The effectiveness of therapeutic spirituality and self-concept and resilience of abused children (Physical, sexual, emotional and neglect) aged 7 to 12 years in Tehran

Mohammad Ehsan Taghizadeh* and Samira Rashidpour**
*Assistant professor in Paym Noor University, IRAN
**MA in General Psychology, IRAN

(Corresponding author: Samira Rashidpour)

ABSTRACT: Children are always look pure and innocent to the world, but today's world is so cruel that sometimes parents prefer to aware them soon from the hazards and risks which may happens for them. Children who have been abused, have been harmed and even they have been killed. This problem occurs in all countries of the world. Child abuse, is the worst punishment which can be imposed for a child. In this way, children spend their rest of life with mental, emotional and even physical wounds and this can lead to irreversible mental and physical damage on them. In some cases, we even face with some tragic finals that the child loses his/her life. In this article, we have tried to examine the effectiveness of therapeutic spirituality and self-concept and resilience of abused children (Physical, sexual, emotional and neglect) aged 7 to 12 years in Tehran.

Key words: therapeutic spirituality, self-concept, resiliency, abused children.

I. INTRODUCTION

Children are the most beautiful blossoms in the world that God grant them to people, but unfortunately, today one of the biggest problems in human societies is ingratitude against this unfailing blessings of God. Child abuse is a crime that hurts every human heart! Unfortunately, sometimes neglecting communities leads to crimes against innocent and helpless children that ignite deep down of listeners, however, several factors have joined hands, in order to see an increase in child abuse in Iran and over world. Child abuse is not a new phenomenon and it has been experienced by different communities in every era and period. The essence of this issue is so sensitive and complicated which makes obtaining the accurate statistics on incidence rate impossible for health authorities. However, glimpse on realities of society shows that child abuse is on the rise.

Child abuse is a situation where children will be neglected by who is responsible for their health care, or treated inappropriately with them, which in both cases, the child will damaged in physical and mental terms.

II. METHODS AND TOOLS FOR DATA COLLECTION

The research method consists of two methods, which include:

1. The library method
In this way, we gather the information needed for research by referring to books, articles and other reliable sources.
Data collection and the raw data tools in this way is taking notes tool.

2. Field method
In this way, the desired data will be collected by referring to the whereabouts of children being abused and conversations with officials and coaches and also designing questionnaire.
Data collection tools and the raw data in this way is observation tools and interviews and questionnaires.

The statistical population and sampling method:
The statistical population of this research is 60 abused children. Sampling method is simple random sampling method.

1. Data analysis method. Analysis method of collected data is descriptive statistics and analytical method.

2. Hypothesis. 1. It seems that the main characteristics of human spiritual and religious experiences is represent in his passion towards a metaphysical reality and this passion is often shown early in his childhood.

These emotions are receivable and understandable "by person", and the desire to personalizing this presence is established in the form of a divinity and a relation of "I-you" and through prayer.

2. It seems that the main characteristics of human's spiritual and religious experiences is representing in his passion to a metaphysical reality and this passion is often shown early in his childhood. These emotions are receivable and understandable "by person", and the desire to personalizing this presence is established in the form of a divinity and a relation of "I-you" and through prayer.

3. There is a direct relationship between therapeutic spirituality and self-concept and resilience of abused children.

Self-concept: Every person have a picture of themselves in their mind; in other words, the overall evaluation of each person from his character is called "Self-concept". This evaluation is due to subjective evaluations which are usually gain from their behavioral characteristics. As a result, self-concept may be positive or negative. The concept of "self" in organizational dynamics form have first discussed by Lakki. In his opinion, human behavior is a presentation and motivation aimed at its stability in unstable situation. It can be said that self-concept, is a cognitive framework which thorough this we organize what we know about ourselves, and process the information that is relate to us on that basis. Such "self-schemas" includes specific components which act in the role of character orientation.

Resiliency: Resiliency is capacity of returning stable and continuous difficulty and the ability to repair themselves. This human capacity can cause that they successfully pass the adverse events, and to improve their career, social and academic competence despite the exposure to severe stresses. Resiliency is a feature that varies from person to person and can grow or decline over time and its formed based on intellectual and practical reformation of human in the process of life trial and error. In recent years, positive psychology have been noted by psychologists which is emphasized on more attention to abilities and talents of human instead of addressing to anomalies and impairments. This positivism approach, considers its final goal as identifying ways in which is seeking the welfare and happiness human. Thus, the factors that cause more human adaptation to the needs and threats of life, are the most fundamental factors in this approach of psychology. In this meantime, resiliency have find a special place in the field of development psychology, family psychology and mental health. People act very vulnerable against problems and rapidly break and some others act calm, rational, patient and confident with the problems. Resilience is the capacity to withstand the stress and disasters. Psychologists have always tried to increase this human ability to adapt and overcome the danger and adversity. Individuals and communities can rebuild their lives even after the devastating disasters. Being resilient does not mean that in this way you can live without stress and pain. People reached sadness, grief and other bad emotions from the whole range after being caught in problems and losing their things. Achieving way to flexibility occur through work and focus on the effects of stress and painful events. Enhancing resilience led to the growth of people in obtaining their thinking and better management skills and more knowledge. Also resiliency help people to deal with life's inevitable bumps with parents, peers and others supportive relations and also with cultural and traditional believes. Resilience can be learned in a variety of behaviors, thoughts and actions and it can be developed throughout the course of life.

Therapeutic spirituality: There is no doubt that the creation of disorder in each of four dimensions of human existence can lead to depression and mental illness, but despite the increasing emphasis of scientists on the spiritual dimension of human development, there haven't been a coherent definition involving the spiritual integrity yet. Some psychologists have defined spirituality as human constant efforts to respond to the whys of life. To be clear, efficient use of power, creativity and curiosity to find out reasons relating to survive and living and, therefore, growth and development are constituting an important part of spirituality. A group of writers and researchers are exploring the concept of spirituality and spiritual and mystical experiences. A team of researchers led by Professor Elkins (Elkins *et al.,* 1988) have proposed the following definitions. Spirituality have come from the Latin word "Spiritual" means the role of life or "way of being" and "experience" that create by awareness of the immaterial dimension and detectable value determines it. These values are relates to others, nature and life and are refer to anything that individual considers as the ultimate. Many reasons for using spiritual psychotherapy is mentioned. Richards and Bergin have stated the following reasons for using spiritual treatment:

(a) Religion is an integral aspect of clients and consultants that have been seen in different ways of different cultures.

(b) In case of finding skills in religious and spiritual treatments, therapists trust their religious authorities and they will easier create empathy with them.

(c) In moral terms, the duty of counselors and therapists is to enhance their competent in religious and spiritual therapies about religious references.

(d) Obtaining competence in religious and spiritual dimensions will help counselors and psychotherapists to detect resources on the growth of spirituality in society and getting help from them to health and prosperity of their clients. These resources in religious cultures include going to the shrines, places of worship, doing collective religious rituals and linking helplessness individual to God with prays.

In addition to matters which have stated by Richards and Bergin (1997), as it have shown in Islamic mysticism (as Maulvi) and clearly in psychology, human are religious and spiritual entities naturally and instinctively. As long as this spiritual dimension of person won't link to its psychological structure and won't be integrated with it, its real

treatment won't took place. Kaufman has stated in this regard: Technology and empirical knowledge is only one way to solve mental problem, transcendence and spirituality is another way to treat (It should be noted that mystics like Maulvi considered love as a real therapist which can eliminate all internal deficiencies and prepare individual for an actual treatment). Logical and rational conscious constitutes only a small part of human experience. Unconscious archetypes (collective), constitute a broader scope of human psyche, as a result, the actual realization of human will take place only through transcendence and human ascension and finding his individuality. This requirement to individualism is intrinsic like sexual, hunger, thirst, and aggression needs. Jung has worked in his many books to show that how are these people trying to enter their spiritual and religious dimensions in consciousness field through the interpretation of different people's dreams. In one of his famous book called Psychology and Alchemy (1953), he have showed by interpretation of his visitors' dreams that people with various disorders who came to Jung clinic for getting help, most of them suffer from mental disorders but they are not aware of this. By studying his other book means the modern human in search of his soul, we will clearly realize that the major problems of modern human is due to forgetting their spiritual dimension, a person who had lost his God, as a result he had lost himself and he has wandering to look his lost, but it doesn't know what is it. A task of psychotherapy like Jung is to clear for an alienated person that, what he is looking for? And provide a necessary insight for him, then as a therapist will facilitates the search process and to help his clients to find their lost; only in this case he will get a really treatment.

In addition to treatment process of clients with different types of psychological disturbances, promoting life, increasing the satisfaction with life and producing client's life to therapist is very essential. Spiritual growth of individuals in this way can increase the quality of different clients' life.

Using spiritual therapy also cause that the Psychologists will have a wider view towards psychological therapies and will have a more comprehensive view towards psychological and mental activities.

Child abuse: According to the World Health Organization definition, child abuse include: physical and mental health or happiness and well-being threat and Injury of the child by parents or people who are responsible to them (Aqabeygloly 1380).

But in experts' opinions, any physical or mental harm or exploitation or sexual abuse or neglecting the basic needs of persons under 18 years by other people, is considered as child abuse. However, this definition has been trying to explain all aspects or dimensions of child abuse, but any way, many of concepts contained therein may be controversial among experts. In fact, various definitions of harassment or violence is provided due to various purposes. America Psychiatric Association in forth diagnostic and statistical manual of Mental Disorders (1994), in a chapter entitled "Other conditions that may be clinically considered", knows child abuse including physical and sexual abuse, neglecting child's emotional feelings (Madani 1383: 20). However, child abuse include the whole range of harmful behaviors such as failure to meet the basic needs of children, neglecting health care, lack of adequate growth, punishment or physical abuse, sexual abuse or emotional abuse or psychological punishments.

Types of child abuse:

(a) Child physical abuse
Child physical abuse is physical attacks on children so that causes pain, cuts, bruises, fractures, or other injuries or even death of a child. Various forms of physical child abuse is beatings, tying the child, slamming into walls, burned with boiling water or hot liquids or severe shakings. But in the definition of physical child abuse, there is no unified definition for child abuse.

(b) Child Sexual Abuse
Sexual harassment is engaging children in activities that contribute to the sexual gratification of adults. National Center for child abuse considers sexual abuse as contacts or interactions between a child and an adult that use child for sexual stimulation.

(c) Emotional child abuse
Emotional child abuse is any inappropriate behavior which have a negative impact on the behavioral, cognitive, emotional and physical function of child. Verbal and nonverbal harassment, censure or humiliation, swearing, teasing, tease, strict and irrational regulations or control, frequent scaring children from hard physical punishment, expectations and resentment with the child's age, enlisting children in order to satisfy the emotional needs and parents' unpredictable behavioral responses that lead to instability or changing a child's cognitive, all are the items that can be cited as examples.

(d) The child abuse caused by neglecting and carelessness
Neglecting is the most common form of child abuse that often occurs in low-income families:
Neglecting and carelessness include failure to provide the food, clothing, housing, health or education and medical care or custody necessities of child by the parent or guardian of the child (Jalili, 1374). In general, disability or neglecting of parents from paying attention to emotional needs of children is called emotional neglectance.

III. INFERENTIAL STATISTICS (DATA ANALYSIS)

Testing the first hypothesis (first variable): "It seems that the main characteristics of spiritual and religious experiences of human is representing in his passion towards a metaphysical reality and this passion is often indicates in their early childhood. These emotions are receivable and understandable "by person", and the desire to personalizing this presence is established in the form of a divinity and a relation of "I-you" and through prayer.

The following table shows the results of testing this hypothesis:

Table 1: The results of the first hypothesis.

Resiliency	Therapeutic Spiritual		
0/577	1/000	Correlation coefficient	Therapeutic Spiritual
0/000		Significant level	
283	283	Number	
1/000	0/577	correlation coefficient	Resiliency
	0/000	Significant level	
283	283	Number	

As it can be seen in above table, in error level of, we have: and this means that the first assumption of research is based on that " It seems that the main characteristics of human's spiritual and religious experiences is representing in his passion to a metaphysical reality and this passion is often shown early in his childhood. These emotions are receivable and understandable "by person", and the desire to personalizing this presence is established in the form of a divinity and a relation of "I-you" and through prayer.

The first hypothesis (the second variable): It seems that the main characteristics of human's spiritual and religious experiences is representing in his passion to a metaphysical reality and this passion is often shown early in his childhood. These emotions are receivable and understandable "by person", and the desire to personalizing this presence is established in the form of a divinity and a relation of "I-you" and through prayer.
The following table shows the results of testing this hypothesis:

Table 2: Results of testing the first sub-hypothesis.

Resilience of children abused	Self-concept		
0/472	1/000	correlation coefficient	Self-concept
0/000		Significant level	
283	283	Number	
1/000	0/472	correlation coefficient	Resilience of children abused
	0/000	Significant level	
283	283	Number	

In table above, it is obvious that in error level of   we have:
And this means that the first hypothesis of the research is approved.
The second hypothesis
"There is a direct relationship between therapeutic spirituality and self-concept and resilience of abused children."
The following table provides the results of testing this hypothesis:

Table 3: Results of testing the second sub-hypothesis.

Resilience of children abused	Spiritual therapeutic And self-concept		
0/622	1/000	Correlation coefficient	Spiritual therapeutic And self-concept
0/000		Significant level	
283	283	number	
1/000	0/622	correlation coefficient	Resilience of children abused
	0/000	Significant level	
283	283	number	

The above table shows that in error level of   we have: and this means that the second sub- hypothesis of research is approved based on "There is a direct relation between therapeutic spirituality and self-concept and resilience of abused children".

IV. CONCLUSIONS

Child abuse is a situation where, children are neglected by who is responsible for their health care or treated inappropriately with them, which in both cases, the child will be damaged in both physical and mental terms.

Studies have shown that many parents were victims of abuse in their childhood, and it seems that this model will be continued with abusing children. However, these findings is not absolute regarding all victims of child abuse, but in cases where the living conditions and pressures such as economic and social hardship will be more difficult, it is more likely to emerge.

Basic strategies for preventing violence against children include:
- An accurate record of all cases in infants' birth as soon as possible: to prevent infanticide, child sale and abduction.
- Review and amend existing legislation on children's rights and the adoption of laws prohibiting physical punishment and child abuse.
- Action to increase community and parents' awareness regarding children rights.
- A ban on using violence for educational purposes in families and schools.
- Appropriate and effective measures to eliminate traditional practices that harm children's physical and mental health.
- Legal prohibition of violence in organizations and institutions such as prisons, schools, kindergartens and other institutions.
- Action to prevent violence in all services and issues related to children and their families.
- Rejected all forms of violence among individuals by intellectual leaders and community officials continually.
- Elimination of all forms of inequality and discrimination against children
- Promotion of health services level
- Promoting educational and recreational facilities level for children
- Run the awareness campaign and provide information to parents
- Reforming justice system for Juvenile in accordance with the provisions of Child Rights Convention
- Non-broadcast and violent images in the medias
- Having uniform definition of child and child abuse in laws
- Children access to counseling centers by telephone, in person and correspondence reference
- Setting standards for forcible removal of children from families in crisis times
- The implementation of prevention programs aimed at encouraging children to protect themselves against violence
- Establish a permanent reporting system in country level for cases of abusing children
- Efforts in order to reduce poverty, addiction and unemployment

The survival of community is with children, and for reaching a community to child's growth and development, children must be prepare for education and social life. Child's personality will be developed in the family and each family constitutes intellectual building infrastructure of forge ahead.

Children are more vulnerable than other people. This vulnerability is due to a variety of causes, including being small, congenital defects, diseases etc. When a child is faced with the problems, he/she will get mental and physical problems which will be gripped for themselves and society in the future. As a result, qualified men and women to be trained for a better tomorrow for the country, won't come into existence. Thus, the lack of such individuals, families and society will be at risk.

SUGGESTIONS

1. Special attention to abused children in care centers.
2. Providing necessary training to centers' coaches in order to improve conditions and physical and psychological problems of abused children.
3. Holding educational classes for children abused in order to teach and promote the ability of spiritual therapeutic and resilience of children abused in terms of physical, sexual, emotional and neglecting.
4. Adopting legislation and provisions in order to identify and support abused children.
5. Adopting legislation and regulations in line with educating children and parents' relation before and after pregnancy, and providing incentives for parents to participate in these classes.

REFERENCES

Asghar Dokhanchi, psychology of self-esteem, Tehran: Zheng publication, 1390.
Reza Fakoohy, self-awareness and empathy skills, Tehran: Agah Publishing, 1391.
Houghton, Kirk, Salkoos case and Clarke. Cognitive behavioral therapy. Habibullah Ghasemzadeh translation. Tehran: Arjomand publication, 1390.

Asadi Begay, Z, And Sepahmansour, M. The relationship between love and the consent of children. Parents in married housewives agaed 45-30 years in Tehran. Abstract of family's second congress of pathology. Tehran; University of Beheshti, 1390.

Bradshaw, J, family: family systems analysis. Translated by Mehdi Gharachedaghi. Tehran, Alborz Publishing, 1392

Bernstein, Fach, M.ty. Diagnosis and treatment of marital conflicts (marital therapy). Translatied by Hamid Reza Sohrabi. Tehran: The Institute of Cultural Services, 1382.

Banijamali, n, Nafisi, Gh, And Yazdi, M. Root causes of family disintegration in conjunction with the psychological - Social characteristics in both boys and girls before marriage. Journal of education and Psychology, University of Chamran. The third period, the eleventh year, the numbers 1 and 2, 1383.

Bolhari, Jafar. Abstract of the second congress in the role of religion in mental health, Tehran: Graphic publication, May 1386.

Tirgari, A, Asgharnejad Farid, Bayanzadeh, a., and Abedin, r, comparison between emotional intelligence and marital satisfaction and their structural relationship in compatible and incompatible couples in city of Sari in 1383. Abstract of Articles in family's pathology second congress. Tehran University of Beheshti, 1385.

Sanaei, B. measurement scales of marriage and family. Tehran: Besat Institute Publications, 1379.

Khaloei. The relationship between sensation seeking and marital satisfaction in Arak city families. Master's thesis in General Psychology. Isfahan University. Faculty of Education and Psychology, 1381.

Dyer, Wayne. Your ultimate mission spirituality, translated by Ali Panahi, Tehran: Publication of Asim, 1386

Rahmani, M, and Gheisar pour, Q. Investigating the relationship between emotional intelligence and satisfied children and parents agaed 30 to 50 years in Tehran. Abstract of family's second congress of pathology. Tehran University of Beheshti, 1389.

Sapyngtoon, Mental Health. Translated by Hamid Reza Shahi Baravati. Tehran: Ravan publication, 1382.

Soleimanian, .a, Examining the impact of irrational thinking (based on the cognitive approach) on marital dissatisfaction. Master's of thesis advisers (unpublished). Tehran University of Education, 1373.

Sohrabi, H.m. Introduction of interpreter. Drf. Html. Bernstein & M. T. Bernstein. Diagnosis and treatment of familial disorders, Tehran, Institute of Rassa for Cultural Services, 1391.

Sayadpour, Z. The method of attachment and parents' consent. *Psychological Studies*. Volume **1**, Number 2 and 3, 1389

Ghobari. BONAB, Bagher. MD counseling and psychotherapy with Spiritual Approach: this book has been printed and used with permission.

Khoshknab Masoud. Fallahi, spirituality, pastoral care and spiritual therapy, Tehran: Publication: specialized media University of Welfare and Rehabilitation Sciences, 1388.

Kaviani, Hussein, Forouzan Javaheri. Cognitive Therapy based on MBCT mindfulness in reducing negative automatic thoughts, dysfunctional attitudes, anxiety and depression, new journal Cognitive Science, No. **1**, 1384.

Crowe, M, And Ridley, c. Couple therapy with systemic-behavioral approach. Translation by Ashraf Sadat Mousavi. Tehran: KAVIAN October, 1384.

Mohammadi Reza, The effect of spiritual therapy in patients with opioid dependence disorder, psychiatry and psychology research center, 1387.

Mousavi, A. Similar concepts and definitions influence on couples in marital satisfaction of women's perspective. Women's Studies. Issue **4**, 6-39., 1382.

Mir Ahmadi Zadeh, .r, Nakhaei Amroodi, n., Tabatabai, S.h.r., and Shafieian. Children abused and determine the factors affecting in Shiraz. *Thought and behavior*. Issue **4,** 56-63, 1382.

Najaflooee, F. Investigating the relationship between differentiation couples with marital conflicts. *Abstract of articles first Congress of Pathology's family*. Tehran, University of Beheshti, 1383.

Nicoee, ., And Saif, SA. Investigating the relationship between religiosity and marital satisfaction. *News and research advice.* Volume **4**, Number 13, 61-77, 1384.

Halford, D.k. Spirituality of short-term treatment. Translation by Mostafa Tabrizi, Mojde Kaardani and Forogh Jafari. Tehran: Fara Ravan publication, 1391.