et al. (2019), as well as consistent with the adopted theory (Tracy and Robins Theory, 2003) which indicated that the aftermaths of original and arrogant pride do not differ with the types of events that motivate them and both occur after successes in different fields (an example of this is academic success) And the athlete and the sense of physical forces for young people and changes in puberty for adolescents) which is the method that p Either successes are appreciated, whether they

are attributable to stable versus unstable reasons, which play a role in determining any manifestation of pride that is likely to occur.

Second: The effect of the variables of age and gender on the development of authentic and exemplary moral pride among adolescents and adults:

The results showed that the original moral bragging takes an evolutionary path when advancing with age and in favor of the oldest age, and this result is consistent with the study of Tobias, Victorian (2015), and the study of Barron et al. (2018) and also this result is consistent with what was shown by the evolutionary theory that indicated that moral values and concepts It grows positively with the development of mental and cognitive processes. The Kuhan study (1977) revealed a positive relationship between cognitive development and the decision to make moral pride. The researchers believe that the feeling of the members of the sample of the original moral pride is due to the social status or status that adolescents and adults enjoy whenever they age as a result of their capabilities and their capabilities reached after successes in the field of knowledge, activity, and physical vitality, and they feel that they have a great place in society and are skilled in their field of work and feel Greatness and pride and their sense of superiority over others and that others are less than them in the cognitive side and physical forces. This is consistent with what Harry & Van Vugt (2006) indicated, which indicated that feelings of pride may form proud individuals with increasing levels of status and social acceptance, and he says (I feel proud that I must be adept at the thing that makes others respect me). Such knowledge in turn allows individuals to take advantage of the higher position of their success in addition to the job of feelings of pride is to promote and stimulate socially evaluated behaviors that are motivated by emotion so the individual strives to be accomplished to be (a good person) or treat others well to him because doing so makes him proud of himself so individuals feel that they perform this Acts e Entitlement to social status

The results also showed that there are no differences between males and females in the development of exalted moral pride, and the researchers believe that this may be due to the availability of cultural opportunities and equal education for males and females for adolescents and adults. The results also indicated that there is no interaction in the degrees of individuals 'performance on the moral superiority between the variables of age and gender, and this result is confirmation of the

previous results that the development of the moral superiority is not affected by the age of the individual and his gender in the early years, from the stages of adolescence and early adulthood.

Conclusions

In light of the research results, the following can be concluded:

1. Adolescents and adults in the age groups (12-14) years, (15-18) years (19-30) years possess authentic and exalted moral bragging.
2. The development of authentic and arrogant moral bragging is not affected by the individual social type (male / female).
3. Adolescent and moral pride in adolescents and adults takes an evolutionary path of aging and for the benefit of older age.
4. Age and gender variables interact with authentic moral pride in adolescence and adulthood.
5. The supreme moral pride of adolescents and adults does not take an evolutionary path of aging.
6. The age and gender variables do not interact with the arrogant moral pride in adolescence and adulthood.

Recommendations:

1. Paying attention to activities that enhance the development of self-awareness among students and train them in self-awareness skills and control their emotions, as it promotes the possession of authentic moral pride.
2. The state's institutions with its educational, educational and cultural system and religious institutions must rise through socialization and education to reduce moral and exuberant pride.
3. The necessity of adopting an organizational culture that emphasizes moral values and standards and disseminating them within the school and college in a way that places moral values at the top of the organizational ladder.

4. The audio-visual and print media networks embrace the spread of ideas of authentic moral pride among the people of one community.

Suggestions:

1. Conducting a study on the development of authentic and exhilarating moral pride for childhood.
2. Conducting a study to search for the relationship between authentic and arrogant moral pride and self-awareness.
3. Conducting a similar study for the current research dealing with other groups of society (such as celebrities, athletes and artists, as well as community elders and elders, and teaching professors with practical titles (professor and assistant professor)).

Sources:

Arab sources:

Abu Ghazal, Muawiyah Mahmoud. (2008). Human development, Dar Al-Masirah: Jordan.

Al-Asadi, Saeed Jassim. (2008). Research ethics in the humanities, social and educational sciences, Basra: The Warth Cultural Foundation.

Piaget, Jan. (1986). The child's mental development, translation: Samir Ali, Child Culture House: Iraq.

Hassan, Shafiq. (1989). Fundamentals of Evolutionary Psychology, Al-Raed Library: Amman.

Al-Anzi, Saad and Nima, Nagham Hussein. (2009). Logic in the Philosophy of Moral Behavior in Business Organizations, Journal of Economic and Administrative Sciences, College of Management and Economics - University of Baghdad, Volume 15, No. 5

Katame, Naifeh and Barhoum, Muhammad (1989). Child study methods, Amman: Dar Al-Shorouk.

Melhem, Sami Muhammad. (2002). *Research Methods in Education and Psychology*, Amman: Dar Al-Masirah.

English sources:

- Ashton C.E , & Tracy J. L,(2012), *Pride and Prejudice: How Feelings About the Self Influence Judgments of Others*, *Personality and Social Psychology Bulletin* © 2012 by the Society for Personality and Social Psychology, Inc Reprints and permission: [sagepub . com/journals Permissions .nav](http://sagepub.com/journalsPermissions.nav).
- Barrett KC. (1995). A functionalist approach to shame and guilt. See Tangney & Fischer 1995, pp. 25–63.
- - Campos, J. J. (1995). Foreword. In J. P. Tangney & K. W. Fischer (Eds.), *Self-conscious emotions: The psychology of shame, guilt, embarrassment, and pride* (pp. ix–xi). New York: Guilford.
- Eisenberg. N. (2000): *Emotion, regulation, and moral development*. *Annual Review of Psychology*.
- Ellsworth, P. C.,&Smith, C. A. (1988). Shades of joy: Patterns of appraisal differentiating pleasant emotions. *Cognition and Emotion*, 2, 301–331.
- Flanagan, O. (1991). *Science of Mind* (2nd ed.). Cambridge, MA: MIT Press.
- Gomez – Mejia, Luis R., Balkin, David B. & cardy, Robert L. (2005). *Management*, McGraw – Hill, Inc., 2nd ed., New York, USA.
- Graham. S. (1988). Children are developing understanding of the motivational role of affect: An attribution analysis. *Cognitive development*. University of California, Los Angeles
- Graham, S., & Weiner, B. (1986). From an attributional theory of emotion to developmental psychology: A round-trip ticket? *Social Cognition*, 4, 152–179.
- Hardy, C.L., & Van Vugt, M. (2006). Nice guys finish first:The competitive Altruism hypothesis. *Personality and Social Psychology Bulletin*.
- - Hart, D., & Karmel, M. P. (1996). Self-awareness and self knowledge in humans, apes, and monkeys. In A. E. Russon, K. A. Bard,& S. T. Parker (Eds.), *Reaching into thought: The minds of the great apes* (pp. 325–347). Cambridge, England: Cambridge University Press.
- - Hart, D., & Matsuba, M. K. (2007):The development of pride and moral self. In *The self conscious emotions: Theory and research*. New York: Guilford University **Guilford University Press. Hurlock, E. B**

- . - Harter, S. (1983). Developmental perspective on the self-system. In P. H. Mussen (Series Ed.) & E. M. Hetherington (Vol. Ed.), *Handbook of child psychology: Vol. 4. Socialization, personality, and social development* (4th ed., pp. 275–385). New York: Wiley.
- - Leary, M. R., Tambor, E. S., Terdal, S. K., & Downs, D. L. (1995). Self-esteem as an interpersonal monitor: The sociometer hypothesis, *Journal of Personality and Social Psychology*.
- Lewis, M. (2000): *Self-conscious emotions, Embarrassment, pride, shame, and guilt*. In). New York.
- Lewis, M., & Ramsay, D. (2002). Cortisol response to embarrassment and shame. *Child Development*, 73, 1034–1045.
- Mascolo MF, Fischer KW.1995. Developmental transformations in appraisals for pride,
- Matsumoto, D. (2008). The spontaneous display of pride and shame: Evidence for biologically innate nonverbal displays. *Proceedings of the National Academy of Sciences*.
- Morf, C. C., & Rhodewalt, F. (2001). Unraveling the paradoxes of narcissism: A dynamic self-regulatory processing model. *Journal of Psychological Inquiry*, U.S.A .
- - Press. Tangney, J. P., Stuewig, J., & Mashek, D. J. (2007): *Moral emotions and moral behavior*. *Annual Review of Psychology*.
- Starr, D. & Goldstein, Harris S. (2003): *Human development and behavior psychology in nursing*. (red. ed.), Springer publishing company ,New York
- - Stipek, D., Recchia, S., & McClintic, S. (1992). Self-evaluation in young children, *Monographs of the Society for Research in Child Development*
- - Tangney JP. 1990. Assessing individual differences in proneness to shame and guilt: development of the Self-Conscious Affect and Attribution Inventory. *J. Personal. Soc. Psychol.* 59:102–11.
- Tangney, J. P., & Dearing, R. L. (2002): *Shame and guilt*. New York: The Guilford
- - Tracy , J, Robins, R. W., & Trzesniewski, K. H. (2009). Authentic and hubristic pride: The affective core of self-esteem and narcissism. *Self and Identity*, Publisher Psychology Press Informa Ltd Registered in England and

Wales Register Number: 1072954 Registered office: Mortimer House, 37-41 Mortimer Street, London W1T 3JH, UK.

- Tracy JL, Robins RW. 2006. Appraisal antecedents of shame, guilt, and pride: support for theoretical model. *Personal. Soc. Psychol. Bull.* In press.
- Tracy JL, Robins RW, Lagattuta KH (2005). Can children recognize pride? *Emotion (Washington, D.C.)*. 5: 251-7.
- Tracy, J. & Robins, R. W. (2004): Show your pride: Evidence for a discrete emotion expression. *Psychological Science*.
- - Tracy, J. L., & Robins, R. W. (2003). "Death of a (narcissistic) salesman": An integrative model of fragile self-esteem. *Psychological Inquiry*, Mortimer Street, London. Tracy,
- Tracy, J., & Robins, R. W. (2007): The psychological structure of pride, A tale of two facets. *Journal of Personality and Social Psychology*.
- Tracy, J., Shariff, A. F., & Cheng, J. T. (2010): A naturalist's view of pride. *Emotion Review* (2).
- - Verbeke, W., Belschak, F., & Bagozzi, R. P. (2004). The adaptive consequences of pride in personal selling. *Journal of the Academy of Marketing Science*.
- Weiner, B. (1985). An attributional theory of achievement motivation and emotion. *Psychological Review*, 92, 548–573.
- <https://journals.sagepub.com/doi/abs/10.1177/1948550616649240?journalCode=sppa>