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**Assessing the Impact of Psychological Factors and Social
Status on Self-Esteem among Amputees in Baghdad:
A Study Inspired by the (Heritage of Imam Zain al-
Abidin (PBUH)**

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Abstract

Objective: This study aims to examine how psychological factors and social status influence self-esteem among amputees in Baghdad, drawing inspiration from the values of patience, inner strength, and dignity exemplified by Imam Zain al-Abidin (PBUH). The research seeks to raise awareness about the importance of psychological and social support in enhancing self-esteem within this group, in line with the humane and moral teachings imparted by Imam Zain al-Abidin (PBUH).

Imam Zain al-Abidin (PBUH) established the concept of patience as a comprehensive ethical system, expressing it artistically and eloquently in accordance with the Quranic methodology. He developed a cohesive educational framework that encompasses all aspects of moral education, viewing it as a message directed to the faithful across all times and places. This serves as a moral guide, encouraging individuals to embody the quality of endurance in the face of adversities, challenges, and overwhelming situations, whether they stem from internal or external causes, including psychological or physical factors. **Research Design:** A descriptive research design was employed to investigate the relationship between psychological factors, social status, and self-esteem among amputees. **Study Setting:** The study was conducted at Sadir Al-Qanat. **Research Subject:** The study included a convenience sample of 100 amputees selected from the aforementioned center. **Data Collection Tool:** Data were collected using a questionnaire comprising two parts:

- **Part I:** Demographic information.
- **Part II:** Measures of self-worth and self-esteem.

Results: The findings revealed that 74% of the amputees demonstrated moderate self-esteem, with an average score of 28.63 (± 3.14). **Conclusion:** The study concludes that a significant proportion of amputees exhibit moderate self-esteem, which is partly influenced by experiences related to conflict. Age and income were identified as positive factors influencing self-esteem levels among participants. **Recommendation:** The study emphasizes the critical need for psychological counseling and ongoing mental health assessments during and after the rehabilitation process.

Keywords: Amputees, Self-esteem, Psychological factors, Social status.

المستخلص

الهدف: تهدف هذه الدراسة إلى فهم كيفية تأثير العوامل النفسية والوضع الاجتماعي على تقدير الذات لدى المبتورين في بغداد، مستلهمة من قيم الصبر، القوة، والكرامة التي أرسى دعائمها الإمام زين العابدين (عليه السلام). يسعى البحث إلى تعزيز الوعي بأهمية الدعم النفسي والاجتماعي في تحسين تقدير الذات لدى هذه الفئة، وفقًا للتوجيهات والقيم الإنسانية التي علمها (الإمام زين العابدين عليه السلام).

تصميم البحث: استخدمت الدراسة تصميمًا وصفيًا لاستكشاف العلاقة بين العوامل النفسية والاجتماعية ومستوى تقدير الذات لدى المبتورين. يشمل هذا التصميم جمع وتحليل البيانات المتعلقة بالجوانب النفسية والاجتماعية وتقدير الذات.

مكان الدراسة: أجريت الدراسة في مركز صدر القناة للأطراف الصناعية والدعائم الطبية في مدينة بغداد. يُعد هذا المركز من الأماكن الرئيسية التي تقدم خدمات الأطراف الصناعية والدعم الطبي للأفراد الذين تعرضوا لبتير أطرافهم.

منهجية البحث: شملت الدراسة عينة ملائمة مكونة من ١٠٠ مبتور تم اختيارهم من المركز المشار إليه. تم اختيار العينة بطريقة غير احتمالية لتناسب احتياجات الدراسة وتحقيق أهدافها.

أداة جمع البيانات: تم جمع البيانات باستخدام استبيان مقسم إلى جزئين: الجزء الأول: يتناول المعلومات الديموغرافية للمشاركين مثل العمر، الحالة الاجتماعية، مستوى التعليم، المهنة، والدخل الشهري، بالإضافة إلى أسباب بتر الأطراف ومواقع البتر. الجزء الثاني: يقيس تقدير الذات من خلال مجموعة من الأسئلة التي تعكس مشاعر الأفراد تجاه أنفسهم وتقديرهم لقيمتهم الذاتية.

النتائج: أظهرت نتائج الدراسة أن ٧٤٪ من المبتورين أظهروا مستوى معتدل من تقدير الذات، حيث بلغ متوسط الدرجة ٢٨,٦٣ ($\pm ٣,١$). يشير هذا إلى أن معظم المشاركين يتمتعون بتقدير ذاتي متوسط، مما يعكس تأثيرًا معتدلًا للعوامل النفسية والاجتماعية على تقدير الذات لديهم.

الاستنتاج: توصلت الدراسة إلى أن نسبة كبيرة من المبتورين يعانون من تقدير معتدل للذات، ويبدو أن تجاربهم المرتبطة بالصراعات تلعب دورًا في ذلك. كما تم تحديد العمر والدخل كمعامل إيجابية تؤثر بشكل إيجابي على مستويات تقدير الذات بين المشاركين، بينما لم تؤثر العوامل الأخرى مثل الحالة الاجتماعية ومستوى التعليم بشكل كبير.

التوصية: تظهر الدراسة الحاجة الملحة لتوفير الاستشارات النفسية والتقييمات النفسية المستمرة خلال وبعد فترة التأهيل للمبتورين. من المهم أن يتم تقديم الدعم النفسي الكافي لهم لضمان تحسين جودة حياتهم وتقديرهم لذاتهم. يجب أيضًا تنظيم برامج دعم ومساندة تهدف إلى تعزيز الصحة النفسية والمشاركة الاجتماعية للمبتورين.

Introduction:

The absence of religious sentiment can lead to various emotional and psychological disturbances, including heightened anxiety, fear of the future, a sense of insecurity, and an inclination toward purely materialistic pursuits. It also results in a diminished understanding of the meaning and purpose of life, leaving individuals feeling lost and directionless. These feelings, combined with a tendency toward materialism, lay the groundwork for intellectual, emotional, and behavioral deviance, and are often at the root of moral and social decay. The only true safeguard against these dangers is faith in God Almighty, and the most effective remedy lies in nurturing and deepening this faith within the soul (Al-Issawi, 1419, p. 193).

Amputation refers to the surgical removal of all or part of a limb from the body, usually for medical reasons—particularly when the limb cannot be treated or to prevent a life-threatening complication. Approximately 82% of all amputations are attributed to peripheral vascular disease, diabetes mellitus, or trauma, often resulting from accidents. The rate of post-traumatic amputations has increased with the rise in vehicular accidents and advancements in modern technology. Lower limb amputations comprise between 76% and 80% of all cases (Nuray et al., 2020).

Faith has positive effects on all dimensions of the self and life, including psychological, cognitive, moral, and educational well-being. Belief in God Almighty serves as a catalyst for righteous behavior, rendering goodness and virtue as intrinsic and stable traits rather than temporary or inconsistent. Among the psychological impacts of faith are optimism, openness, inner peace, the experience of spiritual fulfillment, resistance to deviance, patience in the face of hardship, and a strong inclination toward performing righteous deeds. These effects contribute to resilience, ethical conduct, and purity of heart (Al-Adhari, pp. 34–35).

Amputation, meanwhile, presents multidimensional challenges that affect physical function, sensation, body image, and overall psychological and social well-being. Psychological responses vary widely depending on individual factors. Many amputees experience a profound sense of loss—not only of the limb itself but also of functional capacity, self-image, career prospects, and interpersonal relationships. Approximately 30% of amputees suffer from depression,

accompanied by decreased self-esteem, distorted body image, increased dependency, and social isolation, both in the short and long term (Canbolat, S., 2022).

Physical aspects involve a combination of both physical and psychological factors. Self-esteem refers to an individual's overall evaluation of their own worth, encompassing feelings of respect, pride, and, at times, shame (Abdulrazaq, A., Author2, B., & Author3, C., 2022).

Amputation challenges societal norms that emphasize vitality, physical appearance, and fitness—attributes often associated with success. The loss of function, sensation, and body image contributes significantly to emotional distress (McDonald et al., 2021). A reduction in physical capacity can severely affect employment opportunities, potentially leading to financial hardship, social isolation, and decreased self-esteem. Intimate relationships, including marriage, may also be jeopardized due to the physical and emotional challenges linked to amputation (Sarroca et al., 2021; Stancu et al., 2016).

Imam Zain al-Abidin (peace be upon him) exemplified patience and unwavering faith, demonstrating tranquility in the face of trials. This steadfastness was rooted in his embodiment of Quranic values, which served as the most significant reference in the life of Imam Ali ibn al-Husayn (peace be upon them). His acceptance of the decree of Allah Almighty was deeply grounded in these values (Quran 47:35).

Amputation can greatly diminish quality of life due to restricted mobility, chronic pain, and compromised physical integrity (Gilg, 2016; Stancu et al., 2016). The consequences extend to professional, recreational, and social activities, which are often significantly limited—further intensifying psychological and social repercussions (Mireille et al., 2018). Moreover, the emotional trauma associated with amputation can worsen low self-esteem and depression, negatively affecting one's overall lifestyle (Ndje & Nung, 2019).

Igniting the flame of hope serves as a remedy for despair. This is the reminder offered by the Quranic verses, and it is also the message conveyed by Prophet Moses (peace be upon him) to his people: *“Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes it to be inherited by whom He wills of His servants. And the [best] outcome is for the righteous”* (Quran 7:128).

Psychological consequences range from depression to severe cases of suicidal ideation. The loss of a limb affects body image and appearance, thereby influencing self-perception and self-concept. Negative cognitive patterns—such as catastrophizing, negative affectivity (e.g., anger, anxiety), and maladaptive behaviors—are commonly observed among amputees (Roşca et al., 2021).

Significance of the Study:

Limb amputation is often unavoidable in the advanced stages of conditions such as diabetes mellitus, peripheral arterial occlusive disease, oncological disorders, trauma or infection—profoundly affecting patients' lives. Globally, the incidence of amputations ranges from 1.2 to 4.4 per 10,000 inhabitants, with the majority involving lower limbs. This figure is projected to increase significantly by 2050 (Holzer et al., 2014).

The association between amputation and self-esteem remains underexplored in Iraq, particularly in the context of increased war-related injuries. Further research and comprehensive data are essential to better understand this relationship and to promote effective rehabilitation and societal integration. Few studies have addressed the psychological and social impacts, including self-esteem, among Iraqi amputees. Therefore, this study aims to assess the influence of psychological factors and social status on self-esteem among amputees in Baghdad City, Iraq.

Aim of the Study:

This study aimed to assess the impact of psychological factors and social status on self-esteem among amputees in Baghdad City, Iraq. The specific objectives were as follows:

1. To assess the characteristics of amputee cases.
2. To evaluate the impact of psychological status on self-esteem among amputee cases.
3. To evaluate the impact of social status on self-esteem among amputee cases.

Subject and Methods: A descriptive research design was utilized to achieve the aims of the current study.

Sample and Sample Size:

The study employed a convenient (non-probability) sample of 100 amputees. The sample size was determined based on the following assumptions: Z_1 (95% confidence interval) = 1.96, Z_2 (80% test power) = 0.84, S = estimated standard deviation score for each variable, and $d = 0.60$.

Study Setting: The research was conducted at the Sadr Al-Qanat Center for Artificial Limbs and Medical Supports in Baghdad City, Iraq.

Tools for Data Collection:

Tool I: A pre-designed interview questionnaire was developed to address the study objectives. The questionnaire utilized the Rosenberg Self-Esteem Scale, published by Princeton University Press in 1965. This scale consists of 10 items that measure global self-worth by assessing both positive and

negative feelings about one-self. The scale is unidimensional, with responses recorded on a 4-point Likert scale ranging from “Strongly Disagree” to “Strongly Agree.”

The questionnaire is divided into two parts:

Part 1: Collects demographic information, including age, marital status, education level, occupation, monthly income, reasons for amputation, and the site of amputation.

Part 2: Includes 10 items measuring self-worth, focusing on general feelings about oneself. Items 2, 5, 6, 8, and 9 are reverse scored. Responses are rated as follows: “Strongly Disagree” = 1 point, “Disagree” = 2 points, “Agree” = 3 points, and “Strongly Agree” = 4 points. Scores for all items are summed, with higher scores indicating higher self-esteem.

Tool Validity: The content validity of the study tools was evaluated by a panel of experts in psychiatric mental health nursing from the College of Nursing, University of Baghdad. The panel assessed the format, layout, consistency, accuracy, and relevance of the tools. No modifications were required based on their feedback.

Pilot Study: A pilot study was conducted with 10% of the sample (10 amputees) to test the clarity and applicability of the tools. No modifications were necessary, and these participants were included in the main study sample.

Fieldwork: Data collection took place over six months, from May 2023 to October 2023. The researcher personally administered the questionnaire at the center, explaining each item to ensure accurate responses. Individual interviews were conducted to assess the characteristics of each amputee. The average time for completing both tools was 20-30 minutes. Psychological aspects and social status of participants were assessed by the researcher.

Statistical Analysis: Data were organized, reviewed, coded, and entered into a personal computer. The analysis was conducted using the Statistical Package for Social Sciences (SPSS) version 20.0. Descriptive statistics were used to summarize the data, including frequencies, percentages, means, and standard deviations. Inferential statistics involved performing linear regression analyses to examine relationships between variables.

Tool Reliability: The internal consistency reliability of the questionnaire was assessed using Cronbach’s Alpha, which yielded a coefficient of 0.83, indicating good reliability.

Procedures: Preparatory Phase: The researchers reviewed relevant literature, including books, evidence-based articles, and periodicals, to inform the study.

Ethical Considerations: Official permission was obtained from the directors of the study setting. All participants provided verbal consent after being informed about the study's purpose and nature. Confidentiality was maintained throughout the study, with data used exclusively for research purposes. Participants had the right to withdraw from the study at any time.

Discussion

Table 1 displays the demographic characteristics of the amputees. It shows that 32% of the participants were in the 30-39 age groups. In comparison, Holzer et al. (2014) reported a mean age of 66.05 ± 11.3 years, while Abdulrazaq et al. (2022) found that 26% were aged 58-68, 22% were aged 36-46, and 18% were aged 25-35. Regarding marital status, the majority of the sample (59%) was married. Abdulrazaq et al. (2022) reported that 66% were married, 30% were single, 3% were separated, and 1% was widowed.

In terms of educational level, 39% of the samples were able to read and write. Concerning employment, 41% of the participants were unemployed. Regarding monthly income, 59% reported having insufficient income.

Half of the sample (50%) had their amputation due to war, which align **with Abdulrazaq et al. (2022)**, who found that 47% experienced amputation due to war. Most participants (75%) had a lower limb amputation, consistent with findings by Holzer et al. (2014) and Grzebień et al. (2017), who reported that 89.93% had a unilateral lower-limb amputation.

Discussion of Self-Esteem Levels in Amputees:

The study found that 74% of amputees had moderate self-esteem, indicating a generally negative self-perception among participants. This negative body image contributes to lower self-esteem. Abdulrazaq et al. (2022) reported that 39% of amputee patients did not feel positive about their self-esteem.

In this study, 2% of amputees had low self-esteem, while 24% had high self-esteem, with an overall mean score of $28.63 (\pm 3.14)$. Holzer et al. (2022) observed that amputees had lower self-esteem scores on the Rosenberg Self-Esteem Scale compared to controls (21.63 ± 4.72 vs. 21.46 ± 5.86). Similarly, Sarroca et al. (2021) found that amputees scored lower on the Rosenberg Self-Esteem Scale compared to controls (34.44 ± 4.61 vs. 36.04 ± 3.63). The study confirmed that age and income are significant

predictors of self-esteem among amputees. In contrast, marital status, educational level, occupation, reasons for amputation, and site of amputation were not significant predictors. These findings are consistent with the notion that faith in God Almighty is a fundamental principle in Islamic belief. Understanding Allah's attributes encourages individuals to seek self-improvement, as He is the creator and shaper of one's personality. .and life path. The Imam (peace be upon him) has highlighted the unique aspects of human existence in his noble sayings, addressing both the tangible elements of the body and the intangible virtues such as patience and faith. This reflects the belief that God created humans with His own hands, which is a profound expression of educational guidance in His teachings. Therefore, faith in God is the essence of high spiritual education, its strength, and its effectiveness, as it provides a clear methodology for shaping educational plans and broadening the human perspective on life and society

Limitations:

The study faced several limitations. First, the sample size was relatively small, which may affect the generalizability of the findings. Second, the research did not receive external funding, which could have influenced the scope and resources available for the study. These factors should be considered when interpreting the results and planning future research.

Conclusion:

The study concludes that most amputees exhibit moderate levels of self-esteem, with war emerging as a prevalent cause of amputation among participants. The findings indicate that age and income positively influence self-esteem, whereas other socio-demographic factors do not show a significant impact. This conclusion resonates with the teachings of Imam Zain al-Abidin (PBUH), who emphasized the importance of inner strength and resilience in the face of adversity. Just as the Imam's life and values highlight the significance of maintaining dignity and self-worth despite external challenges, this study underscores the role of personal and economic factors in shaping self-esteem among amputees. The connection to the Imam's heritage suggests that fostering resilience and self-respect, even amid difficulties, is crucial for enhancing self-esteem.

Recommendations

1. Create Arabic-language guidelines to improve self-esteem among amputees, reflecting the values of patience and dignity taught by Imam Zain al-Abidin (PBUH). Make these guidelines available in healthcare centers.

2. **Expand Research Scope:** Repeat the study with a larger sample across various settings in Iraq, incorporating the principles of resilience and endurance emphasized by Imam Zain al-Abidin (PBUH).
3. **Enhance Psychological Support:** Provide regular psychological counseling and mental health check-ups during and after rehabilitation, guided by the supportive approach of Imam Zain al-Abidin (PBUH).
4. **Continue Research on Psychological Issues:** Conduct ongoing research into self-esteem and other psychological issues related to amputation, aiming to develop effective strategies for addressing these challenges.