Cynicism And its Relationship with Moral Exclusion Among University Students

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Abstract: The environment is one of the important factors in formation and figuration the human behavior, and the the Iraqi individual’s experiences are rich of negative factors that were formed by many factors: growth of terrorism and financial and administrative corruption, an increase in juvenile delinquency and begging, prostitution, anxiety about the future, loss of motivation, and a heightened sense of isolation caused on the absence of connection of the outside world, cultural and scientific deterioration, with the exploitation, social violence, theft, and family collapse, Cynicism within societies and organizations has aroused the interest of researchers and academics recently. The current research aims to identify: 1. The level of cynicism among university students, and 2. The difference significance in the Cynicism according to the gender variable (male-female) among university students, 3. The level of moral exclusion among university students, and 4. The difference significance of the in moral exclusion according to the gender variable (male-female) among university students. The total score obtained by the respondent (student) on the scale of Cynicism in the current research.

Keywords: Cynicism, Moral Exclusion, Psychoanalytic theory

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1. Introduction:

1.1 Theoretical framework: Cynicism

Cynicism from the beginning represents a lifestyle and philosophy too. Cynics believe that people's habits are abnormal and should be avoided as much as possible, and in the context of the progress that was taking place in life and within the framework of rejecting social norms, the cynics used to wear rough and drink liquids with their hands to they did not take water glasses as a means. The Greek philosopher (Diogenes) represents the spiritual father of the ideas of this school, who was famous for carrying a lamp in the sunlight, claiming him to search for a sincere and loyal man, and the ancient Greek Cynics were imitating the people who despised any civil-social institution (Delken, 2004: 12).

1.2 Theoretical foundations of the Cynicism concept: Psychoanalytic theory

Freud sees in his early theory that most aspects of human behavior are motivated by two important instinctive, the motivation of sex and the motivation of aggression, and emphasizes the importance of the role of early childhood experiences that may generate frustration and despair, and this determines the future behavior of the individual as if the individual is cynical, as the concept of unconscious motivation To explain the behavior of an individual without being able to identify or know the motives behind this behavior. Freud explains this phenomenon with the repression concept to avoid the necessity of researching on an emotional level, for reasons related to the lack of appropriate opportunities to achieve it at this level. The opportunity may be in the form of emptying the capabilities acquired by the individual through suppression and these components appear subconsciously when interacting with a specific situation in which the individual appears Cynicism. According to Freud's theory, a kind of interaction takes place between early childhood experiences and the pent-unconscious desires caused by the motivations of sex and aggression, as parents and other adults prevent children from freely expressing the specific behavior of these two motivations, which forces these children to suppress this behavior and deposit it in the unconscious store. However, the process does not end there, but Repressing processes do not lead to ending the effectiveness of the sex and aggression motivations and their impact on behavior in an absolute way, but rather they exercise their effect in

determining behavior at an unconscious level, as the needs, desires and suppresses motivations with other persuasive behavioral forms. Sometimes practicing some patterns of verbal behavior directed towards others, the institution or society. Therefore, many behavioral patterns that appear on the face of them to be inappropriate or unreasonable can be explained by unconscious motives far from the individual’s awareness and consciousness as a result of accumulating previous experiences of weak confidence and dissatisfaction, and here can be explained verbal behavior that tries to harm others by assault and mockery that is one of the forms of Cynicism (Nashwati, 1985, p. 216).

Cynicism may be part of the character's central structure, which is represented by the Id, which interacts with the ego to ensure the defense of the character and who works according to the principle of reality in order to achieve a percentage of balance resulting from the negative state of despair, frustration and weak confidence, in other words it may be Cynicism as a self-defense mechanism. Freud believes that in order to protect himself, he works to displace the death instinct to others as an alternative to himself that is threatened with annihilation, as taunting is a shift in the energy of the death instinct from the self to the outside, either in a socially acceptable way such as sports activities or it is unacceptable as insults and quarrels and hurting others or can Cynicism is a catharsis process whereby destructive behavior is weakened and replaced with a less destructive expression of emotional feelings (Freud, 1940, p14).

1.3 Wiener’s theory of attribution of the social motivation (Weiner 1985)

In his theory (1985 Weiner) he states that we make provisions for liability based on the causal dimensions of Locus and controllability. The position indicates whether we realize that the cause of the event is due to internal or external factors. For example, in the context of a community-individual relationship, a negative event in the community (such as a deteriorating security situation) will be assessed negatively by the individual if the event is attributable to internal or external factors. Perhaps the individual attributes the deteriorating security situation to the fact that the individual himself, and that he (that is, the individual) does not report suspicious cases (internal), or that the security forces do not play their role well (external). Alternatively, one can attribute the deterioration of the security situation to the interference of external forces that cause this, the cause of which originates from outside the society (external position). Since cases of failure are always attributed to external causes or factors, cynicism is in the form of directing negative criticisms of the security forces as an external reason for the deterioration of security (Atawi, 2012: 30). Weiner's theory (1985 Weiner) states that we also develop predictions based on another causal dimension: Reliability. Persistence indicates that the event may occur again in the future. And judgments based on the causal dimension of persistence are related to expectations of similar future events. (Eaton, 2000, p14)

In Wiener's model (1985), attribution situations that lead to the realization that an organization is responsible for a negative event can result in individual blame for the organization. In positional approaches to organizational Cynicism, the assumption is that regulation plays a major role in the development of Cynicism. So, what is implicit in this topic is the opinion that the institution is to contain for the negative event (events); and if the individuals do not contain the institution (i.e. they do not judge it as being responsible for the event), it is possible that they will not become Cynics about it (Al-Atawi, 2012, 37).

1.4 Attitude Theory

(Pratkanis & Greenwald) viewed trends as cognitive representations that play a vital role in connecting the individual to the social world. The behavioral, cognitive, and emotional correlations of trends have been influential from the first beginning of research on the concept (James, 2005, p13). Cynicism can be the product of negative types that are formed through stereotypes and trends regarding the social world .... Just as the natural environment has its effect on cognitive schemes related to it, the trends and the social counterpart of these schemes are influenced by cultural forces that extend from the level of interpersonal interactions to a level of General Culture and these influences are reflected on the differences between individuals and differences between cultures, and for this the level of cynicism differs from one individual to another and from one culture to another, (Culikan, 2003, p. 215). Emotional precedents can be distinguished or precede the formation of attitudes, cognitive and behavioral
trends, and this can also be done with regard to the consequences that follow the formation of emotional, cognitive and behavioral trends of the direction (Olivia, 2010, p. 118)

1.5 Second: Moral exclusion:

Moral exclusion occurs in a variety of social contexts, and the common aspect of it is that they put individuals outside the administration of justice, and those who are morally excluded are seen as not worthy of attention or as ineffective, unlike many related topics that focus on the act of harm (Opotow, 1990: 14). The researches presented the concept of moral exclusion is divided into two parts, one concerned with the emergence and development of moral exclusion in individuals, and the other section concerned with the emergence of moral exclusion in society (Opotow, 1990: 21). Among those who studied moral exclusion in society: (Bar-Tal, 1990), using the concept of legitim tendency, which is the individual’s classification into negative groups and studied moral exclusion from the stand point of intolerance and stereotypes (Bar-Tal, 1990: 81). As for (Tyler, 1990) he provided experimental data that study the psychological origins of the moral limits of individuals. (Tyler, 1990: 94).

1.6 Susan Abbot’s theory of moral exclusion

(Opotow, 1990) in its interpretation of the concept of "moral exclusion" is based on the concept of justice, as it believes that everyone has some beliefs about certain types of social groups that should be treated fairly, because justice considerations and moral values do not apply to the highest of those groups that are within The boundaries of justice that we believe in. It describes the scope of justice as dichotomous, i.e. the individual is either inside or outside the extent of justice depending on many factors that define it, such as social values that range from good and bad, as “Opotow” indicates that we to some extent build our moral rules but the prevailing cultural norms also form our beliefs about the categories that we have the right to be treated fairly, and then determine the scope of justice from the prevailing social system, which also determines our relationships with others and their beliefs about their entitlements, the moral values and the express or implicit perceptions, ideas, and behaviors that the individual acquires through the influences he is exposed to. Positive or negative and then determine its ideas, trends, methods and means to deal with others (Opotwo, 1990: p6).

2.Methodology

2.1 Research population

The current research population consisted of colleges students of Baghdad University (Al-JadiriyaCampus), who numbered (15208) * for the academic year 2018-2019 distributed on (9) scientific and human colleges (6653) of males and (8555) of females.

2.2 The research sample:

The researcher has relied on selecting his research sample on the random and stratified method, as the number of the individuals of this sample reached (150) male and female students who were chosen from four colleges at the University of Baghdad: (College of Political Sciences, Mass Communication, Engineering, and Science), distributed according to The variables of college, gender, and table (1) show that.

<table>
<thead>
<tr>
<th>Serial</th>
<th>College</th>
<th>Gender</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>1</td>
<td>Engineering</td>
<td>16</td>
<td>21</td>
</tr>
<tr>
<td>2</td>
<td>Science</td>
<td>18</td>
<td>23</td>
</tr>
<tr>
<td>3</td>
<td>Mas Communication</td>
<td>19</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>Political Sciences</td>
<td>18</td>
<td>20</td>
</tr>
</tbody>
</table>
3. Research instrumentation

3.1 Cynicism Scale:

The researcher adopted the scale of cynicism prepared by (Al-Ghurery 2014) according to the standpoint of (Anderson and Batman 1997)(*), as the scale consisted of (48) paragraphs corresponding to five alternatives: (completely agree, agree, I do not think, reject, reject completely) and offset by a scale of (1,2,3,4,5) for the positive paragraphs and (5,4,3,2,1) for the negative paragraphs. below is a review of the procedures.

3.2 Validity of paragraphs (Face Validity)

Paragraphs of the scale were presented to a group of specialists in education and psychology to determine the validity of its paragraphs, and in the light of the opinions of experts, the paragraphs that obtained an agreement rate of 80% or more were retained and accordingly, all the paragraphs of the cynicism were retained with some minor modifications, Thus, the scale is composed of (48) paragraphs.

3.3 Statistical analysis of paragraphs

Due to the passage of more than (5 years) on the construction of the scale by (Al-Ghurery 2014), the researcher decided to repeat the procedures for statistical analysis of the paragraphs of the scale to ensure its validity in the application. The scale of cynicism was applied in its initial form to (200) students and this sample was approved for the purposes of statistical analysis of the paragraphs In order to keep the good paragraphs in the scale, the two extremes groups method was used as a procedure for analyzing the paragraphs, by determining the total score for each form, and arranging the forms from the highest degree to the lowest degree of the scale and then assigning 27% of the forms that have the highest degrees in the scale and 27% Of the forms that obtained the lower grades, and the number of forms in each group was (54) forms, then the T-test was applied to two independent samples to test the difference between the average scores of the upper group and the lower group in each paragraph of the scale, and the T-value was considered an indicator to distinguish each paragraph by comparing it with the tabular value of (1,96) All of the paragraphs were distinct except for paragraphs (3, 11, 12, 28) at the level of significance (0.05) and degree of freedom (106), thus the scale in its final form consisted of (44) paragraphs, and table (2) show that.

Table (2): The table showing the discriminatory power of the cynicism paragraphs

<table>
<thead>
<tr>
<th>Calculated T value</th>
<th>Lower group</th>
<th>Upper group</th>
<th>S</th>
<th>Calculated T value</th>
<th>Lower group</th>
<th>Upper group</th>
<th>S</th>
</tr>
</thead>
<tbody>
<tr>
<td>standard deviation</td>
<td>Arithmeti c average</td>
<td>standard deviation</td>
<td>Arithmetic average</td>
<td>2</td>
<td>standard deviation</td>
<td>Arithmeti c average</td>
<td>standard deviation</td>
</tr>
<tr>
<td>15.6</td>
<td>1.01</td>
<td>1.9</td>
<td>1.99</td>
<td>4.09</td>
<td>2</td>
<td>9.06</td>
<td>1.30</td>
</tr>
<tr>
<td>12.41</td>
<td>1.72</td>
<td>1.30</td>
<td>1.79</td>
<td>3.41</td>
<td>2</td>
<td>12.45</td>
<td>1.34</td>
</tr>
<tr>
<td>15.35</td>
<td>1.72</td>
<td>1.30</td>
<td>1.27</td>
<td>3.45</td>
<td>2</td>
<td>0.52</td>
<td>1.04</td>
</tr>
<tr>
<td>1.17</td>
<td>1.98</td>
<td>3.9</td>
<td>1.63</td>
<td>3.63</td>
<td>2</td>
<td>6.06</td>
<td>1.72</td>
</tr>
<tr>
<td>10.6</td>
<td>1.16</td>
<td>1.33</td>
<td>1.97</td>
<td>3.11</td>
<td>2</td>
<td>10.28</td>
<td>1.29</td>
</tr>
<tr>
<td>12.5</td>
<td>1.67</td>
<td>2.20</td>
<td>1.21</td>
<td>3.96</td>
<td>3</td>
<td>8.84</td>
<td>1.53</td>
</tr>
<tr>
<td>11.4</td>
<td>1.46</td>
<td>1.22</td>
<td>1.17</td>
<td>3.55</td>
<td>3</td>
<td>12.4</td>
<td>1.05</td>
</tr>
</tbody>
</table>

The researcher used the Pearson correlation coefficient to extract the correlation between the degree of each of the paragraphs of the scale and the total degree of (44) items, after deleting the paragraphs that fell in the distinction (3, 11, 12, 28). The correlation coefficients were all significant when compared to the tabular value of (0.138) at the level of significance (0.05) and with a degree of freedom (198), Table (3) illustrates this.

### Table 3: A table showing the correlation coefficients of the Cynicism paragraphs with the total degree of the scale

<table>
<thead>
<tr>
<th>Paragraph</th>
<th>Correlation Coefficient</th>
<th>Paragraph</th>
<th>Correlation Coefficient</th>
<th>Paragraph</th>
<th>Correlation Coefficient</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.309</td>
<td>17</td>
<td>0.564</td>
<td>33</td>
<td>0.37</td>
</tr>
<tr>
<td>2</td>
<td>0.199</td>
<td>18</td>
<td>0.480</td>
<td>34</td>
<td>0.35</td>
</tr>
<tr>
<td>3</td>
<td>0.288</td>
<td>19</td>
<td>0.693</td>
<td>35</td>
<td>0.38</td>
</tr>
<tr>
<td>4</td>
<td>0.408</td>
<td>20</td>
<td>0.567</td>
<td>36</td>
<td>0.34</td>
</tr>
</tbody>
</table>

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4. Psychometric properties of the sarcasm scale:

4.1 Scales Validity:

Sincerity of the scale is one of the important standard properties, because it indicates the ability of the scale to scale what was prepared for measurement, and there are indicators for the sincerity of psychological scales defined by the American Psychological Association with three basic indicators, namely, the validity of the content, the sincerity associated with the criterion, and the sincerity of construction (Ebel, 1972, P.133). The researcher intends to verify the apparent validity index, as the scale is adopted, which is used instead of verifying the content most of the time, as follows:

4.2 Face Validity:

This type of validity was achieved in the current scale when its paragraphs were presented to a group of experts and specialists in education and psychology, as mentioned previously (Fatihi, 1995, p. 101).

4.3 Reliability:

The reliability of the cynicism scale was calculated in two ways: the first is the Test-Retest method, the reliability coefficient in this method (0.75), and the second method is the Cronbach Alfa method, as the reliability coefficient in this method (0.78).

5. Moral Exclusion Scale:

5.1 Scale description:

The researcher adopted the moral exclusion scale prepared by (Al-Jubouri 2018) and it consists of (32) paragraphs in its final form and five alternatives correspond to it (it always applies to me, it applies to me, it applies sometimes, it applies rarely, it never applies to me). For each paragraph, grades (5, 4, 3, 2, 1) were specified for the positive paragraphs and (1, 2, 3, 4, 5) for the negative paragraphs.

5.2 Statistical analysis of the moral exclusion scale paragraphs:

Since the scale is a recent 2018 and has fulfilled the conditions of statistical analysis procedures from discrimination to the paragraphs and the relationship of the degree of the paragraph to the total degree of the scale as well as achieving the sincerity of the construction in it and after the researcher exchanged with some of the specialists in the measurement field of and psychological evaluation, their views and agreement were all taken to extract the psychometric properties only for the scale which It is represented by (validity and reliability ) being a new, as follows:

5.3 Validity and validity of the scale:

validity is a psychometric feature that shows the extent of the scale's performance in measuring what it was prepared for, and it also indicates the validity of using the scale grades to make certain changes (Imam et al., 1990, p.
The researcher has verified the validity of the scale by the face validly method by presenting it to a group of experts(*), specialized in the field of education and psychology, and taking their opinions and observations about the validity of the scale and its paragraphs, and in light of the opinions of the arbitrators, all the paragraphs of the scale were retained, which got a percentage (80%) And more with the amendment of some paragraphs.

6. Reliability:

The researcher verified the reliability of the moral exclusion scale in two ways: the first is a retest method that indicates the external homogeneity of the scale, and the second method is the alfronkraunbach method that indicates the internal homogeneity of the scale, as the coefficient of persistence (0.74) in the way of re-testing, and reached (0.80) in a way Alphakronbach.

6.1 Fourth: Final Application Sample:

After the researcher completed the research tools and verified their validity, consistency and excluded the non-distinctive paragraphs, he applied them in one batch to the research sample (by presenting the two scale s together) and their number (150) students were randomly chosen stratified from four colleges at the University of Baghdad, as mentioned above.

6.2 Fifth: Statistical means:

The researcher used the following statistical methods using the statistical program (spss)

- T-test of two independent samples
- Pearson correlation Coefficient
- Alphakronbach Equation
- T-test for one sample
- T value of the correlation coefficient
- Percentage Equation

7. Results

The results of the statistical analysis showed that the mean of the sample scores for cynicism was (146.16) and with a standard deviation of (8.24), while the hypothetical mean of the scale was (132), and by using the T-test for one sample, it appeared that the calculated T value was (11.67). And by observing the table data above and after comparing the T value of cynicism with the tabular value of (1.96), it turned out to be a statistically significant function at the level of (0.05) and a degree of freedom (149), which means that the individuals of the research sample have cynicism towards the environment in which they live. Through observing the data of Table (4) below and after comparing the T value of the gender differences with the tabular value of (1.96), it was found that there is a difference between males and females in cynicism and to males, at the level (0.05) and the degree of freedom (148). In other words, male university students are more cynicism than females about the environment in which they live.

### Table (4): T-test results for two independent samples between the scores average for males and females in the cynicism

<table>
<thead>
<tr>
<th>Gender</th>
<th>Number</th>
<th>Arithmetic Average</th>
<th>Standard Deviation</th>
<th>T Value</th>
<th>Significance Level (0.05)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Tabular</td>
<td>Calculated</td>
</tr>
<tr>
<td>Male</td>
<td>71</td>
<td>149.38</td>
<td>9.25</td>
<td>3.35</td>
<td>Function For Males</td>
</tr>
<tr>
<td>Female</td>
<td>79</td>
<td>144.96</td>
<td>9.13</td>
<td>1.96</td>
<td></td>
</tr>
</tbody>
</table>

And by observing the data of Table (5) below and after comparing the T value of moral exclusion with the tabular value of (1.96), it turned out to be statistically significant at the level of (0.05) and with a degree of freedom (149), which means that the individuals of the research sample have a moral exclusion.
By observing the data of Table (6) below and after comparing the T value of gender differences with the tabular value of (1.96) it was found that there is a difference between male and female in Moral exclusion and for females, at the level (0.05) and the degree of freedom (148). In other words, female university students are more ethically excluded than males.

After analyzing the results using the Pearson correlation coefficient, there is no correlation between cynicism and the moral exclusion of the sample as a whole, as the value of the correlation coefficient (0.086) was smaller than the Pearson value of (0.159) at the level of significance (0.05) and degree of freedom (148), Which means in this result that the low or high level of cynicism among university students is not related to their level of moral exclusion, and their moral exclusion from external stimuli is not related to the level of cynicism.

References


