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## Relationship between World Assumptions and Resilience in Psychological Counsellors: The Mediating Role of Self-Orientations

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**Abstract:** The purpose of the study was to examine the mediating role of self-orientations in the relationship between resilience and world assumptions of psychological counsellors. A total of 321 psychological counsellors, were recruited and 211 of them were women and 110 of them were men. The ages of the participants ranged from 23 to 52. The Brief Resilience Scale, World Assumptions Scale, and Balanced Integration-Differentiation (BID) Scale were used as data collection tools. In the analysis of the data, descriptive statistics, Pearson Correlation Coefficient, as well as the Bootstrap method was used to analyze the mediation effects. The findings showed that the assumptions of benevolence, randomness, self-worth, and justice and self-orientation were positively related to psychological resilience. Results of the mediation analysis revealed that self-developmental and interrelational orientations had mediation effects on relationships between world assumptions and resilience as in the proposed model. Findings for the model tested in the study were discussed with the literature and the implications were given to field experts, researchers, and psychological counsellors.

**Keywords:** *Psychological counsellors, resilience, world assumptions, self-orientation, Turkish culture.*

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### Introduction

The main function of psychological counselling services is to help the client create a self-actualization-oriented change in their behaviour, emotions and thoughts, and therefore in life (Corey, 2009; Duff & Bedi, 2010). During counselling process, psychological counsellors may experience difficulties and stress from time to time while listening to the traumatic stories and experiences of their clients, developing empowerment, coping skills and strengthening clients, but also have to manage the psychological counselling process that is appropriate for their orientation (Cormier et al., 2009).

In order to create a healthy psychological counselling process, counsellors should be mentally healthy and equipped with professional skills, technical and theoretical knowledge, and also have a suitable personality for the profession (Corey, 2009; Ikiz & Totan, 2014). Therefore, resilience of counsellors plays an extremely important role in maintaining their cognitive, emotional and physical functionality (Lambert & Lawson, 2013).

As Grant and Kinman (2014) pointed out psychological resilience is an important skill to improve the well-being and to ensure job satisfaction for professional staff working helping professions. In this case resilience is a protective factor that can be effective in managing stress, preventing burnout, and feeling good for psychological counsellors.

It is emphasized that psychological resilience is formed by intertwining with individual and environmental features (McEwen, 2011). Based on the assumption psychological resilience can be learned and dynamic, developed through education, and built using certain techniques (Isik, 2016). The view increases the importance of the subject in the context of psychological counselors.

In resilience, perceptions about one's self and others are noteworthy factors and gaining thorough socialization process (Dearden, 2004; Earvolino-Ramirez, 2007). Culture plays a considerable role at this point. Because the culture in which the person lives, the basic beliefs, self-perception, and self-orientations play a determining role in the formation of

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these perceptions, it is important to examine these concepts further. It may be useful to investigate how the beliefs and self-orientation related to the cultural effects of resilience occur. Therefore, in this study, examination the mediating role of self-orientations on the relationship between world assumptions and resilience of psychological counsellors was aimed.

### Literature Review

This study was informed by resilience, assumptions, and self-orientations concepts. In this part of the study, it is focused on the relationships of the concepts. Moreover, the effects of the culture on the construction of self and beliefs, the relationships, and psychological resilience are taken into consideration related to literature.

#### *Resilience*

Resilience is explained with different related terms such as adjustment despite the presence of serious danger to harmony (Graber et al., 2015), being able to achieve positive results, returning to previous state easily after being hurt (Earvolino-Ramirez, 2007), recovery and healing (Smith et al., 2008). The common point in all of these definitions is the ability of the person to overcome negative circumstances successfully and adjustment of oneself to the new situation.

Although the concept of resilience is considered as a process including being able to maintain harmony despite the difficulties experienced, it is also accepted as a personality trait. It is stated that individuals with psychological resilience have personal characteristics such as autonomous, being self-respected, being with strong sense of identity, and being with developed social skills (Froutan et al., 2014). Studies have also revealed that there is a positive relationship between resilience and personality traits such as extroversion, responsibility, openness to experience, and agreeableness, and a negative relationship between resilience and neuroticism (Froutan et al., 2018; Oshio et al., 2018).

When working with resilience, emphasis is placed on the interaction of risk factors and protective factors. Risk factors are life events that increase individuals' vulnerability; like adverse environmental conditions including genetic, biological, socio-cultural and demographic conditions or features, and stressful life events. Environmental factors such as family-based problems, negative life experiences, self-perception and orientation, natural disasters and pandemics are listed as risk factors threatening resilience. Protective factors are described as facilitating the constructive responses of the individuals to negative experiences and difficulties, to reduce the impact of the problem. Moreover, these factors also help individuals develop an attitude that may increase the emotional and physical well-being, thereby increasing the resilience and healing. Family, social environment, culture and positive interactions within this culture, self-perception, and personality characteristics of the individual are some of these factors (Graber et al., 2015; Karairmak, 2006; Levene, 2003).

In the life of the individual the family, the social environment, and therefore the culture lived in play an important role as both risk and protective factors, as mentioned previously. Family relationships, early attachment relationships, the way the family raises a child, and the child's experiences in these environments enable the child to develop perceptions of self and others. The perceptions in other words "mental representations" related to oneself and the world include expectations and function as assumptions that guide life by consolidating life (Janoff- Bulman, 2010; Janoff-Bulman & Berg, 1998).

#### *World Assumptions*

World assumptions are assumptions that include the state of security and well-being of themselves and the world, in the minds of people. These assumptions are based on expectations and tendencies such that the meaningfulness or explicability of events, the worthiness of the self, and the benevolence of the world and people in general. In other words, as a basic conceptual system, assumptions provide us with expectations about ourselves and the world so that we might function effectively (Bruggen, et al., 2018; Janoff-Bulman & Berg, 1998).

The assumptions of the individual about himself, other people and the world begin to occur in his early life. With the caregiver's response to the baby's first cry, the first contact about "benevolence" takes place. In time, positive or negative mental representations about "I" and "others" are formed based on emotional bond and repeated experiences with the attachment figure (Bowlby, 1982). It is assumed that these representations continue to function as the determining variables in one's life in relationships with others during the life cycle (Janoff-Bulman & Berg, 1998). Janoff-Bulman (1989, 2010) explained these assumptions with the basic assumptions model and summed them under three categories as the benevolence of the world, nature and meaningfulness of the world, worthiness of the self.

*Benevolence of the world* assumption includes one's positive and negative perceptions and attributions about the world. These are related to both the benevolence of the impersonal world and benevolence of people (Janoff-Bulman, 1989, 2010). *The nature and meaningfulness of the world assumption* is related to the generated results. The results can be explained by the principles of justice, randomness and controllability. With the principle of "justice", it is assumed that the world is fair, people live in the way they deserve and get what they deserve. In the "controllability" principle, the behaviours are emphasized and the predictability of the bad things can be inhibited by preventive behaviours. The principle of "randomness" rejects the concept of determinism, assuming that the results sometimes come about by

accident and the reasons cannot be explained (Janoff-Bulman, 1989, 2010). *The self-worth assumption*, on the other hand, involves self-perceptions of beneficence, morality, or decency. It includes self-perception of "positive self", "self-control" which is about how much he can do what is necessary to control and "principles of luck" which is about seeing himself lucky. In other means worthiness of self is the ability to engage in appropriate behaviours and decision making; and a sense of being lucky or fortunate in one's life. includes beliefs about the individual's self-esteem (Elklit et al., 2007; Janoff- Bulman, 2010; Janoff-Bulman & Berg, 1998).

Consequently, assumptions are the elements that make life easier, safer and more comfortable, but these beliefs begin to be questioned in any experience of stress or trauma (Currier et al., 2009; Dekel et al., 2004; Tansel et al., 2015). At this point, developed self-construal, and orientations that determine relations with one's self and others play an important role in dealing with negative experiences and maintaining their health.

### *Self-Orientations*

The concept of self, which is the basic structure in the sense of one's self and the world, is generally defined as the sum of the individual's talents, identities, thoughts, attitudes and knowledge about who s/he is (Baumeister, 1999). The concept of self, which includes the answer to the question "who am I", contains two different structures "I and me". The "I" self (the "knower") refers to self-awareness and "me" self (the "known") refers to self-concept and the in the literature of the psychology of the self (Burger, 2015). Bandura (2001) underlines that self is a cognitive and social structure. Through this structure, the person creates the self-construct, which is defined as a whole of emotions, thoughts and behaviours that allow him to perceive himself as separate, independent or dependent on others in his relationships (Constantine, 2001; Singelis, 1994).

Culture emerges as an important variable related to self. Individuals develop an autonomous or dependent self, depending on whether the culture is individualistic or collective. The emphasis here is on how societies deal with the "I" and "other" dimensions. It is claimed that individuals grown in collectivist culture are more related and interdependent; on the other hand, people individualist community develop more separate and independent self (Markus & Kitayama, 1991). Triandis (2001) takes individualism as tendency of being separated from others and being autonomous; whereas collectivism as tendency of being related to others and he considered these tendencies as two opposite poles of a single dimension.

Researchers working with the self-structure of the Turkish society argue that it would be more correct to classify individuals in different combinations (Kagitcibasi, 2010), in the form of individualistic-relational-collectivist or individualistic-relational and relational-collectivist, rather than in a single self-type (Ercan, 2013). It is also argued that it is necessary to focus on intercultural differences since autonomy and relatedness in Turkish society are not in the form of two different poles, but on the contrary, they function in a balanced manner with the principle of complementarity. This function is explained by the Balanced Integration-Differentiation Model (Imamoglu, 1998; 2003).

In this model, the self has both active/autonomous and agentic-interdependent dimensions. The individual needs "intrapersonal differentiation" on one hand to reveal his selfdom, and "interpersonal integration" on the other (Imamoglu, 1998; 2003). *Differentiation*, in other words, self-developmental orientation is the efforts to realize and fulfil different needs and orientations of the individual, regardless of their family and environment. *Integration*, on the other hand, interrelational orientation is defined as the ability of individuals who can decompose to interact with the society without losing their own unique self, being compatible with the society in social environments; like their relatedness (Siegel, 2010). According to Imamoglu (2003), the differentiation process has cognitive themes and the integration process has emotional-relational themes. Satisfaction of these two needs also develops a balanced self-system. In studies on Turkish culture (Imamoglu, 2003; Imamoglu & Beydogan, 2011), findings supported the complementarity of becoming individuation and relatedness. Moreover, findings also indicated that the occurrence of personal and interpersonal conflicts in case of deterioration of the balance have been obtained.

## **Methodology**

### *Research Goal*

It was aimed to examine the mediating role of self-orientations on the relationship between world assumptions and resilience of psychological counsellors. Parallel with the main aim, the objectives were to a) determine the relationships of world assumptions, self-orientations and resilience, b) determine the relationships between world assumptions and self-orientations, c) determine the relationships between world assumptions and resilience, d) determine the relationships between self-orientations and resilience, d) determine the mediating effects of self-orientations on the relationships between world assumptions and resilience.

### *Research Model*

The study was carried out within the scope of the correlational survey research model (Buyukozturk, 2019). In this research, the relationship between psychological counsellors' world assumptions, resilience, and self-orientation was described. The relationships between these variables were examined using the basic meditation model. In the model,

self-orientation was taken into consideration as the mediator variables. Thus the description of mediators' role in relationships between world assumptions and resilience was investigated.

### *Participants*

The sample of the research consisted of 321 voluntary psychological counsellors in Istanbul, Turkey. Of the total, 211 (65.7%) were women and 110 (34.3 %) men. The ages of the participants were between 23-57 ( $M = 31.52$ ,  $SD = 7.29$ ). All the participant counsellors located in Istanbul and was reached by convenience sampling. The distribution of the participants according to the institutions they work is as follows: 96 (30%) of the participants working in public and private institutions are in primary and secondary schools, 33 (10%) are in universities, 81 (25%) are in a private counselling centre, 59 (18%) are in social service institutions and the remaining 52 (16%) work in municipalities and NGOs.

### *Instruments*

Data were collected by using The Brief Resilience Scale (BRS), World Assumptions Scale (WAS), and Balanced Integration-Differentiation Scale (BIDS). Moreover, personal information questionnaire consisted of demographic questions was also used

#### *The Brief Resilience Scale (BRS)*

The scale was developed by Smith et al. (2008) to measure the level of individual resilience. Turkish translation was done by Dogan (2015). The scale, consisting of 6 items, has a single dimension. Results of confirmatory factor analyses indicated that the scale has sufficient good index values (goodness of fit indices of the scale,  $\chi^2/sd (12.86 / 7) = 1.83$ ,  $NFI = 0.99$ ,  $NNFI = 0.99$ ,  $CFI = 0.99$ ,  $IFI = 0.99$ ,  $RFI = 0.97$ ,  $GFI = 0.99$ ,  $AGFI = 0.96$ ,  $RMSEA = 0.05$ ,  $SRMR = 0.03$  for Turkish version (Dogan, 2015). Oxford Happiness Questionnaire, Ego Strength Scale and Connor Davidson Resilience Scale were used for criterion-related validity, and significant correlations were gained mentioned scales. In the reliability analyses, internal consistency coefficient was found .83. In this study, Cronbach Alpha value was calculated as .88.

#### *World Assumptions Scale (WAS)*

The scale was developed by Janoff-Bulman (1989) to obtain and explain people's beliefs and assumptive worlds. Original form of the WAS, consisting 32 items, has seven subscales called as benevolence of the world, justice, control, randomness, self-worth, self-control, luck. The Cronbach Alpha values of these sub-factors were found to vary between .66 and .76 (Janoff-Bulman, 1989). Turkish version of the scale was done by Yilmaz (2008). As a result of validity analysis, the Turkish form had six factors called as benevolence, control, luck, randomness, self-worth and justice assumption. As a result, the Cronbach Alpha internal consistency coefficients was .70 for the whole scale, for the subscales the value ranged from .47 to .85. Test-retest reliability coefficient was calculated as .66 for the whole scale, for the subscales the value ranged from .42 to .73. The Rotter Internal-External Locus of Control Scale and Brief Symptom Inventory were used for criterion validity and significant correlations were obtained (Yilmaz, 2008). In this study, alpha value was found as .71 for the whole scale and these were ranged from .57 to .78 for subscales.

#### *Balanced Integration-Differentiation Scale (BIDS)*

BIDS was developed by Imamoglu (1998). The scale, consisting of 29 items, has two subscales called as "Self-Developmental-Orientation" and "Interrelational Orientation" subscale. In the reliability analysis of the scale, Cronbach Alpha reliability coefficients have been reported to vary between .74 and .82 for Self-Developmental Orientation and between .80 and .91 for the Interrelational Orientation subscale in different studies. Test-retest values were also gained as .85 and .84, respectively (Guler-Edwards, 2008; Imamoglu, 1998; Imamoglu & Karakitapoglu-Aygun, 2006). In this study, alpha values were found as .76 for self-developmental orientation and .89 for interrelational orientation subscale, respectively.

### *Procedure*

The data were collected both by face-to-face and online via the web-based data collection site called [www.surveymonkey.com](http://www.surveymonkey.com) from participants between December 2018 and January 2020. In the research, in which voluntary participation is essential, the participants were informed about the purpose and importance of the research through the informed consent form and it was stated that no individual evaluation would be made.

### *Analysing of Data*

Before data analysis, possible incomplete and incorrect codes and data were reviewed and after than analysis was carried out with the package program "SPSS 22 for Windows". When the process, outliers were checked, firstly. In order to determine the extreme values, z-score and Mahalanobis distance calculation methods were used. To calculate the Z-score, a threshold of 3 or -3 was used. The Z scorer, greater than or less than 3 or -3 respectively, were identified as outliers and removed from the data. In terms of the Mahalanobis distance, .001 meaning level was taken as the base (Buyukozturk, 2019).

In addition, the normality of distribution, autocorrelation, covariance, multiple linear connection and linearity elements were examined before the analyses. Distribution of normality was analysed by calculating skewness and kurtosis coefficients. Autocorrelation between errors was also examined by the Durbin-Watson test to ensure that errors are independent of each other. Moreover, the linearity of the relationship between independent variables and dependent variables is evaluated with the Tolerance value and the VIF value was also taken into consideration to provide a measure of multi collinearity among the independent variables (Buyukozturk, 2019; Kock, 2015). All of the analyses was done and presented in Table 1.

As seen in Table 1, the skewness and kurtosis coefficients of the scores obtained from the scales were between -2 and +2, the linearity Tolerance value of the relationship between independent variables and dependent variables was above 0.1 and the VIF value was below 10. Durbin-Watson test scores were found around 2 ( $p < .05$ ). These data showed that the distribution is normal and linear and there is no common variance problem (Buyukozturk, 2019; Kock, 2015).

Table 1. Descriptive statistics and normality of the distribution

Variables	M	SD	Skewness	Skw SD	Curtosis	Cur. SD	Tolerance	VIF
<b>Assumptions</b>								
Benevolence A.	24.86	3.81	-.10	.14	-.22	.27	.32	3.10
Control A.	11.17	1.64	.01	.14	-.34	.27	.67	1.50
Luck A.	19.34	4.69	-.19	.14	-.02	.27	.43	2.34
Randomness A.	14.27	2.94	-.04	.14	.03	.27	.33	3.07
Self-worth A.	27.31	3.74	-.12	.14	1.00	.27	.34	2.90
Justice A.	106.92	13.15	.03	.14	.18	.27	.35	2.85
<b>BIDS-Orientation</b>								
Self-Developmental	63.02	9.43	-.38	.14	-.37	.27	.88	1.14
Interrelational Ori.	24.85	3.81	-.10	.14	-.22	.27	.78	1.28
<b>Resilience</b>								
	11.17	1.64	.01	.14	-.34	.27	-	-

In addition to descriptive statistics, Pearson conduct moment correlation and Bootstrap method were used in the analysis process.

Mediation models were analysed by using Bootstrap method. According to Hayes and Preacher (2012), a simple mediation model consists of at least three variables: One independent variable (X), one mediator (M) and one outcome variable (Y). Based on the model, it is expected to be fulfilled of the assumptions. These are follows: The relationship between independent (X) and outcome variable (Y) (Step1), between independent (X) and mediator variables (M) (Step2), and between the mediator (M) and one outcome variable (Y) (Step3). In addition, when the mediator (M) variable is added to the model (Step4). Moreover, whether the indirect effects in the tested models were statistically significant were examined on 5000 bootstrap samples, and the estimates were evaluated within the 95% confidence interval. Bootstrap analyses were analysed with PROCESS Multiple Mediation Model 4 (Hayes & Preacher, 2013).

## Results

In order to the examine the mediator role of self- orientations on the relationship between world assumptions and resilience, the relationships between variables were investigated. The Pearson product-moment correlation coefficient was used and the results are given in Table 2.

Table 2. Correlations among study variables

	1	2	3	4	5	6	7	8	9
1. Benevolence A.	1								
2. Control A.	.34**	1							
3. Luck A.	.28**	0,03	1						
4. Randomness A.	.47**	.37**	.30**	1					
5. Self-worth A.	.56**	.37**	.33**	.65**	1				
6. Justice A.	.32**	.30**	0,1	.22**	.42**	1			
7. Self-Developmental Ori.	.25**	0,08	.28**	.23**	.16*	0,1	1		
8. Interrelational Orientation	.19**	0,09	.34**	.34**	.28**	0,1	.26**	1	
9. Resilience	.28**	0,02	0,06	.31**	.33**	.25**	.12*	.34**	1

\* $p < .01$ , \*\* $p < .001$ , \*\*\* $p < .001$

According to the Pearson correlation analyses, resilience was significantly and positively correlated with benevolence assumption ( $r = .28$ ,  $p < .01$ ), randomness assumption ( $r = .31$ ,  $p < .01$ ), self-worth assumption ( $r = .33$ ,  $p < .01$ ), and justice assumption ( $r = .25$ ,  $p < .01$ ). On the other hand, no significant relationship was obtained between resilience and the control assumption ( $r = .02$ ,  $p > .05$ ) and luck assumption ( $r = .06$ ,  $p > .05$ ) dimensions. Considering the resilience and self-

orientation, it is seen that there is a linear relationship between self-developmental orientation ( $r=.12$ ,  $p<.05$ ) and interrelational orientation ( $r=.34$ ,  $p<.01$ ). Moreover, it was gained that both self-developmental orientation and interrelational orientation were also positively correlated with benevolence assumption ( $r=.25$ ,  $p<.01$ ;  $r=.19$ ,  $p<.01$ , respectively), luck assumption ( $r=.28$ ,  $p<.01$ ;  $r=.34$ ,  $p<.01$ , respectively), randomness assumption ( $r=.23$ ,  $p<.01$ ;  $r=.34$ ,  $p<.01$ , respectively), and self-worth assumption ( $r=.16$ ,  $p<.05$ ;  $r=.28$ ,  $p<.01$ , respectively).

#### Mediation Model Analysis

The mediator role of self-developmental orientation and interrelational orientation on the relationship between world assumptions and resilience were analysed by bootstrapping based PROCESS Multiple Mediation Model 4 (Hayes & Preacher, 2013). As mentioned before, to conduct the mediating analyses, it is a prerequisite that variables to be related to each other. For this reason, based on the correlational analyses, among assumptions, only benevolence, randomness, and self-worth assumptions were included in the model (see Table 2).

The steps followed in the analysis are shown in the model in Figure 1. Analysis of each of mentioned assumptions was made separately and presented under a separate subheading.

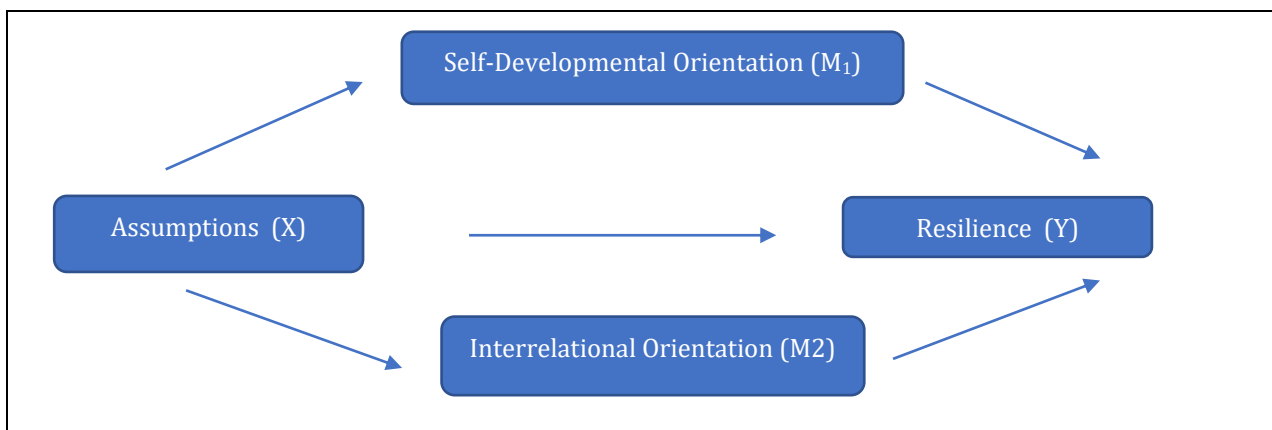


Figure 1. Model of the mediating role of self-developmental orientation and interrelational orientation between world assumptions and resilience

• *Direct and indirect effects on the relationship between benevolence assumption and resilience: The mediating role of self-development and interrelational orientation*

According to regression-based bootstrapping analysis, benevolence assumption directly predicted psychological resilience without mediator variables ( $\beta=.28$ ,  $p<.01$ ) (Step1). It was seen that the benevolence directly predicts self-development ( $\beta=.25$ ,  $p<.01$ ) and interrelational orientation ( $\beta=.19$ ,  $p<.01$ ), positively (Step2). Considering the predictability of mediator variables on resilience, it was obtained that self-development ( $\beta=.16$ ,  $p<.05$ ) and interrelational orientation ( $\beta=.26$ ,  $p<.01$ ) directly predicted psychological resilience in a positive direction (Step3). When benevolence and mediator variables entered the model simultaneously (Step4), it was seen that the coefficient of benevolence assumption decreases but still predicts resilience significantly ( $\beta=.19$ ,  $p<.05$ ). From this point of view, it was concluded that intermediary variables had “partial mediation” effects in the relationship between benevolence and resilience. In addition, it is seen that the whole model is significant [ $F_{(3,317)}=23.89$ ,  $p<.001$ ,  $R^2=.18$ ] and explains 18% of the total variance.

The significance of indirect paths in the model were analysed. Results of bootstrapping coefficient, the lower and upper limits of the 95% confidence intervals are presented in Table3.

Table 3. Bootstrapping results of mediators on the relationships between benevolence assumption and resilience

Effect	Bootstrapping Value	SE	t	p	Lower Limit	Upper Limit
Total effect	.344	.066	5.20	<.001	.214	.474
Direct effect	.236	.065	3.64	<.01	.109	.364
Total indirect effect	.108	.030			.053	.171
Indirect effect (X→M <sub>1</sub> →Y)	.049	.021			.013	.094
Indirect effect (X→M <sub>2</sub> →Y)	.059	.022			.020	.104

According to Table 3, total indirect effects of intermediary variables were found significant in the model (bootstrap=.108, 95% CI =.053, .171). In the first indirect effect, the assumption of benevolence assumption (X) was found to significantly predicted psychological resilience (Y) through self-development orientation (M1) (bootstrap=.049, 95% CI =.013, .094). Secondly, the indirect effect that the benevolence assumption predicted resilience over interrelational orientation (M2) was also significant (bootstrap=.059, 95% CI =.020, .104).

• *Direct and indirect effects on the relationship between randomness assumption and resilience: The mediating role of self-development and interrelational orientation*

According to the findings, the assumption of randomness directly predicted resilience without intermediary variables ( $\beta=.31, p<.01$ ) (Step1). Randomness assumption also predicted self-development ( $\beta=.23, p<.01$ ) and interrelational ( $\beta = .34, p <.01$ ) orientation, positively (Step2). It was also obtained that self-development ( $\beta = .18, p <.05$ ) and relationality ( $\beta = .23, p <.01$ ) as the mediating variables directly predicted resilience in a positive direction (Step3). After than randomness assumptions and mediator variables entered the model simultaneously, in other words randomness, self-development and interrelational orientation take into consideration in the model (Step4), it was observed that randomness coefficient value decreases, but is still significant ( $\beta =.19, p<.05$ ). Based on the findings, it can be concluded that self-development and interrelational orientation are separately act as a partial mediation in the model between randomness assumption and resilience. In addition, it was determined that the intermediation model established for predicting resilience was significant [ $F_{(3, 317)} = 23.49, p<.001, R^2 = .18$ ] and explained 18% of its total variance.

The significance of indirect paths in the model was analysed. The results of the upper and lower limits of the 95% confidence intervals with the bootstrapping coefficient are presented Table 4.

Table 4. Bootstrapping results of mediators on the relationships between randomness assumption and resilience

Effect	Bootstrapping Value	SE	t	p	Lower Limit	Upper Limit
Total effect	.418	.084	5.74	<.001	.316	.647
Direct effect	.301	.086	3.50	<.01	.131	.470
Total indirect effect	.181	.042			.108	.272
Indirect effect (X→M <sub>1</sub> →Y)	.062	.027			.017	.120
Indirect effect (X→M <sub>2</sub> →Y)	.119	.035			.059	.193

As can be seen in Table 4, mediator variables have indirect effects in the model (bootstrap=.181, 95% CI=.108, .272). In the first indirect effect of the mediator variable, the assumption of randomness (X) was found to significantly predicted psychological resilience (Y) through Self-Development (M1) (bootstrap=.062, 95% CI=.017, .120). It was also determined that interrelational orientation, as the other mediator variable, had also predicted power and the indirect effect was significant on the relationships between randomness assumptions and resilience (bootstrap=.119, 95% CI=.059, .193).

• *Direct and indirect effects on the relationship between self-worth assumption and resilience: The mediating role of self-development and interrelational orientation*

According to regression-based bootstrapping analysis, the self-worth assumption directly predicted resilience positively without mediator variables ( $\beta=.33, p<.01$ ) (Step1). It is seen that the self-worth assumption directly predicted *self-development* ( $\beta =.16, p<.05$ ) and *interrelational orientation* ( $\beta=.28, p<.01$ ) in a positive way (Step2). When the predictor role of mediator variables on resilience was examined, it was found that self-development ( $\beta=.25, p<.01$ ) and interrelational orientation ( $\beta =.11, p<.01$ ) directly predict resilience positively (Step3). After than the self-worth assumption and the mediator variable entered the model simultaneously (Step 4), it was seen that the coefficient of the self-worth assumption decreases but still predicts resilience significantly ( $\beta=.24, p<.01$ ). From this point of view, it has been concluded that self-development and interrelational orientation as mediator variables have "partial mediation" effects on the relationship between self-worth assumption and resilience. In addition, it was found that the whole model was significant [ $F_{(3, 317)} = 26.84, p <.001, R^2 = .20$ ] and these variables explained 20% of the total variance of psychological resilience.

The significance of indirect paths in the model were analysed for self-worth assumption. Results of bootstrapping coefficient, the lower and upper limits of the 95% confidence intervals are presented in Table 5.

Table 5. Bootstrapping results of mediators on the relationships between self-worth assumption and resilience

Effect	Bootstrapping Value	SE	t	p	Lower Limit	Upper Limit
Total effect	.525	.084	6.235	<.001	.359	.691
Direct effect	.381	.084	4.56	<.001	.217	.546
Total indirect effect	.144	.037			.076	.221
Indirect effect (X→M <sub>1</sub> →Y)	.045	.021			.010	.093
Indirect effect (X→M <sub>2</sub> →Y)	.099	.030			.045	.161

According to Table 5, the total indirect effects of mediator variables were found significant in the model (bootstrap=.144, 95% CI =.076, .221). In the first indirect effect, the assumption of self-worth assumption (X) significantly influenced psychological resilience (Y) through self-development orientation (M1) (bootstrap = .045, 95% CI = .010, .093). Secondly, the indirect effect that of self-worth assumption predicted psychological resilience over interrelational orientation (M2) was also significant (bootstrap = .099, 95% CI = .045, .161).

### Discussion

The purpose of this study was to investigate the mediating role of self-orientations on the relationship between world assumptions and resilience of psychological counsellors. When the correlations among study variables were examined, it was seen that assumptions such as benevolence, randomness, self-worth, and justice assumption showed a linear relationship with resilience. The results indicate, the beliefs such as goodness of the world and people, the randomness that can explain the results in life, fair and valuable world, led to increasing psychological resilience. It is among the findings that psychological resilience is associated with self-developmental and interrelational orientation, and with increasing these orientations, resilience also increases. In addition, as belief in benevolence of the world, luck, randomness and self-worth assumptions increased, self-developmental and interrelational orientations also increased.

In line with the main purpose of the study, mediation analysis was conducted to test whether there was a role of self-developmental and interrelational orientation on the relationship between assumptions and resilience of the psychological counsellors. According to the results, self-orientations were found to be partial intermediaries between these two variables. Findings showed that the assumptions of benevolence of the world and people, randomness and self-worth directly predicted resilience, and self-developmental and interrelational orientations acted as partial mediating variables between assumptions and resilience. Accordingly, it can be concluded that the increase in the assumption of benevolence, randomness and self-worth increases the self-development and relational orientation, and as a result of these increases, resilience may increase.

*The assumption of benevolence* concerns both the benevolence of the impersonal world and the benevolence of people. The strongness of this assumption provides the belief that the world is a good place and that people are basically good, helpful and kind (Janoff-Bulman, 1989, 2010). Psychological resilience results from the interaction between two preconditions, risk factors and protective factors. Adverse environmental conditions, stressful life events, low self-esteem, lack of support from parents and teachers (Kurt, 2013), peer conflicts (Sun & Stewart, 2007), and negative life experiences are some of the risk factors. On the other hand, familial support, social support, having socio-economic advantage and good education (Graber et al., 2015) are protective factors. All these factors provide a basis for the development of the perception that people are good, trustful, reliably and the world is the world is a livable place. The more the protective factors are in individuals' lives, the higher their psychological resilience is (Eryilmaz, 2013). Based on the literature, the findings of the main study showed that, through this assumption, our participants had positive expectations and beliefs about others, they saw others as protective factors rather than perceiving them as risk factors; and therefore this assumption contributed positively to their resilience.

Another assumption that predicts resilience is the *randomness assumption*. The randomness assumption contains principles that determine the nature and meaningfulness of the world. This assumption involves the belief that causes always cannot be explained, and that coincidences will sometimes occur. It is emphasized that an individual with a strong belief in randomness carries a belief that there is nothing that can be done for negative experiences (Janoff-Bulman, 2010). This situation sometimes creates positive or negative effects (Currier et al., 2009).

In literature, there were not any study investigating the concepts of randomness and resilience. Generally, randomness assumption has negative perception of the word and the self. However, in the present study, this assumption had a positive effect on counsellors' resilience. It suggests that thoughts related to randomness led the person towards adaptive behaviours such as self-recovery, developing new behaviours rather than attempting to prevent events and its consequences. Thus, it can be said that the person can easily deal with the negative effects of events and other people, in this case, resilience would increase. In this case, positive randomness assumption may also lead to think of having



high level of hope. Similarly, Tolga et al. (2018) found that resilience is related to constant hope, positively and moderately. As resilience increases, the level of constant hope is constantly increasing at the middle level.

*The self-worth assumption* includes the beliefs about the individual's self-esteem such he or she is a good, moral, worthy, and decent individual. Janoff-Bulman (1989, 2010) emphasized that if a person perceives himself with a positive self-perception, s/ he sees the world fair and does not get hurt, easily. Early experiences are an important variable in the formation of self-worth. Theoretically accepted that in early relationships especially in attachment relationships, one's feeling safe and seeing himself as an important and valuable person causes positive self-perception. This perception more likely to develop the ability to face difficulties in life, to renew after difficult situations. In other words, it prepares the ground for the development of resilience. Rasmussen et al. (2018) reviewed 32 studies and found that resilience was associated with secure attachment because of the positive self-perception of self and others. It was suggested that the individual differences of resilient people including emotion regulation, self-esteem, enduring relationships are associated with early attachment orientations that determine the characteristics of resilience. Demirtas (2019) also revealed that ego-resiliency served to mediate between secure attachment and mental well-being. Moreover, low self-esteem is seen as a risk factor in developing psychological resilience (Sun & Stewart, 2007), and there is a negative significant relationship between psychological symptoms and self-worth assumption (Eker, 2016). Parallel with the previous studies, the present research found that the predictive role of *the self-worth assumption* on resilience might be explained in a way that individuals' perception of self-value positively predicts resilience.

In this study, it was observed that the assumptions about the world also predicted self-developmental and interrelational orientations, and these orientations directly predicted resilience, but also had an intermediary variable role in the relationship between assumptions and resilience. Self-developmental orientation reflects intrapersonal differentiation toward individuation. In other words, one's tendency to evaluate and enhance his or her potential of inner qualities and interests during the development process. On the other hand, interrelational orientation means interpersonal integration, that is, how much the person feels related or disconnected with his family and those around him (Imamoglu, 1998). In this study, we had a positive chance to see that these orientations affected psychological counsellors' resilience.

In many studies, while examining resilience, concepts related to self and interpersonal relationships were discussed. Ngui and Lay (2020) focused on self-esteem and self-efficacy as related factors in the formation of resilience. According to them in the relations between self and resilience, subjective well-being as a significant mediator. It was added that increasing one's subjective well-being leads to greater self-efficacy and assures a resilient person against adversities. Similarly, Grant & Kinman (2014) stated that individuals with high resilience have self-efficacy, a strong sense of identity, self-focused characteristics such as autonomy, advanced social skills and healthy interpersonal relationships.

As mentioned world assumptions affect the perception of self and others. Individuals with rigid (vs. flexible) beliefs about the self, the others, and the world are especially vulnerable to distress. These lead to cognitive vulnerabilities and therefore resilience is also reduced. In contrast, positive world assumptions such as the world is safe, people are good and trustworthy, the self is worthy, and outcomes are controllable might serve as cognitive protective factors to cope adaptively. In this case sense of control, safety, or interpersonal confidence may allow people having positive assumptions to continue engaging with their lives (Janoff-Bulman, 2010; Webb et al., 2012). Moreover, the "world-is unsafe" assumptions could create difficulties for individuals in safe environments, causing unwarranted helplessness and withdrawal. On the other hand, "world-is-safe" assumptions may be more adaptive depending on the fit of those beliefs to one's environment (Schleider et al., 2020).

It is accepted that the self is influenced by the society that person lives in (Kagitcibasi, 2010) and self-orientation develops depending on social factors (Imamoglu, 1998; 2003). In Turkish culture, the autonomous and relational self, which develops due to the combination of both individualist and collectivist culture, causes individual to diverge from others but also to become integrated with others. Imamoglu (1998; 2003) emphasizes that these two requirements are not opposite poles for our culture, there are two independent complementary orientations. According to Imamoglu and her colleagues, personal and interpersonal conflicts can occur when in the event of the unbalance between the individualization and integration (Imamoglu, 2007; Imamoglu & Guner-Edwards, 2007). In the studies conducted with Turkish sample, Unutmaz (2019) found that differentiation was negatively related to self-control, whereas positively related to emotional balance. Moreover, in another study, it is seen that both self-developmental and interrelational orientations are associated with well-being (Yeniceri, 2013). The findings of the present study are consistent with the literature.

### Conclusion

Consequently, in this study self-orientation had an intermediary role in the relationship between assumptions and resilience of psychological counsellors. This result showed that an increase in psychological counsellors' self-development and relational orientations might cause an increase in their resilience.

With the study, we had a chance to see again the importance of culture in the process of the development of self-construction and orientation. According to the culture which in live the beliefs and expectations related to self and the

world are shaped. In the process of identity acquisition and socialization, culture provides the individual to gain structures, skills, etc. through both experience and transference from one generation to another. The close social environment especially the family, the human understanding of the society, and the foundation of the society such as individuality or community may be determinant on the relations of the person with himself and others, as well as on the assumptions.

Based on interpersonal relationships and the effect of culture, one can see himself as valuable, others important and reliable, and the world as a place to live with a fair order. In the case of otherwise, worthlessness, distrust of others, as well as negative attributions and assumptions about the world and life may be developed. All these affect the individual's self-worth, life, and ways of dealing with problems, so in general, his psychological resilience.

In summary, the effect will manifest itself in professional life as much as one's private life. Therefore, this study examining psychological counsellors' resilience becomes even more meaningful.

### Suggestions

Resilience, in this point, helps specialists to maintain their cognitive, emotional and physical functionality both in protective and professional terms (Grant & Kinman, 2014; Lambert & Lawson, 2013). Thus, it is essential that their mental health professionals receive adequate training and supervision to protect and improve their resilience and even institutionalization of the supervision system can be considered as a necessity. Also, it is thought that it would be beneficial to conduct experimental studies to develop programs for this purpose, and to participate in workshops on topics such as conscious awareness, mindfulness, cognitive behavioural skills, and positive psychology within the scope of in-service training. Since there was no previous study on the assumptions and self-orientations of this sample group, this study can be seen as an original study and is a starting point for the later studies.

### Limitations

The study has some limitations. Firstly, self-report scales were used as data instruments. Although the scales have satisfactory validity and reliability features, it may not be possible to reach the true thoughts and experiences of the participants in full and in-depth. It is assumed that the participants are intimate and the answers reflect the real situation. Therefore, it is thought that it would be beneficial to support this study with qualitative data in later studies. Another limitation is related to the place living and working of participants. Although participants were born and grew in different regions of Turkey, they are living and working in Istanbul. The inability to take part of psychological counsellors from different regions makes it difficult to discuss the differences and similarities deeply.

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